THE TERCENTENARY YEAR

REFORMED CHURCH *in* AMERICA

1628 1928

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The tercentenary year

To
The Rev'd. Henry Evertson Cobb, D. D.,
Minister, Collegiate Reformed
Protestant Dutch Church,
New York City.

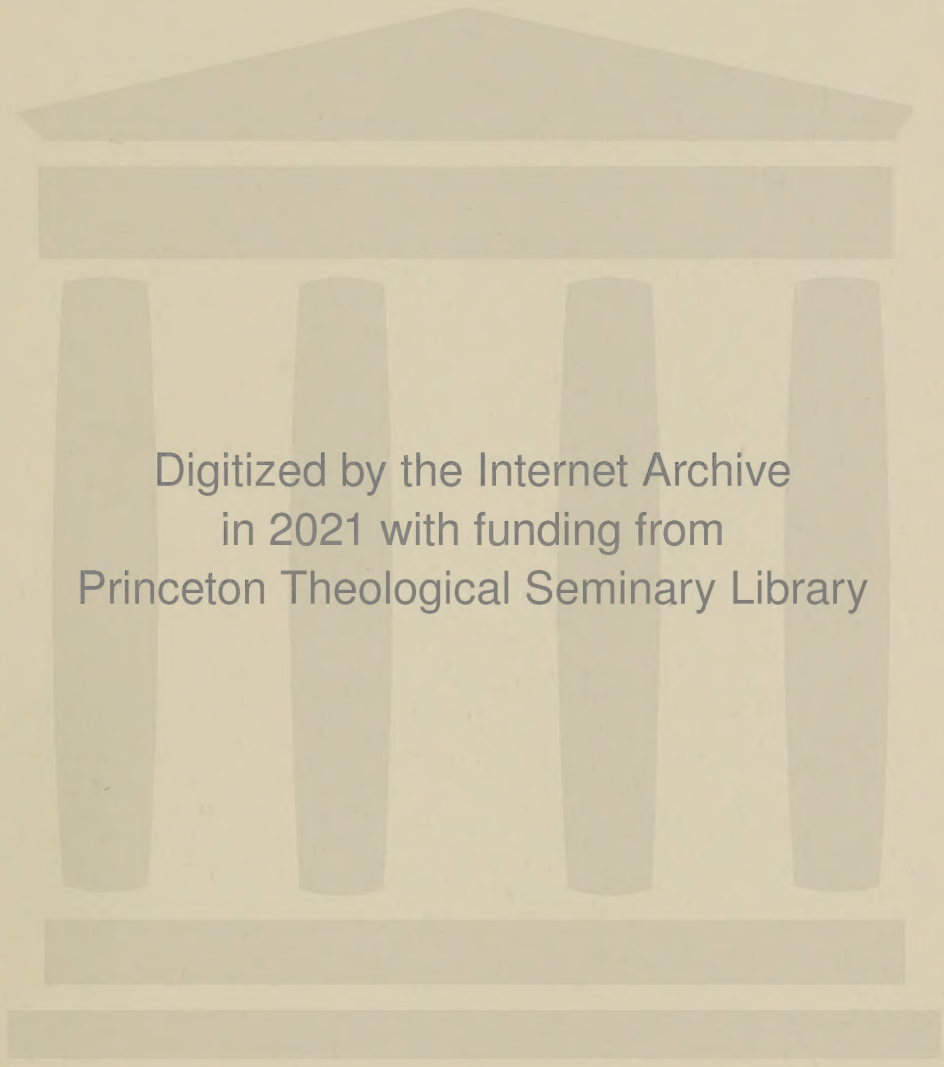
In token of high appreciation of
cooperation, always ready,
helpful and generous, during
The Tercentenary Commemoration
of which this Volume is the record.

Edgar F. Romig
Chairman,
Tercentenary Committee

Jno. J. Chamberlain
Chairman,
Committee on Correspondence

October 3rd, 1929.

THE TERCENTENARY YEAR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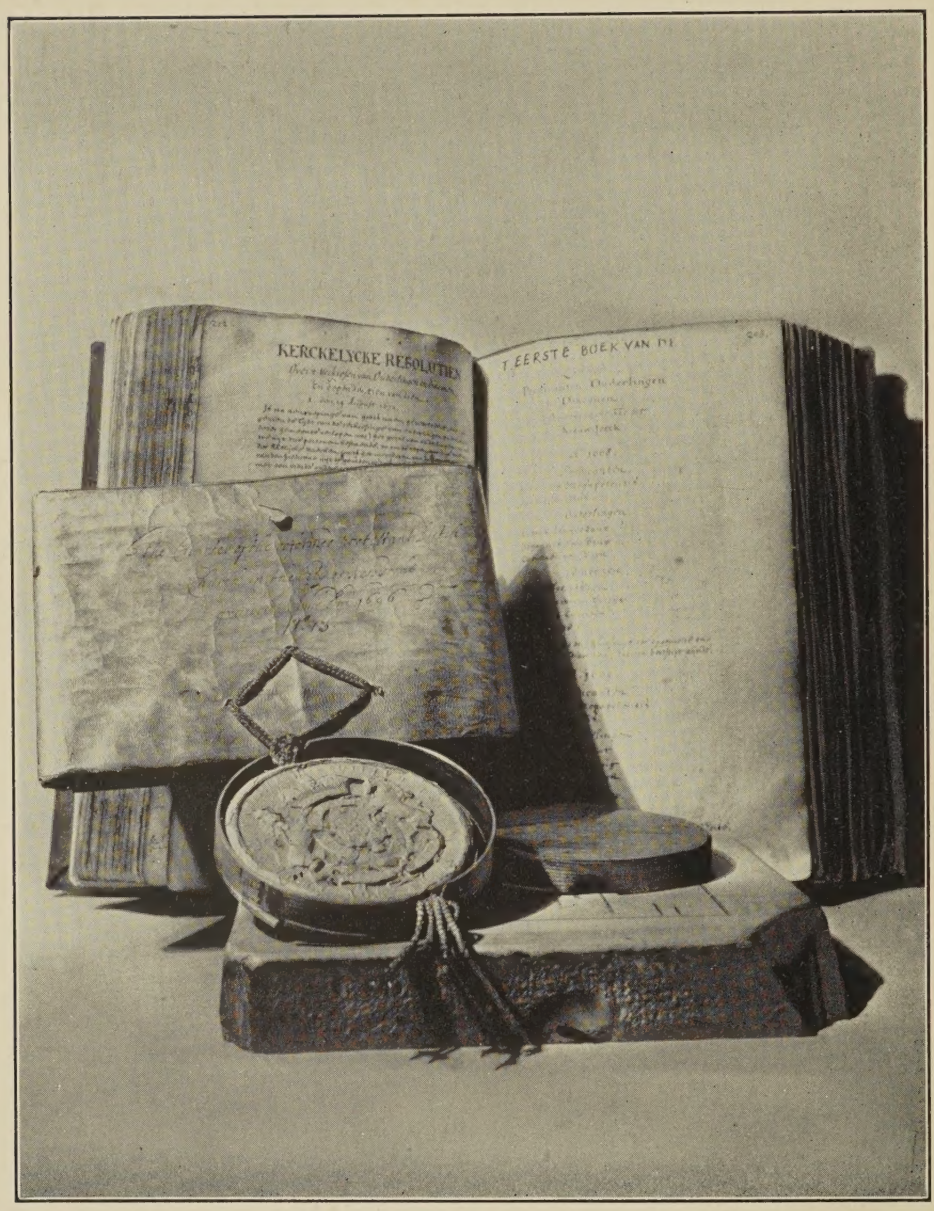

Seventeenth Century Minute Book of the Consistory of the Collegiate Church of New York, and Charter, With Great Seal Attached, Granted to the Church, 1696, by William III, King of England.

THE TERCENTENARY YEAR

A RECORD OF THE CELEBRATION OF THE THREE HUNDREDTH ANNIVERSARY OF THE FOUNDING OF THE FIRST CHURCH IN NEW NETHERLAND, NOW NEW YORK, AND THE BEGINNING OF ORGANIZED RELIGIOUS LIFE UNDER THE REFORMED (DUTCH) CHURCH IN AMERICA

Held under the Auspices of the General Synod, R.C.A., A.D. 1928

Prepared by

EDGAR FRANKLIN ROMIG

Chairman of the Tercentenary Committee

1628 1928

PUBLISHED BY THE CHURCH

MCMXXIX

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Made in the United States of America

"The memory of Michaelius is kept green . . . to-day."

New York Sun, April 7, 1928.

. . . . . .

". . . a fine record of historic achievement and present usefulness. Few institutions in this young country have a more moving story of honorable service dating from its very beginnings than has the Dutch Reformed Church."

Christian Century, May 10, 1928.

. . . . . .

"The church is to be congratulated upon its three hundred fruitful years and thanked for all it has contributed to the intellectual and religious stability of the American people."

Newark Evening News, April 7, 1928.

. . . . . .

"A church thus founded on quality had the marks of permanency at the outset."

Schenectady Union Star, April 10, 1928.

. . . . . .

"En in de kringen der Reformed Church zijn deze historische en nationale herinneringen geestelijk verdiept. Het verband met de godsdienstige kracht der 17e eeuw, met den geest en de beginselen der Reformatie, met den zin voor de vrijheid van het geloof en het geloof in de vrijheid, dit alles is voor hen van het grootste actueele belang, niet slechts als een eer van het verleden, maar ook als een kracht voor het heden en een belofte voor de toekomst."

Stemmen des Tijds, Holland, August, 1928.

. . . . . .

"The prayer of this first minister (Michaelius), referring to the first walls that they began to build from the quarries, should be inscribed somewhere in sight of those who now dwell in this city of stone: 'May the Lord only build and watch over our walls.' "

New York Times, April 7, 1928.

PREFACE

TO persons in whose thinking the Church is a beloved mother no tribute of affection they may pay in her honor can ever be excessive. The overly practical mind will cavil at the seeming extravagance of ecclesiastical observances designed to recall the golden past. The spirit that finds potency in sentiment knows no measure in its desire to exalt the Bride of Christ. Indeed, recognitions of great events whether in church or in state have ever proved a blessing to those who have willed not to forget. One is reminded of the words spoken by the Honorable Charles E. Hughes in connection with the Hudson-Fulton Celebration held in 1909—"We have too few opportunities in this country to come together when there are no partisan questions to be discussed, when there are no individual prejudices to be incurred, when there are no candidacies to be fostered; but we are all united, emphasizing our unity, . . . in order that America may be great because the people are inspired . . . to appreciation of the ideals of the great Republic. . . . I say to you, my friends, it has been worth while, and we are altogether . . . more confident of the future, than we would have been if we had not worked so hard to give an adequate representation of our joy in our progress." Thoughts like these may well be linked with the record of the Tercentenary set forth in this volume. It was with a perspective of values that the *New York Evening Post* in its editorial page of April 17, 1928, said, "The Tercentenary of the establishment of 'The Church in the Fort' is worthy of the elaborate celebration now under way." And it is believed that the predictions of the *Federal Council Bulletin* of May, 1928, have had ample and inspiring fulfillment—"The public services in recognition of this beginning . . . promise to be events of great moment not only for this hon-

ored communion but for American Christianity as a whole. The Tercentenary is an occasion both for profound gratitude for all the influence of the Church in the past and for dedication to an ever enlarging service in the future."

These pages are an effort to comply with the wishes of the 1928 General Synod, R.C.A., as set forth in its resolution, "That a published report of the Tercentenary Commemoration be authorized." In the preparing of the text the writer has made numerous quotations from the columns of the *Christian Intelligencer and Mission Field.* He wishes to express thanks to the editor of that century-old religious weekly, the Rev. James Boyd Hunter, for the use of all such material. Similarly, he would state his gratitude to his associate in the promoting of the Tercentenary, the Rev. Wm. I. Chamberlain, Ph.D., D.D., for his unfailing coöperation and for the use of the wealth of letters and documents in his files; and to the Rev. John A. Ingham, D.D., another valued associate, for his writing of the chapter (XVI) having to do with the commemoration of the Tercentenary in the churches outside of New York. The generous counsel of Wm. L. Brower, LL.D., the Rev. Pres. W. H. S. Demarest, D.D., LL.D., and Mrs. DeWitt Knox is noted with appreciation. The Consistory of the Collegiate Church of New York are thanked for their generous financial grant, making possible the embellishment of this volume beyond the original plans. And a final word of indebtedness must be expressed by the writer to his wife for her great help in the preparation of this work, as in countless other phases of the Tercentenary. Many other acknowledgments of services rendered will be made in the chapters that follow. Suffice it now to be said that, however the reader may receive this volume, he will know that it has grown out of a love for the Church and a humble but earnest desire to serve her.

Edgar Franklin Romig

Middle Church House,
New York City,
Whitsuntide,
1929.

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THE TERCENTENARY YEAR

Chapter I

ORIGIN OF THE IDEA

"In that stockade, even before they fixed the last log, the Dutch set up the Church in the Fort, a congregation of the Dutch Reformed Church—intact in New York even to this day. . . . This old Dutch site had more to do than most of us suspect with the spiritual making of New York. I have noticed that in our older American communities the spirit of the original settlers persists to an astonishing degree. In an age of violent religious and racial intolerance, this stockade and the settlement at its foot was a little oasis of tolerance. The fathers of these Dutch settlers had fought under William of Orange to establish the principle that the state may not concern itself with private beliefs."—*Highlights of Manhattan,* by Will Irwin, page 42; The Century Company.

"As we delve through the long record of the Dutch Reformed Church, as old as any, if not the oldest, in America, which for years conducted its services in the Dutch tongue while the prevailing language was English, survived this transition, and is still known as the Dutch Church, we become convinced that the solid foundation of our church is largely responsible for the invincible character of its influence to-day. The founders of the church, those struggling settlers with their deep and earnest religious convictions, were fighting Christians, taking their faith seriously and militantly." —Page 209, *Tercentenary Studies, The Church in the Raritan Valley,* by the Hon. Joseph S. Frelinghuysen; published by the Church, 1928.

ONE cannot turn in thought to the actual celebrations marking the three hundredth anniversary of the founding of the Reformed Church in America without appreciating the faith and the vision of the persons in whose minds the idea of a Tercentenary was first conceived. Yet it is next to impossible

to ascertain who these pioneers were. By common consent the name of Mr. (now Dr.) Wm. L. Brower deserves to be placed in the front rank of those who, with historical understanding and devotion to the best traditions of church and state, early saw the fitness of planning for a notable commemoration in 1928. As long ago as 1917, the year in which the writer made the acquaintance of the honored elder of the Middle Church, the thought of some kind of "Dutch Church" Tercentenary was enthusiastically cherished by him and shared with his younger friends. In this connection, too, mention should be made of the keen and intelligent interest in the idea shown by the late Dr. W. T. Demarest, whose lamented death in 1926 robbed the then small Tercentenary Committee of its most vigorously helpful member. But the full roster of the names of the far-seeing ones because of whom we have been privileged to rejoice together in the spiritual achievements of three centuries, will, it is feared, never be obtainable.

Formal reference to a Tercentenary first appears in the Minutes of the General Synod of the Reformed Church in America of June, 1924. The following overture was received from the Classis of New York:

(1) "The year 1928 will mark the three hundredth anniversary of the arrival of our first minister, Reverend Jonas Michaelius.

(2) "It is expected that the Collegiate Church of New York will observe this anniversary in some appropriate manner.

(3) "The denomination as a whole has already indicated its purpose to hold a fitting observance of the anniversary by appointing as the Tercentenary Fund the One Million Dollar Endowment for the Ministerial Pension Fund.

(4) "It seems desirable that preparatory action should be taken in General Synod this year to the end that proper arrangements for the celebration may be made, giving time for the careful historical studies that are indispensable.

"In view of these facts, we petition Synod to take appropriate steps for the recognition and celebration of the event above referred to.

"Done in Classis, April 15, 1924."

In response to this overture the following recommendation was adopted by the Synod:

"That a committee be appointed to prepare and submit plans to the General Synod for the appropriate observance of the three hundredth anniversary of the arrival of our first minister, the Reverend Jonas Michaelius, in 1628; and that the committee consist of the Rev. Edgar F. Romig, the Rev. Isaac W. Gowen, the Rev. J. Frederic Berg, Dr. Wm. T. Demarest, the Honorable Joseph S. Frelinghuysen, and Elder Charles L. Livingston."

Although the reports of the Committee to the Synods of 1925 and 1926 betray no evidences of many meetings held or arduous labor performed, it is to be noted that during this period correspondence and study were going on here and there among our people, which later, assembled and related to a unified plan, did much to insure the success of the events of 1928.

By June, 1927, at which time the Synod met in Asbury Park, New Jersey, it was evident that the project for a dignified and impressive commemoration to take place within the next year was well under way. The story of what had transpired in the nature of planning is so fully set forth in the Committee's published report of that date that its contents are given herewith almost in their entirety:

"Fathers and Brethren:—Your Tercentenary Committee would recall that it was appointed by General Synod in June, 1924, to prepare and submit plans for the appropriate observance in the year 1928 of the three hundredth anniversary of the arrival in America of our first minister, the Rev. Jonas Michaelius. In June, 1926, it reported to General Synod, among other matters, that it cherished the hope of enlisting the interest of scholars, publicists, educators and clergy in the celebrations of 1928, to the end that the year might be made the occasion for the reasserting of the distinct contribution of evangelical religion to the development of our nation. At the succeeding session of General Synod, held a year ago, your Committee recommended that in the year 1928 General Synod hold its meeting in New York; that at this time the Tercentenary celebration be given a conspicuous place on the program; that the Committee be authorized to take steps in the name of the General Synod to endeavor to secure

the presence of H. M. the Queen of the Netherlands, or her personal representative, on the occasion of the Tercentenary celebration; and that the Committee be granted power to enlarge its membership. The reports and recommendations named were approved.

"With the authorization granted it, your Committee has now increased its membership to a total of 100 persons, representative of the historical spirit obtaining in the widely scattered areas of the denomination. This number is by no means complete and it is desired that the names of other persons who might be depended on for responsible coöperation be given to the Committee. For purposes of greater usefulness this enlarged Committee, known as the General Committee, has been resolved into smaller standing committees each with certain functions delegated to it, to wit: 1. A committee on historical research and publication (with the Rev. Pres. W. H. S. Demarest as chairman). 2. A committee on correspondence (with the Rev. Dr. Wm. I. Chamberlain as chairman) to (a) communicate with newly elected members of the General Committee and send notifications of all meetings, (b) communicate with distinguished visitors and participants in the celebration, and (c) communicate with and enlist the coöperation of other bodies interested in the Tercentenary such as, the Federal Council of the Churches of Christ in America, the various evangelical denominations, the Church Peace Union, etc., etc. 3. A committee on promotion and publicity (with the Rev. Dr. John A. Ingham as chairman). 4. A committee on coöperation with the Collegiate Church (the parent church in America) in its commemoration plans (with Mr. Wm. L. Brower as chairman). 5. A committee on finance (with Mr. Francis B. Sanford as chairman). 6. An executive committee, to consist of the chairman and the secretary and the standing committee chairmen of the General Committee with power to add to their numbers, and to meet frequently as an ad interim committee. In addition to the aforementioned committees there has been organized at the request of the General Committee a Women's Coöperating Committee on the Tercentenary Commemoration (with Mrs. De Witt Knox as chairman) to plan for a fitting observance in 1928 in memory of Mme. Michaelius, first 'mistress of the manse' in America, who died on May 27, 1628; and to coöperate along any other lines agreeable to it. It should be said at once that this newly formed committee, with its splendid personnel, has already undertaken projects for 1928 which bid fair in and by themselves to win for the Tercentenary the respect and admiration of innumerable people. During the past year the several committees referred to above have had frequent

meetings. The General Committee in its enlarged form has met twice—on April 18th as the guests of the Women's Roosevelt Memorial Association in the birthplace of Theodore Roosevelt, and on June 1 in the consistory room of the Collegiate Church of St. Nicholas, 5th Avenue and 48th Street, New York City.

"The general results of the efforts of your Committee thus far may be mentioned under three heads, having to do with the significance of the Tercentenary as appreciated, first, by non-ecclesiastical groups of people, second, by denominational and interdenominational bodies apart from the Reformed Church in America and, finally, by the ministers and churches of our own communion. I proceed from the circumference to the center, because it is the heart of the whole that I would bring to you last as a challenge.

I. "The Tercentenary as appreciated by non-ecclesiastical groups.

"Although your Committee has thus far made no systematic effort to secure publicity for the plans for 1928, references have been made to them in the public press and elsewhere that bespeak a widespread interest in the history of our beloved Church. The *Detroit Press* last winter published a full page illustrated article on the subject, several papers in New York and elsewhere have had reviews of Dr. Eekhof's volume on the life of Jonas Michaelius, our first domine, etc., etc. Akin to this, the beautiful Tercentenary monograph prepared by Elder Wm. L. Brower who, though modestly keeping in the background is, with his rich historical knowledge, his contagious enthusiasm for the Dutch tradition, and his long and noble record as an office-bearer in the Church, unquestionably the animating genius in this whole Tercentenary endeavor—this monograph has been requested by individuals, journals and libraries, not only throughout the United States, but in all quarters of the globe. Another evidence of the recognition of the values inherent in the Tercentenary among people outside the Church is to be found in the attitude of a recently organized committee of presidents and other representatives of the educational institutions in New York and New Jersey brought together under the auspices of the Institute of International Education to devise plans for an observance of the 300th anniversary of the coming to our shores of Jonas Michaelius as the first European university man to settle in the middle colonies. This committee has definitely sponsored a project whereby in 1928 (a) thirty students from Dutch universities will visit the United States as guests of our institutions, (b) one or more professors from Dutch universities will lecture in institutions here, and (c) impressive convocations to do honor

to the memory of Dr. Michaelius will be held at Rutgers University and at one of the universities in the City of New York. Your Committee is glad to report, too, that it has just received the assurance that our own cherished seats of learning, Hope College and Central College, will participate in mutual arrangements with institutions in the Netherlands fostering the evangelical tradition. Another gratifying token is that the Netherland-America Foundation desires at its own expense to invite to the United States next year the pastor of the Reformed Church of Grootebroek, North Holland, birthplace of Domine Michaelius. It is hoped that our churches both in the East and in the West will accord this guest every evidence of hospitality and good will. To conclude, on this phase of the Tercentenary, it is not an unimpressive fact that all of the influential organizations that glory in the inheritance that has come down to us from Holland are acknowledging that the year 1928, our Tercentenary year, is the logical time for celebrations, not only of a religious, but of a civic, educational and patriotic character.

II. "The Tercentenary as appreciated by denominational and interdenominational bodies apart from the Reformed Church in America.

"The importance of the plans adopted by General Synod in 1924 was recognized by the Federal Council of the Churches of Christ in America when that representative body appointed a Committee on the Tercentenary of the Founding of the Dutch Church in New Amsterdam (now New York), happily investing with the chairmanship of the same our own Dr. William I. Chamberlain and designating to counsel with him a number of interested leaders of the larger Protestant communions, including the Rev. Dr. Isaac W. Gowen of the Reformed Church. This committee has had several meetings and has heartily endorsed every detail of your General Committee's outline plans as of a character freighted with inspiration, not only for people nurtured in the Calvinistic school, but for all who would safeguard and perpetuate in America the essential values of Protestantism. We cannot too greatly emphasize the worth to our cause of this enthusiastic support on the part of the Federal Council, representing the evangelical forces at work in our land. To this let it be added that in response to the communication sent by your Committee (of necessity in anticipation of the formal action of this Synod) to the representatives of denominations in correspondence with the Reformed Church in America, inviting to our celebration in June, 1928, fraternal delegates of those bodies, a number of replies of the most affectionate kind have already been received; and it is confidently hoped that practically every evangelical

communion in America, as well as many abroad, will take part in the commemoration next year.

III. "The Tercentenary as appreciated by the ministers and churches of our own communion.

"The generous participation of the many members of your Committee is in itself something of an earnest that the Tercentenary idea will capture the imagination of our constituency. Specific reference in enlargement of this thought may be warranted here.

(1) "Due in large measure to the efforts of the Rev. Dr. W. N. P. Dailey, Recording Secretary of this Committee, and with the coöperation of the Reformed Ministers' Association of Greater New York, monthly meetings have been held at 25 East 22nd Street, New York City, at which subjects bearing on the history of the Reformed Church in America have been presented and discussed. Thus far the following named themes have been considered: 'How the English Took New York,' by the Rev. Edward Niles; 'The First Domine in Manhattan,' by the Rev. Edgar F. Romig; 'The Earliest American Churches,' by the Rev. Pres. W. H. S. Demarest; 'The Early Dutch Settlements in Iowa,' by Prof. Milton J. Hoffman; 'Old New York and the Dutch Church,' by Dr. Wm. Kelly, of the New York History Club; 'The Beginnings of the Holland Settlements in Michigan,' by Prof. Siebe C. Nettinga.

"Your Committee cannot refrain from commenting on the spirit of enthusiastic appreciation with which the scholarly and impressive paper by Dr. Nettinga, our retiring president of General Synod, was received by the throng that filled the Assembly Room when he appeared—another token of the fact that sentiments clustering about any of the notable sections of our Church are prized as the possession of all of us.

(2) "The standing committee on research and publication has, through its chairman, the Rev. Pres. W. H. S. Demarest, made valuable investigations as to the historical claims likely to be deemed important in connection with discourses and sermons to be prepared between now and the Tercentenary. It has likewise set itself to the task of editing and publishing in pamphlet as in book form the historical addresses of which mention has been made, together with other material. Your Committee expresses the hope that there may be found within our fellowship some person or persons willing to finance this project. It is likewise of the mind, after having made examination, that the abundant historical researches of the Rev. C. E. Corwin, which have now resulted in a comprehensive manuscript on the history of the Reformed Church in America, should take their place in

book form among the volumes having to do with our denomination, and that the plan for the publication of this work is deserving of generous financial assistance.

(c) "The Women's Coöperating Committee has already rendered invaluable service to the cause of the Tercentenary by enlisting the loyal participation of a large body of the women of the church in the plans for 1928. Among the many phases of their contemplated plans one that calls for attention is the inviting of the delegates to the General Synod of 1928 to the historic Van Rensselaer home in the Hudson Valley by Mrs. Antonie Voislawsky, daughter of the late Mrs. James H. Van Rensselaer, who a generation ago, as Miss Margaret Rutgers Birch, was closely identified with the activities of the Reformed Church. Plans like this hold in them the promise of kindling new loyalties in the hearts of our people.

"But the task of making the values of the Tercentenary recognizable to all the pastors and all the people of the Dutch Church is still incomplete. Your Committee has seriously felt the limitations that are owing to the fact that its membership consists of busy ministers and laymen able to give only a portion of their time to the undertaking. As a fundamental step in the direction of relating all of our constituency to the endeavors and ideals centering in the commemoration of 1928, your Committee has therefore turned to the one constituted and efficiently functioning promotional agency of the Church, the Progress Council. In receiving the assurance of the Council that it will coöperate in every way possible in the work of interesting classes, churches, and pastors in the great objectives of the Tercentenary your Committee feels that it is justified in thus delegating to this agency of the church a large measure of responsibility that it could not itself discharge. It would express deep appreciation of the willingness of Dr. John A. Ingham, Secretary of the Progress Council, so to coördinate his duties as to bear this additional burden. It would enumerate some of his accomplishments along these lines: the arrangements whereby at all classes and particular synods during this year and next there will be a place on the program for historical addresses, the insertion in his circular letters of paragraphs on the Tercentenary, the planning of a calendar of dates for 1928 for pastors who desire to set aside great days for special observance, and the arousing of interest in many churches in the presentation of pageants relating to their own local history. Your Committee, however, would not leave the impression that its tasks have now been taken in hand so completely that their successful fruition is inevitable. The Progress Council can of necessity only give a portion of its interest to the Tercen-

tenary. Therefore attention is called to the fact that the time is now at hand for the securing of the services of some person versed in the history of our church of known capacity for leadership to give his full time for the period of a year, beginning October or November next, to the project of making the Tercentenary a thorough success for the denomination for, if the Tercentenary really has in it potencies for the creating of a new 'esprit de corps' in our ranks and a new enthusiasm for the noble work that the Lord has set before us, this surely ought to be done as a necessary step in the direction of a great fulfillment. We should find at the earliest possible moment a capable executive secretary.

"The assumption is that the Tercentenary is not to be a mere incident. It is not to be simply an occasion for intensive self-congratulation. We shall glory in our origins. We shall do homage to honored names. But 1928 holds in it infinitely more for our church than these things.

"The commemorations of the year will have been of questionable worth if they do not energize the whole membership of the Reformed Church for the better carrying on of all the great activities challenging their thought and action.

"History must be harnessed. Its dynamic must be realized. If, for example, in recalling the memory of Michaelius and those who followed in his footsteps, we can take pride in the fact that they were thoroughly trained ministers, graduates of Leyden, Utrecht, Kampen, Amsterdam, New Brunswick, and Western, it is that we should realize anew the importance for our denomination of an unmistakably educated clergy, and that we should rally with redoubled interest to the enterprise fostered by the Board of Education of rendering every assistance to earnest and consecrated young men requiring all the elements of a thorough education before taking their places of labor at home or abroad. If in reinvoking the past we learn again that the founding of the church in America was one of many chapters in the annals of Dutch missionary endeavor, it is only that we should gird ourselves with greater steadfastness for the present day efforts to win the people of Asia for Christ. It is that we should know that ours has been from its beginnings a missionary church. It is that we should desire to do more now than ever before for the evangelization of China, Japan, India and Arabia. And, by the same token, if we, at this time, contemplate with appreciation the daring of those men of God who followed the march of trade into the scattered districts of New York and New Jersey of long years ago, and Michigan, Iowa and Illinois of more recent years, it is that in the ventures of our Board of Domestic Missions our names should be on the

list of those praying and living and giving that the day may come when America will truly be won for Christ. And if, as we survey the span of the years and realize with thankfulness that for three centuries an unbroken succession of witnesses has testified for God and His only begotten son, Jesus Christ, by the power of the Holy Spirit, it is that we may now reveal our respect for the tested ministries of the aged servants of the Lord by willing that the plan whereby they are to be provided for in the evening of their years, shall not fail of completion. The Tercentenary year should witness the Pension Fund as an achieved reality. Let this be clear. The Tercentenary is to have no direct financial objectives. It is to be a season of rejoicing for God's leading in the affairs of our beloved church for 300 years. But your Committee is unanimously of the opinion that it will be more. It will, with your help, be an inspiration and an incentive, that will touch no single endeavor of our common enterprise without vitalizing it for the greater glory of God.

"For the Committee, etc."

The following are among the recommendations adopted:

(1) "That General Synod formally approve of the invitations sent by this Committee to the representatives of evangelical bodies in America and abroad in correspondence with our church, and that it now send such invitations as from itself to the assemblies and synods of such bodies.

(2) "That General Synod express to Elder Wm. L. Brower of the Collegiate Church of New York its deep appreciation of the interest and loyalty to the ideals of the church that prompted him to prepare the beautiful and scholarly Tercentenary monograph now widely distributed throughout this land and in other countries.

(3) "That general Synod delegate the Reverend Edgar F. Romig as its representative at the General Synod of the Dutch Reformed Church of the Netherlands and other Reformed bodies in session this summer, and that it send fraternal greetings to such bodies through him.

(4) "That General Synod authorize your Committee to secure the full time services of a capable person, in sympathy with the traditions and work of the Reformed Church, who shall act as Executive Secretary for the Committee in the promotion of the Tercentenary commemoration.

(5) "That General Synod approve the continuance of this Committee.

(6) "That General Synod allow this Committee to have a representation of three members selected by itself on the committee on program for the General Synod of 1928.

(7) "That General Synod issue an invitation to be prepared by the Committee to be presented to the President of the United States to take part in the celebration."

Committee on the Tercentenary Commemoration of the Reformed (Dutch) Church in America
(as finally constituted in May, 1928)

Rev. Edgar F. Romig, D.D.
Chairman

Mr. Francis B. Sanford,
Chairman of the Finance Committee

Mr. Wm. L. Brower,
Chairman of the Committee on Co-operation with the Collegiate Church

Rev. J. H. Brinckerhoff,
Chairman of the Committee on the Reception of Delegates from Abroad

Rev. Abram Duryee,
Chairman of Young People's Committee

Rev. Wm. I. Chamberlain, Ph.D.,
Chairman of the Committee on Correspondence and Program

Rev. W. H. S. Demarest, LL.D.,
Chairman of the Committee on Research and Publication

Mrs. DeWitt Knox,
Chairman of the Women's Coöperating Committee

Rev. John A. Ingham, D.D.,
Executive Secretary

Rev. W. N. P. Dailey, D.D.,
Recording Secretary

Members of the Executive Committee in addition to the officers named above

Rev. James Boyd Hunter
Rev. James S. Kittell, D.D.
Mr. Charles L. Livingston
Mr. Wm. E. Reed
Mr. Louis Sherwood
Mr. Jeremiah Van Brunt

General Committee

Rev. John Knox Allen, D.D.†
Rev. J. Frederic Berg, Ph.D.
Rev. Irving H. Berg, D.D.
Mr. Tunis G. Bergen †
Mr. Elmer Blauvelt
Mr. Philip M. Brett
Rev. J. Howard Brinckerhoff
Rev. John Y. Broek
Mr. William L. Brower
Rev. Willard D. Brown, D.D.
Rev. Wm. I. Chamberlain, Ph.D.
Mr. John F. Chambers
Judge A. T. Clearwater, LL.D.
Rev. Henry E. Cobb, D.D.
Mr. Peter Cortelyou
Rev. Charles E. Corwin
Mr. Samuel M. Cuddeback
Rev. W. N. P. Dailey, D.D.
Rev. Edward Dawson, D.D.
Rev. Wm. H. S. Demarest, LL.D.
Mr. William S. Denison
Hon. Gerrit J. Diekema, LL.D.
Pres. Edw. D. Dimnent, Litt.D.
Mr. Charles A. Ditmas
Mr. Cornelius Dosker
Rev. Abram Duryee

Rev. Joseph R. Duryee, D.D.
Mr. Sidney B. Fitz-Gerald
Hon. Jos. S. Frelinghuysen
Mr. W. Edward Foster
Rev. Henry D. Frost
Rev. Isaac W. Gowen, D.D.†
Rev. Wm. Elliot Griffis, D.D.†
Rev. William Reese Hart
Justice G. D. B. Hasbrouck, LL.D.
Rev. Wm. Bancroft Hill, D.D.
Justice Harold J. Hinman
Rev. Milton J. Hoffman, D.D.
Rev. Jasper S. Hogan, D.D.
Mr. E. C. Hulst
Rev. George D. Hulst
Rev. James Boyd Hunter
Mr. E. Francis Hyde
Rev. John A. Ingham, D.D.
Mr. E. C. Jameson
Rev. J. Addison Jones, D.D.
Rev. James S. Kittell, D.D.
Rev. John E. Kuizenga, D.D.
Mr. Charles L. Livingston
Rev. George C. Lenington, D.D.
Rev. Henry Lockwood, D.D.
Rev. Frederick Lubbers, D.D.
Rev. Malcolm J. MacLeod, D.D.
Rev. Thomas H. Mackenzie, D.D.
Rev. Arthur F. Mabon, D.D.
Mr. John Marsellus
Rev. John G. Meengs
Mr. John Wyckoff Mettler
Rev. Siebe C. Nettinga, D.D.
Rev. Taber Knox
Rev. Edward Niles
Rev. H. W. Noble
Mr. James S. Polhemus
Rev. Daniel A. Poling, D.D.
Rev. John H. Raven, D.D.
Mr. William E. Reed
Rev. Edgar F. Romig, D.D.
Rev. Wm. Neely Ross, D.D.
Mr. Charles A. Runk
Mr. Francis B. Sanford
Mr. Willard P. Schenck
Rev. Harold W. Schenck
Mr. Henry P. Schneeweiss
Mr. Anton L. Schwab
Rev. George Schnucker, D.D.
Rev. Robert W. Searle
Rev. Frank B. Seeley, D.D.
Mr. Louis Sherwood
Mr. George Tiffany
Rev. Edgar Tilton, Jr., D.D.
Pres. John M. Thomas, LL.D.
Mr. Jeremiah R. Van Brunt
Mr. Herman Vanderwart
Dr. John C. Van Dyke
Mr. Wm. H. Van Steenbergh
Mr. Daniel Van Winkle
Rev. H. J. Veldman, D.D.
Mr. William E. Visscher
Dr. A. P. Voislawsky
Rev. Albert Von Schlieder, D.D.
Rev. Oscar M. Voorhees, D.D.
Rev. John Wesselink, D.D.
Mr. Reynier J. Wortendyke

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COMMITTEE AS ORIGINALLY CONSTITUTED BY GENERAL SYNOD IN 1924

Rev. Edgar F. Romig
Rev. Isaac W. Gowen, D.D.†
Rev. J. Frederic Berg, Ph.D.
Wm. T. Demarest, LL.D.†
The Hon. Joseph S. Frelinghuysen
Elder Chas. L. Livingston

† Now deceased.

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TERCENTENARY COMMITTEE OF THE COLLEGIATE REFORMED (DUTCH) CHURCH OF THE CITY OF NEW YORK

Mr. Wm. L. Brower, *Chairman*

Mr. Wm. S. Denison
Mr. Robert J. Noble, Jr.
Mr. Chas. A. Runk
Mr. Wm. E. Reed
Mr. Wm. H. Van Steenbergh
Rev. Edgar F. Romig, D.D.

. . . . . .

OFFICERS OF THE WOMEN'S COOPERATING COMMITTEE ON THE TERCENTENARY COMMEMORATION

(These names are found in Chapter V.)

Chapter II

CREATING AN UNDERSTANDING OF HISTORY

"I treat of times long past, over which the twilight of uncertainty had already thrown its shadows, and the night of forgetfulness was about to descend forever. With great solicitude had I long beheld the early history of this venerable and ancient city gradually slipping from our grasp, trembling on the lips of narrative old age, and day by day dropping piecemeal into the tomb."—Washington Irving —*Knickerbocker's History of New York.*

IT is safe to say that the Tercentenary served the purpose of increasing the knowledge of the history of the Reformed Church in America not only among the members of this communion but among countless people in a wider circle. It was, however, itself the result of the sowing of the seeds of historical information at the right time and the consequent shaping of a mind receptive to the idea of a noble commemoration. Late in 1926, when the Committee first began facing the problem assigned to it, it became aware at once of the urgent need of concise, readable and trustworthy literature on the subject of the Church whose birthday was to be observed. It was emphasized that such writing must be free of the note of unreasoning self-glorification and must have in it a quality to commend it to people generally. Numerous volumes were already at the disposal of students, but the timely want was of monographs that "those who run might read." Happily, there appeared at this time three volumes which served the needs of the situation in an admirable way. They are mentioned in the order of their publication.

"A Tribute to the Settlement of Manhattan Island . . . Early in the Seventeenth Century," a collection of writings "to

commemorate the three hundredth anniversary of the purchase of the island by Peter Minuit," was the result of the editorial labor of Mr. Wm. L. Brower and was published by the Consistory of the Collegiate Church in token of its interest in the civic tercentenary of the City of New York in 1926. This work has been so widely disseminated and is now so readily accessible that a brief mention of its contents must suffice. Its chapters deal successively with—Peter Minuit, Bastian Jansz Krol, Dominie Jonas Michaelius, a Sunday morning in the old Church of St. Nicholas in New Amsterdam, New York's Liberty Bell, the work of the Collegiate Church in 1926, a catalogue of prints and photographs in the present Middle Church, and the symbols of the Dutch Reformed Church.

"Jonas Michaelius, Founder of the Church in New Netherland," a treatise by Prof. Dr. A. Eekhof, proved a necessary book in a special field. Published by A. W. Sijthoff of Leyden, in the English language, it was well received by the American press and helped to bring out of comparative obscurity into something of fame, as a spiritual pioneer in this greatest city in the New World, the name of the pastor associated with the founding of the Church here. An excerpt from a review in the *New York Herald Tribune Books Section* will reveal the indebtedness shown by many writers to Prof. Eekhof for the material provided by him:

"It is a vagary of history that until the middle of the nineteenth century the name of Jonas Michaelius was unknown to scholars. The name of Elder Brewster was linked with Plymouth, that of Father Jogues with northern New York and that of Roger Williams with Providence; but the memory of Manhattan's first domine had been effaced from the annals of even his most ardent ecclesiastical descendants. In the year 1857, however, there was discovered in Amsterdam by Mr. J. T. Bodel Nijenhuis, a long epistle, dated August 11, 1628, from the pen of one Jonas Michaelius, holding a pastorate in Manhattan, to his friend Dom. Adrianus Smoutius in the homeland. It is a valuable document, giving precise information con-

cerning the founding of the first church and abundant details on the voyage from Holland, the Walloons, the Indians, the building of a fort, etc. More recently researches in various archives have brought to light other facts on Michaelius, notably those contained in his second known letter from New Netherland, an illuminating message, written on August 8, 1628, to his friend and benefactor, Joannes van Foreest, of Hoorn, and now to be had in English translation in the publication by Mr. J. Dingman Versteeg. This translator, however, wrote (1904): 'Perhaps there lie buried in obscure and as yet unknown records somewhere in Netherland interesting facts about Rev. Jonas Michaelius which research may at some future period bring to light.' This conjecture has now given way to reality, and it has fallen to Professor Eekhof, a competent historian, to bring it to pass. His book (which contains practically all of the hitherto known data on the subject) presents to the reader a mass of fresh facts concerning Michaelius, 'The place and year of his birth, his parents, his youth, his education . . . and his correspondence.' But, more, there are here reproduced in translation two informative letters from Van Foreest to Michaelius, and a third autograph letter from Michaelius, written in Latin, under date of September 13, 1630, to the faithful Van Foreest—a communication of the greatest value for its references to the colonial situation, and particularly for its minute, if unflattering, portrayal of the character of Peter Minuit.

"Professor Eekhof's work deserves to be read not only by those interested in the 1928 tercentenary of the founding of the Dutch Church in New York but by all who love to turn in thought to the beginnings of the city."

The brochure containing the terse but exceedingly informing statement of the history of the Reformed Church in America by the Rev. Dr. Wm. H. S. Demarest undoubtedly met the requirements mentioned in a preceding paragraph more effectively than anything else that came into print at the time. "A Glance at Three Hundred Years" was its title. Because of its singular

effectiveness in the sharing of the salient truths in the annals of our Church it would be inserted here save for the fact that its subject matter is incorporated into a more comprehensive address found in the report of the Historical Service printed in a later chapter.

Two tracts from the pen of the Reverend John A. Ingham, D.D., proved valuable supplements to the writings already mentioned. "After Three Centuries" appeared in October, 1927, and "A Bird's-Eye View" in April, 1928. This latter one is here given in full as serving to make clearer the central facts behind the Tercentenary:

1628—1928

"Though official 'Comforters of the Sick' had conducted religious services on Manhattan Island in earlier years, the fully organized church life of New Netherland dates from the arrival of Jonas Michaelius, the first ordained Minister of the Gospel, April 7, 1628. The Lord's Supper was administered, a Consistory was elected, communicants were duly enrolled.

"For a dozen years there was but one minister, Michaelius for a few years, and then Everardus Bogardus, who was in service from 1633 to 1647. In 1642, Johannes Megapolensis became minister at Rensselaerswyck (Albany). In connection with his pastoral activities he was also an earnest and successful missionary to the Indians. He came to New Amsterdam in 1649 and served there until his death in the beginning of 1670. His rescue of the Jesuit, Father Jogues, from the Indians, is fondly remembered as evidence of his broad, practical Christian sympathy.

"Megapolensis died in 1670; his colleague, Samuel Drisius, was associated with him in service after 1653, and lived until 1673. Meanwhile churches had been organized at Esopus (Kingston), (1659); Bergen (Jersey City), (1660); Harlem, (1660); Staten Island, (1665, 1680) and several on Long Island (1654). Johannes T. Polhemus served on Long Island from 1654 to his death in 1670; Gideon Schaats in Albany from 1652 to 1694; Hermanus Blom was in Kingston from 1660 until he returned to the Netherlands in 1667.

"The change of sovereignty by which New Amsterdam became New York was finally accomplished in 1674, so that the Dutch churches were no longer in accredited union with the civil authority. By 1678 the

number of churches had increased to fourteen, but only four Dutch ministers were in the Province. A fifth was added when these four, at the call of the English Governor, Sir Edmund Andros, met and ordained Peter Tesschenmaeker, who served first at New Amstel (now New Castle, Delaware), and then from 1682 to 1690 at Schenectady, at that time an outpost at the border of the Indian country. There, February 8, 1690, Tesschenmaeker was massacred by the Indians, along with a considerable number of his parishioners.

"A few years later, 1696, the Church in New York, led by Henricus Selyns as pastor, obtained from William III of England a charter, confirming their rights and privileges, and establishing their legal position. It was a cause of just pride that they obtained this recognition from the King who had recently succeeded to the throne made vacant by the expulsion of the last of the Stuart line. At the date of the Charter it is said that there were about 800 houses in New York, 200 in Albany, and 100 in Kingston, with some 3,000 families in the whole Province of whom half were Dutch. In what is now New York and New Jersey there were nine Dutch ministers and twenty-three churches.

"In the later years of the seventeenth century churches were established in New Paltz, (1683) Hackensack, (1686) Passaic, (1693) Tappan, (1694) Fordham, (1696) Tarrytown, (1697) Somerville, (1699) Freehold, (Marlboro) (1699) and Middletown, (Holmdel) (1699). In the first decade of the eighteenth century less than ten ministers were in service, though there were nearly or quite thirty churchs. The ministry of Guiliam Bertholf covered thirty years from 1694 and reached from Tappan to Staten Island and the Raritan, centering in Hackensack. Then came Theodorus Jacobus Frelinghuysen who ministered for some thirty years in the Raritan region, laying the foundations of religious life in the scattered settlements of Middlesex and Somerset counties. With the impulse of the 'Great Awakening' and the demand for ministers as new churches were organized, the question of education became acute. For a full generation the Dutch churches were distraught by the controversy between those who still clung to the Netherlands as the only place for training their ministers and those on the other hand who would set up a College in the new land. Where the seventeenth century closed with some ten ministers in active service, death and removals cut the number to five or six by 1705. Then the number slowly increased, reaching twenty by 1731, though there were fully fifty churches needing their ministrations. Thirty years, in the face of the controversies already

mentioned, increased the force of ministers by hardly a dozen. But the decade of the '60's began an era of better things.

"Queens College (now Rutgers) received its charter in 1766; Archibald Laidlie had been called to New York to preach in English in 1764; John H. Livingston, raised up in God's good Providence to lead his brethren in the way of peace, returned from the Netherlands to be the second English-preaching minister in the Collegiate Church, in 1770. In 1771, under Livingston's leadership, twenty-two ministers and twenty-five elders were gathered in the Union Convention, which brought unity and peace in place of division and discord.

"It is quite likely that distinct provision for theological education would have been made in 1775 by the election of Dr. Livingston as Professor of Theology had it not been for the outbreak of the Revolution. Such an election did take place in 1784, the date which marks New Brunswick as the seat of the oldest American Theological Seminary. Meanwhile the Revolution drove not a few of the ministers from their parishes, and sadly interrupted church life. It is worthy of remembrance that most of the Dutch clergy espoused the cause of the colonies. There were exceptions, of course, and it came about that Rev. Garret Lydecker, a Tory Dutch minister from New Jersey, fled for refuge to New York, where the British were in control, and was permitted to hold Dutch services while the four ministers of the New York church (Ritzema, De Ronde, Laidlie and Livingston) were all in exile.

"The Constitution of the Church was adopted in 1792. With the advent of another century various advance steps were taken. Dr. Livingston began his teaching in New Brunswick in 1810. Elias Van Bunschooten made his significant gift for education in 1814. John Scudder sailed for India in 1819. Queens College adopted the name of Rutgers and started on a new era of growth in 1825.

"Meanwhile Domestic Missionary work had been advancing. Andrew Gray of Poughkeepsie had made tours into the Susquehanna region, beginning in 1792. Others visited the Delaware, Wyoming, Unadilla, Cherry Valley, Onondaga. In July, 1796, Peter Labagh was ordained by the Classis of Hackensack that he might go as a missionary to Kentucky. Through his efforts the church of Salt River, Mercer Co., Kentucky, was organized (1797). Near the end of the century Robert McDowell, working under the direction of the Classis of Albany, organized six churches in Canada along the St. Lawrence and the north shore of Ontario. Various plans of work were tried in the first two decades of the nineteenth

century, resulting in the formation of the 'Missionary Society of the Reformed Dutch Church' in 1822, which in turn was succeeded by the Board of Domestic Missions in 1831.

"The Board of Foreign Missions was organized the next year, 1832, and carried on its work for a quarter century in coöperation with the American Board. It became independent in 1857, and was incorporated in 1860. Step by step its field had expanded, from Amoy, 1842, to Arcot, 1853; Japan, 1859; Arabia, 1889, and then the United Mission in Mesopotamia in 1924. With twenty-eight mission stations and 378 outstations and preaching places it now has a force of nearly 200 missionaries and over 1,200 native workers, with seventeen hospitals and dispensaries treating nearly 100,000 patients a year, and nearly 350 schools and colleges with over 19,000 students enrolled. From the indigenous churches which have grown up come contributions amounting to about $150,000 a year. The Woman's Board of Foreign Missions, organized in 1875, as an auxiliary to Synod's Board of Foreign Missions, coöperates in carrying on the work in all the fields noted above, assuming particular responsibility for the work among women and children. About one-third of the combined budget is raised by them.

"The western expansion of Domestic Missions began with the organization of the Fairview (Illinois) Church in 1837. Others followed, and the immigration of the mid-century led to large increase in Michigan and Iowa. The Jubilee was observed in 1882, at which time the Women's Executive Committee was organized, incorporated in 1910 as the Women's Board of Domestic Missions. The two Boards now have interests involving nearly half a million dollars a year, and including Church Building and parsonage funds, classical, parochial and student missionaries, schools and hospitals ministering to Indians, Mountaineers and Negroes, churches for aliens and other exceptional groups.

"The 'Widows' Fund Society' was incorporated in 1815, the first denominational enterprise to receive legal authorization. This was but a formal procedure, however, as full recognition of the church's responsibility for her veterans and their dependents was delayed for a century—in fact until the Tercentenary Campaign for the endowment of the Ministers' Pension Fund.

"The General Synod itself was incorporated in 1819. The *Magazine of the Dutch Church* was begun in 1826, to be succeeded in 1830 by the *Christian Intelligencer*. While the magazine was still the only official organ of the Church, the General Education Society was organized in 1828,

reorganized as a Board in 1831. For many years it functioned chiefly in aiding students for the ministry. In recent years it has grappled with the whole problem of our educational institutions, and is making steady progress toward a more adequate recognition by the whole Church of her dependence upon these institutions. In two colleges, five academies and two theological seminaries about eleven hundred students are being trained for lives of service to God and man.

"In 1853 General Synod appointed a committee upon whose recommendation the following year the Board of Publication was organized. Originally designed to utilize the press as an important medium for the dissemination of the Church's message, this Board has expanded the scope of its activities through the years, rendering service to Bible Schools and Young People's Societies and assuming responsibility for leadership in the fields of religious education and evangelism.

"Thus the Reformed Church in America completes her third and begins her fourth century. With some 740 churches, 800 ministers and over 150,000 members, giving annually, approximately, $4,000,000 for congregational expenses and $1,000,000 for benevolences, plans are under way for distinct forward steps in Evangelism, in Education, in Missions, Domestic and Foreign. With reverent gratitude for the past, the Reformed Church in America thanks God 'for the era done,' and trusts Him for the opening one, the while she prays:

"'And cast in some diviner mould,
Let the new cycle shame the old.'"

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Dr. Ingham was also responsible for the preparation of a bibliographical list on Reformed Church history and related subjects. Among the older volumes and pamphlets that proved indispensable were: "The Manual of the Reformed Church in America," (the first four editions edited by the late Rev. Edward Tanjore Corwin, D.D., Litt. D., and the fifth and latest by his son, the Rev. Charles E. Corwin, D.D., to whom the Church is under a great debt for historiographical work); "The Reformed Church in America," by the Rev. David D. Demarest, D.D.; a pamphlet with the same title as the above, by the late Dr. Wm. T. Demarest; "The Dutch of the Netherlands in the

Making of America," by the Rev. Wm. Elliot Griffis, L.H.D.; and numerous essays by the Rev. W. N. P. Dailey, D.D., Recording Secretary of the Committee. Here are the other authors and titles named—with some additions: Baird, Charles W., "Huguenots in America"; Brodhead, J. Romeyn, "History of the State of New York"; "Centennial Discourses," 1876; Chambers, T. W., "Memoir of Theodore Frelinghuysen"; Corwin, E. T., "Digest of Synodical Legislation," 1906; "Documentary History of New York"; Dunlap, William, "History of New Netherland"; Earle, Alice Morse, "Colonial Days in Old New York"; "Ecclesiastical Records of the State of New York," 6 vols. and Index; Fiske, John, "Dutch and Quaker Colonies in America"; Griffis, William E., "Brave Little Holland," "A Maker of the New Orient," "Story of New Netherland," "Verbeck of Japan"; Gunn, Alexander, "Memoirs of John H. Livingston"; Hansen, Maurice G., "The Reformed Church in the Netherlands"; Jameson, J. F., "Narratives of New Netherland"; Lamb, Mrs. Martha J., "History of the City of New York"; "Magazine of the Reformed Dutch Church," 1826-30; "New York Colonial Documents"; O'Callaghan, E. B., "History of New Netherland"; Sprague, William B., "Annals of the American Reformed Dutch Pulpit," 1869; "The Centennial of the New Brunswick Seminary," 1884; Van Pelt, Daniel, "A Church and Her Martyrs: An Account of the Dutch Church in Holland," 1888; Versteeg, Dingman, "Manhattan in 1628"; "Williams, Sherman, "Stories from Early New York History"; Wilson, Jas. Grant, "Memorial History of the City of New York."

Widespread and eager research among the students of the Church and a resulting dissemination of historical knowledge will be indicated by the roll of speakers and subjects announced by Dr. Ingham as available in the Tercentenary year. It follows: Broek, John Y., 633 West 7th St., Plainfield, N. J., (A series covering the whole 300 years); Blekkink, E. J., Holland, Michigan, "The Tercentenary of the Reformed Church—Why

Celebrate?"; Brown, W. D., 25 East 22nd Street, New York City, "Three Centuries of Reformed Church Life," "Reformed Church Education in the Light of the Tercentenary," "The Domine and the Schoolmaster"; Bruggers, John H., Holland, Michigan; Christiana, H. E., Stuyvesant, N. Y., "The First Reformed Churches in America, 1628-1664, or The Early Period in New York"; Compton, W. E., Schenectady, N. Y., "Rev. Johannes Megapolensis," "Three Hundred Years of Church Work"; De Jonge, G., Zeeland, Michigan; Dickens, Wm. H., Nassau, New York, "The Contribution of the Palatinates"; Dykema, K. J., Platte, South Dakota, "The Meaning of Our 300 Years," "De Beteekenis van onze 300 Jaren"; Fry, Frank S., 310 Monastery Ave., Philadelphia, Pa.; Hogan, Jasper S., New Brunswick, N. J.; Hondelink, Garret, "Story of Our Church up to 1850"; Huenemann, H., Forreston, Illinois, "The Faith of our Fathers"; Jones, J. Addison, Poughkeepsie, N. Y.; Kinney, C. W., 40 Pearl Street, Schuylerville, N. Y.; Kuyper, C., Cedar Grove, Wisconsin, "The Reformed Church, a Living Organism"; Lubbers, F., Sioux Center, Iowa; Martin, J. M., Holland, Michigan, "What Distinguishes the Reformed Church from the Other Churches"; Meengs, John G., 5 Morris Ave., Schenectady, N. Y., "Reformed Church in Michigan"; Mulder, Bernie, Pella, Iowa; Niles, Ed., Elmhurst, L. I., N. Y., "Why I Am a Reformed Dutchman"; Pennings, Burt, R.F.D., Ghent, N. Y., "The Reformed Church in the West"; Reynolds, F. T. B., Keyport, N. J., "Coming of the Dutch to Monmouth County," "America's Debt to the Dutch," "Some Dutch Pictures"; Roberts, H. B., Kinderhook, N. Y., "The Reformed Church in the Hudson Valley"; Ruisard, M. C., Sheboygan Falls, Wisconsin; Seso, A. A., Ghent, N. Y., "The Reformed Church in Holland"; Smith, A. B. W., East Greenbush, N. Y., "Johannes Michaelius"; Thompson, E. W., Hastings-on-Hudson, N. Y., "Frelinghuysen's Garden"; Van der Werf, Seth, Holland, Michigan, "The Faith of our Fathers," "The Heritage of the Past"; Vander Woude, B. T., Oak Harbor, Washington, "A Three Hundred Year Faithfulness to Re-

formed Doctrine"; Van Heuvelen, B., 544 Utah Ave., S. E., Huron, South Dakota, "Three Hundred Years of Continuous Ministry"; Von Schlieder, A., Hackensack, N. J., "Beginnings in the Hackensack Valley"; Vruwink, Henry A., "The Reformed Church in America"; Wesselink, John, Pella, Iowa, "Three Hundred Years of the Reformed Church"; Wichers, Wynand, Holland, Michigan; Wright, R. C., Chatham, N. Y., "The Reformation."

It may be germane in this connection to add a word as to the multitudinous fields in which it was felt wise to scatter seeds concerning the *raison d'être* of the Tercentenary. The following words by the Chairman in *De Halve Maen* of the Holland Society, will serve as an example:

"The year 1928 marks the three hundredth anniversary of the founding of the Reformed (Dutch) Church in America. In the late spring of 1628 the Reverend Jonas Michaelius, a graduate of the University of Leyden, and a minister of the Church of the Netherlands, ordained by the Classis of Enkhuysen, came to the colony on the island of Manhattan, under the provisions of the West India Company, to minister to the spiritual needs of the little Dutch community. With him were his frail but heroic wife, the first 'mistress of the manse' in America, and their three little children. Shortly after his arrival here, Michaelius formally organized a church, with Peter Minuit, colonial governor, as elder, and the two visitors of the sick, 'krankenbesoeckers,' Jan Huyck and Sebastian Jansen Krol, as the other office-bearers. At the first celebration of the Lord's Supper it is recorded that there were fully fifty communicants, some Dutch, others French and Walloon. The minister preached to the worshipers in both languages. The church thus constituted in 1628 and to-day known as the Collegiate Church, is the oldest ecclesiastical body on Manhattan, and the oldest fully organized church with a continuous and unbroken existence in the United States. In the recognitions of this year, however, as they are organized by the General Synod of the Dutch Reformed Church, the denomination which sprang out of those early roots, the greater emphasis will not be laid upon any unique historical claim, but rather upon the common traditions that have enriched America during these three hundred years.

William III, King of England.

"There is, for example, an educational aspect in the Tercentenary. Michaelius was the first European University man to settle in the middle colonies of America. In the seventeenth century, of the ministers of the churches here, most were graduates of the Dutch seats of learning. It is known that at least three received their education at Groningen, seven at Utrecht and seventeen at Leyden. With Adam Roelantsen, schoolmaster, who came here in 1633 and founded what is now the Collegiate School, public school education in this country had its beginnings. Queens College (now Rutgers University) was established by the Dutch Church in 1766.

"From the standpoint of religion, the Tercentenary is permeated with a note of catholicity. It will be recalled that John Robinson, pastor of the Pilgrim Church, heartily approved of the doctrines of the Reformed Church. There is a likelihood that he and Michaelius, both Leyden alumni, were on terms of friendship. As for the Anglican and Protestant Episcopal Churches, the bonds between them and the Dutch Church date back to the organization of the first English worship in Manhattan in the 'Church in the Fort,' and are manifest in many subsequent experiences of reciprocal hospitality. Thus one might enumerate. The celebrations of this year will serve to call to mind the magnanimity of good Domine Megapolensis of Fort Orange to the Jesuit, Father Jogues, in 1643, and his warm-hearted charity in clothing and sheltering the poor Jews in New Amsterdam in 1655.

"Historically, the commemorative observances that are now at hand have so many relationships that it would require a long discourse to do justice to them. Jean de Michel, the father of Jonas Michaelius, was a leader in the cause of Dutch freedom, and a friend of William the Silent, Prince of Orange. The settlers who composed 'the church in the horse-mill' in 1628, and whose descendants are numbered in the honored rolls of the Holland Society to-day, were men and women born of patriot sires in the days of the making of the republic of the dykes. The charter of the Collegiate Church brings England as well as Holland into the weaving of this history, for William III, stadholder of the Netherlands, was king of England at the time (1696) when he granted what proved to be a veritable guarantee of religious autonomy and freedom to those of the Reformed Dutch faith in New York and to future generations. The Church points to its clergy and laity who were in the vanguard of the colonizing of the Hudson, Mohawk, Hackensack and Raritan Valleys. It is justly proud of its honored families, and rightly claims as its own the names of Martin Van Buren and Theodore Roosevelt. Not large

numerically, the communion takes satisfaction in its tradition of an unmistakably educated clergy, its maintenance of the principle of religious freedom, its broad tolerance and its generous catholicity, its record of unstinted support to every patriotic endeavor, its unique missionary services throughout the world, and its present substantial ministries in the United States. On this occasion of its three hundredth anniversary, it may reaffirm as its motto the words inscribed on its coat of arms, faithfully taken over from the shield of William of Orange, 'Nisi Dominus Frustra.'"

. . . . . .

Indicating the variety of appeals of the Tercentenary—at times in unexpected quarters—is this memorandum prepared by the Chairman for the British press:

The Tercentenary Should be of Interest in England for the Following Reasons:

1. "In London the Dutch Reformed Church is known through the Church of Austin Friars, the oldest Dutch Reformed congregation in the world, organized by Netherlands refugees in 1546 and continuing to this day.

2. "Domine Jonas Michaelius who founded the church in New Netherland (now New York) in 1628 was the son of the Reverend Jean de Michel, who preached for some years in the Huguenot church of Norwich, England.

3. "The first ecclesiastical charter granted to any church in the Middle Colonies of America was that given by King William III of England to the Collegiate (Dutch) Church of New York in 1696.

4. "The Dutch Reformed Church is carrying on notable and widespread work, recognized by the British government, in India and in Arabia. In India several of her missionaries have received the Kaiser-i-Hind medal for humane services. In Arabia the work has recently won the published commendation of Sir Arnold Wilson and Sir Percy Cox.

5. "The International Missionary Council which is so well known in England, has as one of its secretaries the Reverend Dr. A. L. Warnshuis, a minister of the Dutch Reformed Church.

6. "Ministers, missionaries and laymen of the Dutch Reformed Church whose names will be specially known in England are the following: Dr. Samuel M. Zwemer, missionary, of Cairo, Egypt, the late Dr. David James Burrell of the Marble Collegiate Church, Dr. Ida Scudder and

Dr. Louisa Hart (both owners of the Kaiser-i-Hind medal) of India, the late president Theodore Roosevelt, Dr. Paul Harrison of Arabia, friend of Ibn Saoud of the Wahabi tribes, Dr. John Van Ess of Arabia, etc., etc."

. . . . . .

The constituency of the Netherland-American Foundation read the following words by Prof. A. J. Barnouw in the organization's Monthly Letter, May, 1928:

Leyden and the Tercentenary

"According to the United States *Official Postal Guide,* the city of Leyden has three namesakes in this country, one in New York State, another in Massachusetts and the third in North Dakota. None of these places that took their name from the famous university has made a name for itself.

"Leyden should be better represented on this Continent, for it has deserved well of America, not only by sheltering the Pilgrim Fathers, but also by giving to this country the first minister of the oldest American Church. Early in 1628 the Reverend Jonas Michaelius, an alumnus of the Theological College at Leyden, arrived on Manhattan Island to take charge of the spiritual welfare of the settlement. That was the beginning of what is now called the Reformed Church in America, an event of great historical importance, of which the Tercentenary will be celebrated in the first week of next month.

"The Synod of the Dutch Reformed Church in the Netherlands will be represented on that occasion by Dr. W. J. Aalders, the University of Leyden by Dr. A. Eekhof, and the University of Amsterdam by Dr. D. Plooij.

"Dr. Eekhof has reconstructed the forgotten life story of Michaelius from scattered records in the Dutch archives. Scanty though these records be, they reveal enough about the man to make us realize his moral greatness. He was the son of a fighting preacher who had joined the Sea Beggars in the early years of the revolt against Spain. A longing for the kind of roving life that his father had led may have induced him to leave his ministry in a Dutch country parish for the missionary field overseas. To preach the gospel to the converted is not so laudable a work as to save the heathen from unbelief and idolatry. The missionary must feel the same pride in his converts as the artist feels in the work of his hand, whereas the minister of a country parish is like the art custodian who

keeps the treasures in his charge in good repair. . . . He must have been a man of sturdy courage, who loved danger and hardships for the sake of the sacrifice that they demanded from him, etc., etc."

. . . . . .

The part played by heroic women in the building of the colony of Manhattan was emphasized in various articles and addresses, the one printed herewith suggesting an appeal to all who delight to honor the pioneer woman:

Mevrouw Michaelius.
By the Rev. George Steininger, S.T.M.

"What the world owes to the ministers' wives no one will ever know. The mistress of the manse has covered her kingdom in mystic shadow and only the 'eyes like unto a flame of fire' have seen and understood. The first New Amsterdam Dutch domine's wife portrays a type. Even the argument from silence in her case would be eloquent speech. Fortunately, we possess a few precious personal letters which tell of the one who, though dead, yet speaks.

"Ten weeks on an uncertain sea with three little children! Were these little ones seasick, restless, hungry, weary of sight of water everywhere? 'Our fare on the ship was very poor and scanty, so that my blessed wife and children, not eating with us in the cabin on account of the little room in it, had a worse lot than the sailors themselves.' But the minister's wife was equal to the furies of the sea and of man's inhumanity to man since 'with God, she firmly resolved to finish the proposed voyage.' A new land, a new home, a new-born babe—thoughts such as these fashioned themselves into her Star of Hope. Vines and 'other plants such as nut trees and currants . . . still green inside' were planted at her direction. Seeds and roots became playthings in her hands in order that she might create a refreshing atmosphere for the man and the children she loved. Her home was clean, her heart was pure. Poverty's pinch was anticipated and endured. 'The food here is scanty and poor. Supplies of butter and milk are difficult to obtain.' Yet she was the first to bow her head at the table-board and to thank God 'from whom all blessings flow.' Is this fancy or fact? Hear the tribute of the one qualified to make reply: 'My good partner who had been to me, for more than sixteen years, a virtuous, faithful, and altogether amiable yokefellow.'

"Seven weeks after they had arrived, the minister's wife died, 'seized by a malignant disease accompanied by a severe cold in the chest . . . she, with intense longing and a great happiness of mind, departed this life and fell asleep in the Lord.' What a cross for the domine to bear, what tear-wet cheeks for little children, what seeming defeat and well-nigh malicious mockery! Alas for her—'twilight and evening star,' intense longing, happiness of mind, asleep in the Lord.

"Let not the tercentennial of the Church be fully celebrated until we of this Household of Faith shall pay reverent respect, sense an holy awe, and register profound gratitude in the presence of the first mistress of the manse in the New World."

A charming essay entitled "Women of Old New York" came from the pen of Mrs. DeWitt Knox early in 1928 and was published by the Woman's Board of Foreign Missions. Since it has been widely circulated, in the United States and abroad, it is not printed in this volume. Those who own copies will wish to turn to them often and be reminded that,

"Thine was the seed-time; God alone
Beholds the end of what is sown;
Beyond our vision weak and dim,
The harvest time is hid with Him."

Chapter III

TOWARD OFFICIAL DUTCH REPRESENTATION

"A natural alliance may be formed between the two republics [Holland and America] if ever one existed among nations. The first planters of the four northern States found in this country an asylum from persecution, and resided here from the year 1608 to the year 1620, twelve years preceding their migration. They have ever entertained and have transmitted to posterity a grateful remembrance of that protection and hospitality, and especially of that religious liberty they found here, though they had sought them in vain in England.

"The first inhabitants of two other States, New York and New Jersey, were immediate emigrants from this nation, and have transmitted their religion, language, customs, manners, and character; and America in general, until her relations were formed with the house of Bourbon, has ever considered this nation as her first friend in Europe, whose history and the great characters it exhibits in the various arts of peace, as well as achievements in war by sea and land, have been particularly studied, admired, and imitated in every State.

"A similitude of religion, although it is not deemed so essential in this as it has been in former ages to the alliance of nations, is still, as it ever will be, thought a desirable circumstance. Now it may be said with truth that there are no two nations whose worship, doctrine, and discipline are more alike than those of the two republics. In this particular, therefore, as far as it is of weight, an alliance would be perfectly natural."

. . . . . .

"In general usages, and in the liberality of sentiments in those momentous points, the freedom of inquiry, the right of private judgment, and the liberty of conscience, of so much importance to be supported in the world and imparted to all mankind, the two nations resemble each other more than any other.

"The originals of the two republics are so much alike, that the history of one seems but a transcript from that of the other; so that every Dutchman instructed in the subject must pronounce the American Revolution just and necessary, or pass a censure upon the greatest actions of his immortal ancestors; actions which have been approved and applauded by mankind and justified by the decision of Heaven.

"If, therefore, analogy of religion, government, original manners, and the most extensive and lasting commercial interests can form a ground and an invitation to political connexions, the subscriber flatters himself that in all these particulars the union is so obviously natural, that there has seldom been a more distinct designation of Providence to any two distinct nations to unite themselves together."
—John Adams' Memorial to the States-General; Leyden, April 19, 1781; 3 Sparks' *Dip. Rev. Corr.*, 346.

WHEN the General Synod, in June, 1926, voted to authorize the Tercentenary Committee "to take steps, in the name of the Synod, to endeavor to secure the presence of Her Majesty, the Queen of the Netherlands, or her personal representative, on the occasion of the Celebration in 1928" the action was not unrelated to a number of favoring circumstances. In no single association of people, of religious connection or otherwise, in the United States, is there such a genuine and affectionate regard for Wilhelmina, the ruler of the Dutch States and possessions, as that which is cherished by the members of the Reformed Church in America. This is to be accounted for in part by the national origin of the Church and by the fact that Dutch ancestry is pointed to with pride by so many of her communicants; but, beyond that, it remains to be said that, regardless of historical or racial predilections, our people admire the Queen for her gifts of intelligence, leadership, and winsome, old-fashioned piety. It is not surprising, therefore, that the chronicles of the Synod, the congregations and the colleges of the Church abound in references to formal expressions of greeting and devotion to Her Majesty. And, what is more, these messages have been honored with gracious responses. At times

the Reformed Church has shared with other institutions in the sending of respectful communications to the Royal House of the Netherlands, and again it has done so in its own name. Always there has been a reciprocation of the good will shown by our Americans glorying in the Dutch tradition. Space permits the citing of but a few illustrations, selected for their bearing on the general theme of the Tercentenary.

In 1916 when there was celebrated at Rutgers College the "One Hundred and Fiftieth Anniversary of its Founding as Queen's College," among the distinguished guests brought together under the able leadership of the president, Dr. W. H. S. Demarest, was Chevalier W. L. F. C. van Rappard, Minister Plenipotentiary from the Netherlands. A single quotation from his address will show the distinctly personal interest in Rutgers College, child of the Dutch Reformed Church, of the sovereign in whose name the Minister was speaking: "I wish . . . to fulfill a most agreeable duty. Her Royal Majesty the Queen of the Netherlands, my most Gracious Sovereign, has been pleased to order me to represent Her at this ceremony and to convey to Rutgers College not only Her most hearty congratulations . . . but also Her most sincere wishes for as beautiful a future. I am instructed to assure you that Her Majesty, the Queen of the Netherlands, has always been intensely interested in everything that regards this great Republic, and always appreciates every event demonstrating on this side of the water that the Americans do not forget that the old Dutch settlers when they came over to these shores brought with them those principles of freedom, of liberty of thought, and of religious tolerance which formed the base for your Constitution."

In 1920 there took place in Leyden and other cities in the Netherlands the "International Celebrations of the Three Hundredth Anniversary of the Departure of the Pilgrim Fathers from Holland to America." One who was present as a delegate from the Consistory of the Collegiate Church of New York, in addressing the Holland Society some months later, said:

"The royal stamp was placed upon that welcome, when Her Majesty the Queen invited a number of guests to her summer home at *Het Loo*. Very thorough arrangements had been made to give us a pleasant day. A special train took the guests from Rotterdam, The Hague, Leyden and Haarlem, first of all to Amsterdam where we were entertained at the Industrial Club at luncheon, and then we were conveyed to Apeldoorn, the station for *Het Loo*. We walked along a street with beautiful poplars on either side, and finally came to the wonderful château. Naturally, as democratic Americans, we were pleased with the simplicity and the true homeliness—if I may use that word in its real sense—of that palace. Some palaces are simply museums. This one was a home, and everything was done to give us a genuine welcome. Very happily, Baron Mackay was the chairman of the Committee on Arrangements. He happens to be a holder of titles of nobility in England and in Holland, but is a lover of all things American and really treated us like brothers.

"We were taken into the ballroom and introduced to the Lord High Chamberlain, the Governor of Utrecht, who in turn presented us to Her Majesty the Queen. We were very much charmed with the unfeigned sincerity and earnestness of manner of the Queen. She spoke to a number of us personally, and I count it one of the pleasant incidents of my trip to Holland that she said to me, 'I hope that your visit here in connection with the Pilgrim Tercentenary will be a pleasant one.' It seemed to come from her heart. Later she led the way into the beautiful garden where we visited the old château of William the First. After these things we were entertained at dinner at an inn hard by. I shall always recall it as a most happy circumstance of my life that I was privileged to be one of those to be received by Her Majesty the Queen, and I feel that it did much to help us love Holland that her gracious Majesty deigned at the time to give us such a welcome."

In retrospect it appears that the participation of the Consistory of the Collegiate Church, through one of its members, in the Pilgrim Tercentenary served a purpose beyond anything foreseen at the time. As it happened, the greetings of the Church to the *Netherlandsche Pilgrim Fathers Commissie* contained this clause: "The invitation makes a special appeal to the Consistory as their Church in New York is a lineal descendant of the Church in Holland and was fully organized A.D. 1628 in New Amsterdam, etc., etc." This was probably the first time that the pros-

pect of an approaching 1928 commemoration in New York was brought to the attention of a representative body of Queen Wilhelmina's subjects, in their own country. Whether the thought of Holland's taking part in an event in America that was eight years off lodged in the minds of any of them at the time it is hard to know. Suffice it to say that in that group of enthusiasts who so effectively and beautifully gathered together the tributes of three nations to the memory of John Robinson and the Pilgrim Fathers there was substantially the nucleus of an informal Dutch committee that later proved an invaluable asset in the making of the preparations for our own celebration. Because they thus early sensed the values of our (then, rather nebulous), project and gave friendly counsel and help over a period of many months it is proper that they should be named here. Among them were: Prof. Dr. H. M. van Nes, Leiden; Mr. A. E. Baron Mackay, Den Haag; Prof. Dr. A. Eekhof, Leiden; C. W. van der Hoogt, Den Haag; Prof. Dr. D. Plooij, Leiden; the Rev. Dr. J. Irwin Brown, Rotterdam; Tyo H. van Eeghen, Aerdenhout bij Haarlem; Jhr. Mr. N. C. deGijselaar, Leiden; Dr. J. Schokking, Katwijk-aan-Zee; the Rev. Dr. Wm. Thomson, Amsterdam; L. J. van Wijk, Amsterdam; Prof. Dr. C. van Vollenhoven, Leiden; Dr. C. W. Th. Baron van Boetzelaer van Dubbeldam, Sandwijk, DeBilt; Mr. H. Bos, Rotterdam.

In this sequence the pages of the *Year Book* of the Collegiate Church prove to be a treasure-house of information. We turn first to a chapter on the "Address of Felicitation to Queen Wilhelmina, on the celebration of her twenty-five years' reign over the Netherlands and her colonies." The Consistory took action on June 7, 1923, on an Address to Her Majesty, and voted that such document "be suitably engrossed, signed by the President and Clerk, with the Corporate Seal affixed, and then placed in the hands of the Reverend Henry Evertson Cobb, D.D., for delivery, he being appointed to represent the Consistory, etc." The character of the message will be indicated by a quotation from it:

"The long and happy reign of Your Majesty over Holland and her Colonies in her days of prosperity as well as in her periods of stress has not been surpassed in wise administration of affairs by any of the Sovereigns who for over three centuries have been rulers of the Batavian people.

"During the trying period of the Great World War nothing finer developed than the categorical refusal of Your country to accept aid in bearing the burden of caring for the strangers within Your gates. The spirit behind Your refusal was magnificent and revived a faith in modern civilization which was sadly battered. It was a shining example of a people possessing military virtues and yet avoiding the sin of aggression; who faced the duty of opening their homes and providing food and shelter for a million Belgians who streamed across Your borders during that conflict with the same calmness displayed in opening the dikes of their country to foreign oppression. Elsewhere Christianity seems to have broken down during that fateful period, but in your country it flourished.

"May the attributes of the Immortal William of Orange, Justice, Liberty, Religion and Valor, ever continue to animate the Sovereigns of the House of Orange and the People of the Netherlands, and may our Gracious God and Father vouchsafe to Your Majesty and to Your people many more years of peace and prosperity."

"The Address . . . was presented to Queen Wilhelmina," we are further informed, "by the Rev. Dr. Cobb on September 13, 1923, at a private audience accorded to him and his accompanying family. Dr. Cobb, on his return to this country, reported to the Consistory that the Queen manifested great pleasure in receiving the Address, opened it and commented on its beauty. He found the Queen, kind and very lovable, and so simple and cordial as to disarm the affair of any stiffness. Subsequently the Queen very graciously, at Dr. Cobb's request, affixed her autograph to a photograph of herself."

But the Church was identified with the celebration of the Anniversary just named in another way, as the following article

from the pen of Mr. G. Evans Hubbard, published in *Holland and Her Colonies* will indicate:

"It was a momentous occasion in the annals of Dutch-American relations when nearly one thousand friends of The Netherlands and Netherlanders residing in the United States assembled on September 6th (1923) at the historic Church of St. Nicholas to celebrate the twenty-fifth anniversary of the inauguration of Queen Wilhelmina. No spot could be more fraught with memories of the influence of the Dutch on the origin of present-day America than the Church of St. Nicholas. As the successor of the first church founded in New York, it commands our reverence, and its name taken from that of the patron saint of Amsterdam connects it closely with the city of New Amsterdam. It was this Church which extended its hospitality to the great assembly that met to give thanks for the many years of beneficent reign of Her Majesty and to pray that she long be spared to her country and to the world. Long before the doors of the Church were opened, would-be worshipers assembled in Fifth Avenue. The representatives of foreign nations, the clergy of the Collegiate Church, and the officers of the Dutch societies were accommodated in the pews immediately facing the chancel, which was brilliant with autumn foliage and orange flowers. Behind was a sea of faces, and a colorful array of orange rosettes, and gay boutonnières. The solemnity of the occasion impressed all, but enthusiasm could not be restrained even by the admonition of the presiding officer that applause would be out of place.

"Dr. Guy van Amringe's genial introductory remarks presented the program and purpose of the meeting. There followed the stirring strains of 'Wilhelmus van Nassouwe' sung by Mr. van der Molen's admirable chorus of Dutch ladies. The Rev. Dr. Demarest, President of Rutgers College, spoke on the part played by the Dutch settlers in founding colleges and churches in America. He was followed by Dr. Hubrecht, Chargé d' Affaires of the Netherlands, who spoke in the Dutch language on the part played by the House of Orange in the history of his country. The love of every Hollander for that illustrious house, which gave to the world William the Silent and Queen Wilhelmina, caused his words to find a sympathetic echo in the hearts of his audience. Dr. Barnouw, the author of the recent volume 'Holland under Queen Wilhelmina,' made a memorable address. The final and perhaps most stirring speech of the evening was made by Dr. Clarence Bouma. In powerful language, which at times rose to the

oratorical, he pictured to his audience the aspirations and sentiments of the Dutch settlers in present-day America.

"After the ceremony, the audience adjourned to the Consistory Room of the Church, where Dr. Hubrecht and Mr. Montijn, the Consul-General in New York, received, and where a memorial book was signed. This book is shortly to be forwarded to Her Majesty as a permanent memento of the church gathering and will contain, besides the signatures, the telegram of congratulations sent by Dr. Hubrecht in the name of the assembly.

"The following answer to the telegram of congratulation has since been received by the Netherlands Legation at Washington:

" 's-Gravenhage
" '10 September 1923.

" 'Hare Majesteit de Koningin draagt mij op U uit te noodigen, zoo mogelijk wel Hoogstderzelver zeer oprechten dank te willen betuigen aan de Nederlanders in Amerika en Amerikaansche Vrienden van Nederland, vereenigd in de St. Nicolaas Kerk en uit wier naam U een telegram heeft gezonden.

" 'Hare Majesteit heeft hunne gelukwenschen zoomede de door hen uitgesproken bede op den hoogsten prijs gesteld.

" 'De Adjutant van Dienst,
" '(w. g.) A. Ruys.

" 'Wel Edel Zeer Geleerden Heer
Dr. J. B. Hubrecht
Chargé d'Affaires a. i. der Nederlanden te Washington.'

(*Translation*)

" 'The Hague,
" 'September 10, 1923.

" 'Her Majesty, the Queen, has instructed me to inform you of the desire of Her Majesty to express Her most sincere thanks to the Netherlanders in America and the American Friends of the Netherlands who assembled at the Church of St. Nicholas and in whose name you dispatched your telegram.

" 'Her Majesty has set the greatest store by the greetings and the wishes expressed therein.

" 'Aide de camp,
" '(Signed) A. Ruys.' "

Mention is also made in the *Year Book* of the Collegiate Church of the "Celebration of the Silver Wedding Anniversary of the Queen and Her Consort of the Netherlands." It was held "Thursday evening, February 11, 1926, at the Church of Saint Nicholas, which occasion brought together a goodly number of persons. Addresses were made by the Hon. William C. Redfield and Jonkheer Dr. H. van Asch van Wyck, Secretary, Royal Netherlands Legation. The music was rendered by the Quartet and Vocal Union of the Middle Collegiate Church. After the service all those who desired to tender their congratulations to the Queen and her Consort, adjourned to the Consistory room to inscribe their names in a Memorial Volume to be forwarded to the Hague."

Later in the same year the Collegiate Church was requested to appoint "a representative or representatives to attend the ceremony and to select a clergyman to deliver an invocation at the Presentation and Unveiling of a Monument Flagpole Given by the People of the Netherlands to the City of New York." A characteristic report of the occasion was that printed in the New York *Sun* of December 7th:

Unveiling of Flagpole

"A flagpole, the gift of the people of the Netherlands to the city of New York, was unveiled in Battery Park yesterday by W. P. Montijn, Consul-General of the Netherlands in New York. The gift was acknowledged in an address of acceptance made by Commissioner Francis D. Gallatin of the Department of Parks, representing Mayor James J. Walker.

"Vice-President W. Van Doorn of the Netherland-America Foundation, Inc., presided at the exercises and the Rev. Edgar Franklin Romig, a pastor of the Reformed Protestant Dutch Church of the City of New York, asked the invocation. The address of presentation was made by Prof. Adriaan J. Barnouw, Queen Wilhelmina professor at Columbia University.

"The Dutch flag flies appropriately from a staff at the Battery. Not alone does it recall the earliest days of the white race on the soil of Manhattan, but it testifies to the enduring strength of the Dutch influence in New York. Father Knickerbocker has never forgotten his origin, and

this new symbol of his ancestry is as appropriate an adornment of the city's life as could be designed."

In the summer of 1927 when the Chairman of the Tercentenary Committee went to the Netherlands, commissioned by the Federal Council of Churches of Christ in America, the General Synod of the Reformed Church in America and the Consistory of the Collegiate Church to represent to Her Majesty the Queen their earnest desire that she or her representative might be present in America at the coming Tercentenary observances, while the prospect of Her Majesty's personal participation in the great anniversary was, naturally, one of uncertainty, it was felt by our people that the very happy and mutual ties linking our Church in sentiment with the Dutch Royal House, were such as to warrant an earnest and direct effort to enlist Her Majesty's interest. In the shaping of the plans help was given without stint by the (then) newly appointed Minister of the Netherlands, Jonkheer Dr. J. Herman Van Roijen, to whom appreciative reference will be made on other pages of this volume. Mention will be made later of the good offices of the Hon. Joseph S. Frelinghuysen in furthering arrangements for meetings with diplomatic and state officials in Washington but it must be said now, *en passant,* that his coöperation and friendly counsel in all these matters proved well-nigh indispensable. In brief, he and other good friends of our Tercentenary, named and unnamed, served the cause in such a way that, whatever measure of official Dutch representation was to be the result, we could feel that we had acted adequately, wisely, and with due consideration of the decorous usages in such matters.

It was the wish of the Committee that its representations to the Queen should be made by the Chairman in a private audience. In recalling the steps leading up to this coveted interview it is pleasant to witness to the courteous assistance given by those associated with the Foreign Office in the Hague as well as by officials of the Court. The Chairman's diary has a notation

concerning a conversation of about a half hour with Jhr. Belaert van Blokland, Minister of Foreign Affairs, in which the objects of the Tercentenary were set forth and the earnest hope of our people for Her Majesty's visit in America were expressed. His Excellency's unmistakably friendly spirit was an earnest of official Dutch interest in every instance. The Queen, as it chanced, spent a large portion of the summer in Scandinavia so that the contemplated meeting with her had to be postponed, but upon her return to the Netherlands plans were quickly consummated with a view of meeting our desires. A telegram and a letter from Baron Bentinck, acting Grand Master of the Court, are herewith printed for the light they throw on the procedure:

"Reexpedie de Brunnen Schwyz
Pasteur Romig, Hotel Magellan, Paris.
"SGravenhage 2. 18 80 10 H 17—Staat—
"Majeste vous recevra quinze Septembre a cinq heures.
"Bentinck."

. . . . . .

"f. f. de GRAND-MAÎTRE DE LA COUR
DE S. M. LA REINE DES PAYS-BAS
"La Haye, le 6 Septembre 1927.

"Monsieur le Pasteur

"D'après les ordres de Sa Majesté la Reine j'ai l'honneur de vous faire part, que Sa Majesté espère vous recevoir jeudi quinze septembre à cinq heures de l'après midi au palais dans le 'Noordeinde' en toilette de visite. Veuillez agréer Monsieur le Pasteur l'assurance de ma haut considération.

[Signed] R. V. I. Bentinck
"f. f. de Grand-Maître

A
"Monsieur Edgar F. Romig
Pasteur dans l'église américaine
Hotel Magellan
Paris."

. . . . . .

The contents of the Chairman's journal are shared as a link in our history. "The fifteenth of September proved to be a

pitilessly wet and dreary day, yet the memory of the cordial friendliness manifested to me by Her Majesty will always stand out as one of the truly inspiring incidents in the progress of the Tercentenary. As is the custom, it was arranged that the American Minister to the Netherlands, the Hon. Richard M. Tobin, should introduce his fellow-American at Court. We presented ourselves together at the 'Noordeinde' Palace and were there received by an Officer of the Royal Household. The presentation took place in a salon on the first floor of the palace. In response to a few formal words of greeting on the part of Her Majesty it was my privilege to state the purposes of our Committee. Her Majesty then seated herself as did Her Mistress of the Robes, the Countess van Lynden van Sandenberg, and, motioning her two American guests to do the same, kindly suggested that tea be partaken of whilst the text of the documents was read in full."

Here follow the full text of the memorial of the Collegiate Church, and portions of the text of the letters of the General Synod of the Reformed Church in America and the Federal Council of the Churches of Christ in America, both of which repeat somewhat the same sentiments as those set forth by the Consistory.

"To Her Majesty Wilhelmina of the House of Orange-Nassau, Queen of the Netherlands:

"The Consistory of the Collegiate Reformed Protestant Dutch Church of the City of New York, which in the year of our Lord 1928 will celebrate the three hundredth anniversary of its founding, begs at this time to send to Your Majesty cordial and affectionate greetings.

"On the eve of the Tercentenary of its beginnings in America this Church thankfully calls to mind its indebtedness to the character and the traditions of the nation over which Your Majesty rules. It turns with gratitude to the memory of its first domine, Jonas Michaelius, who was born in Grootebroek, North Holland, in the year 1584, and whose father, Jean de Michel, was a devoted servant of Your Majesty's illustrious

ancestor, William the Silent, Prince of Orange. It recalls that its first Elder, Peter Minuit, the Krankenbezoekers, Bastiaen Jansz Krol and Jan Huyck, and the congregation that was first to worship on the Island of Manhattan, were of that sturdy race of colonists who came to these shores under the auspices of the West India Company, chartered by the States General of the United Provinces. This Church likewise remembers with reverent appreciation that its preachers and teachers throughout the seventeenth and eighteenth centuries were almost all graduates of the noble universities of Holland, institutions without equal among the world's seats of culture. It prizes its civil charter, granted in A. D. 1696 by William III, Stadholder of The Netherlands and King of England. It glories in the possession of the ancient Reformed faith and usages, an inheritance linked in its origins with the devotion and the valor of the Dutch people in the days of their dauntless struggle for the right of self-government and the freedom of conscience; and it rejoices in the knowledge that the doctrines it holds sacred are those cherished by Your Majesty herself, true exponent in word and example of the religion set forth in the Book of Books.

"Animated by the thoughts afore-named, with abiding regard for the ideals championed by the House of Orange, and with an earnest desire further to strengthen the spiritual bonds subsisting between the people of the Netherlands and those of the United States, the Ministers, Elders and Deacons of this Church, in regular session assembled, on this second day of June, A.D. 1927, do hereby unite with many Christian people of America in expressing the hope that Your Majesty may see fit to bestow a visit upon them on the occasion of a solemn historical commemoration to be held in the Collegiate Church of St. Nicholas, Fifth Avenue and Forty-eighth Street, New York City, New York, on some such day in the year 1928 as may be agreeable to Your Majesty.

"Adopted by the Consistory in regular session A.D. June 2nd, 1927.

IRVING H. BERG,
President."

CHARLES S. PHILLIPS,
Clerk and Treasurer.

(Seal)

"Having in mind Your Majesty's prolonged and beneficent reign in Holland as the noble representative of the present day of the illustrious and historic House of Orange, and bearing in grateful remembrance the profound influence upon the political and religious life of the United States of America exercised by the early settlers in this country from the Netherlands, and recalling more particularly that the first Minister and the first Elder of the first Church founded in America, which has maintained a continuous and unbroken succesion of Ministers and Elders through three centuries, were Jonas Michaelius and Peter Minuit, who three centuries ago came from Holland and ministered to the spiritual life of the New Netherland, through the Collegiate Reformed Protestant Dutch Church of the City of New York, General Synod in Annual Session assembled resolved to accompany its respectful greeting to Your Majesty with a sincere and earnest invitation to Your Majesty to bestow upon the Reformed Church in America, and through it the other Protestant Churches in the United States, the honor of Your Majesty's personal presence at the solemn historical Commemoration of the completion of three centuries of organized religious life.

(Signed) J. Addison Jones,
President.

Henry Lockwood,
Stated Clerk."

. . . . . .

"The Federal Council of the Churches of Christ in America, counting the Reformed Church in America as one of its constituent bodies, and deeming it appropriate to coöperate in the commemoration of this important religious event in the life of our country, joins respectfully and sincerely in the invitation to Your Majesty to honor not only the Reformed Church in America, but all the Protestant Churches in this country with Your Majesty's personal presence on the occasion of the historic commemoration now in process of being prepared.

"While this invitation proceeds from an ecclesiastical group, we beg leave to impress upon the mind of Your Majesty the importance of the widespread desire and sentiment of welcome in the hearts of the American people toward the Court of Holland. We venture, therefore, to express the hope, on behalf of the Protestant Church of America and of a very wide constituency, that Your Majesty may see fit to accept the invitation to be present on the occasion of the solemn historical commemoration in New York City on some such date in 1928 as may be agreeable and convenient to Your Majesty, etc., etc.

Respectfully submitted,

S. Parkes Cadman,
President.

Charles S. MacFarland,
General Secretary.

William I. Chamberlain,
Chairman, Federal Council Tercentenary Committee."

. . . . . .

"After these greetings had thus been read," runs the journal, "there was conversation on the subject suggested by them and on kindred matters. Her Majesty admired the exquisitely illuminated greetings of the Collegiate Church. She betrayed the liveliest interest in all things American and particularly in the Dutch Reformed Church, with the history and present ministries of which she is well acquainted. She seemed particularly impressed by the thought that in many sections of our Church in Michigan and contiguous states sermons are still regularly preached in the Holland language and the Psalms are sung in that tongue. Altogether the audience lasted about forty minutes. Her Majesty's manner throughout was cordial and without any semblance of stiffness. Truly regal in every sense, she was yet winsome in her engaging friendliness. It is a source of happiness for me to record, after thus experiencing the gracious hospitality of the Queen of the Netherlands, that in her our

H. M. Wilhelmina, Queen of the Netherlands.

Church and the ideals symoblized by that institution have an unfeigned friend."

Her Majesty kindly affixed her signature to some portraits of herself procured by the Chairman of the Tercentenary Committee at the time. Her presence on the occasion of our Tercentenary did not come to pass. Entering into her decision were the many elements that must always bear upon the movements of any ruler in a modern and complex state. We know that Her Majesty was warmly and most sympathetically interested in our undertaking; and, that there might be no doubt as to her personal attitude, she dispatched her salutations to our people, as will appear in a later chapter, in a way that served to add luster to a noble commemoration.

Chapter IV

A NEW FORGING OF OLD LINKS

"William the Silent was forced to make a choice between the Vatican and Geneva. He chose Geneva as the creed of the toughest, truest-hearted, more defensible section of the Netherland peoples, albeit far the smaller, poorer, and more modest section. He chose them, and he stuck to them; and his choice has been ratified by their history from his day to the day of Queen Wilhelmina."—Pages 242-243, *William the Silent,* by Frederic Harrison.

"I enjoyed the Hague, and quite agreed that it is 'the most beautiful village in Europe.' That is, it has never been a walled town, and has not been restricted in area nor pinched by narrow contorted streets. It has always been the *Château* and *Plaisance* of the Counts of Holland. So it has a naturally princely and aristocratic air, and its antiquities carry out the impression of its being a royal residence rather than the capital of a rich commercial nation. And the Bosch is undoubtedly one of the most delightful parks in Europe, with its magnificent beech and oak groves, lakes, and meres. One sees where the avenues and plantations of Kensington Gardens took their origin; and they are now in no way superior."—Pages 250 and 251 of the Epilogue of *William the Silent* by Frederic Harrison.

THERE is a sense in which all Protestants in America now and then look eastward, not, of course, to Mecca, and not necessarily to Jerusalem, but to Europe where is the rock out of which their own *ecclesiæ* were hewn. A Presbyterian may be Scotch only in his predilection for thrift, yet the word "Edinburgh" will always cause certain stirrings within him; an Episcopalian, albeit of German or French extraction, will dwell happily on themes of England, shrine of Anglicanism; a Lutheran, again, will find Germany something of a *terra sancta,*

abounding in traditions of the Saxon Reformer. It is superfluous, then, to say, particularly in view of the comments in the preceding chapter, that in a communion which has so tenaciously cherished a popular title descriptive of its origins as the Dutch Reformed, there is often in tender sentiment a turning toward Holland, the citadel of a pristine faith. Some day, perhaps, an understanding historian, able to discern the essential oneness abiding amid a hundred apparent forms of Protestantism, will point to the subtle interpenetration of sentiments that results when, for example, American Episcopalians of Dutch or Irish blood think lovingly of Mother England, and American Reformed communicants of English or French blood hold Mother Holland in affection, and so on. This fusing of rich emotional attitudes will be a factor in the making of a truly unified Church of Christ.

Let us turn back in time for a moment. "In America in the early days the churches remained a part of the Reformed Church in the Netherlands and were known as the Reformed Dutch Churches in New York and New Jersey. They had no self-government save that of the local church for one hundred years and little of it for nearly fifty years more. The first fixed form of independent organizing was the Plan of Union offered by the Reverend John H. Livingston on his return from the Netherlands in 1770, approved by a Convention of the Churches in America in 1771, approved by the Classis of Amsterdam the next year and in that year, 1772, finally subscribed as the foundation articles of a virtually self-governing group of churches, the Reformed Dutch Churches in North America. With the articles of 1792 the unified title appears, the Reformed Dutch Church in the United States of America. The Church had become wholly separate from the Reformed Church in the Netherlands." Thus tersely does President Demarest in his "Notes on the Constitution of the Reformed Church in America" tell of the gradual severing of the formal ties between the Church in old Holland and her American daughter. Perhaps we should add at this point a fact recorded by Dr. Demarest's own father

on a phase of that movement, namely, that in one of its most trying hours a letter reached the American Church from the Classis of Amsterdam "fragrant with the spirit of Christian charity, . . . in which they declared their full approbation of the plan and expressed their earnest wishes and prayers for the prosperity of the American churches." Accepting the year 1792 as the date when our Church came to its full estate, we recognize that when the General Synod in Asbury Park in 1927 voted to delegate one of its ministers to represent it at the General Synod of the Dutch Reformed Church of the Netherlands, meeting at the Hague in the following July, the action promised the renewing of bonds that had been inactive for a period of 135 years. In that time both churches had experienced change, vicissitude and growth, and both, while maintaining the older standards, had grown more receptive to new as well as ancient interpretations of Biblical truth. The Mother Church, through a too great tolerance of variant ideas of exegesis and discipline, had had to part with many sons and daughters who became the adherents of what are now the *Gereformeerde Kerken;* yet she clung to the spirit of the Reformation symbols and the authority of the Bible, and to-day manifests strength in diversity suggestive of an apostolic pattern.

The invitations sent by the Committee on Correspondence to church bodies in Europe for representation at our Tercentenary included most of the larger denominations, among which are the so-called "State Church" (the Dutch Reformed Church in the Netherlands) and the "Free Churches" (the Reformed Churches of the Netherlands). Circumstances brought an exceedingly enthusiastic response from the older of these two bodies, the Mother Church. Complying with Synod's mandate and in concert with the then president, the Reverend Dr. J. Addison Jones, D.D., the Chairman, who was acting (in 1927) as summer pastor at the American Church in the Hague, communicated with the president of the "State Church," known in the Dutch language as Nederlandsche Hervormde Kerk, as to the possibility of their appearing at one of the sessions of

the *Algemeene Synode* at the headquarters, 100 Java Street, for the purpose of laying before that august body the desire of our Church for their participation in our Tercentenary. An early and gracious response came, with the request that the two American brethren be the guests of the Synod at a meeting and luncheon on Tuesday, July 26th. On that day they were formally received, the wide span of years of detachment was bridged, and family ties were once again put in their proper place of honor. "The gathering," according to a record, "had much of solemnity. The plain building on Java Street is the innermost shrine in the counsels of the ancient communion. An austere sacristan ushered us into the presence of the venerable and saintly president, the Rev. Dr. G. J. Weyland, who received us most kindly. He led us into an upper room where the legislators in the realm of the spiritual were seated. Among them was Professor Dr. H. M. Van Nes, who was visibly touched by the significance of this new *rapprochement.* The members were all considerably older than average delegates at American assemblies. Seated behind their green-topped desks, they were like types from Rembrandt's canvases. The full number of twenty-two were present, thirteen ministers, six elders, appointed by the Provincial Boards and the Committee for the Walloon Churches, together with the secretary, and two professor-delegates selected from the theological faculties of Leyden, Groningen and Utrecht. The president, Dr. Weyland, opened the meeting. Dr. Van Nes spoke at some length, and the two visiting Americans expressed the greetings of their Church and that of the Federal Council. As President Jones rose to reply to the words of introduction the air seemed charged with momentousness. Always intellectually alert and spiritually strong in his manner, Dr. Jones sensed the uniqueness of this new welding of hearts in the heat of a centuries-old flame. In all the almost fourteen decades since 1792 no time could record the clasping of the hands of the presidents of the old and the new Dutch churches. But the hour was at hand and parental and filial love again had a voice. If ever history is a palpable

thing in the making it was there. In the breaking of bread that followed the adjournment matters of mutual concern to our two churches were discussed, the Dutch, as indeed we, eagerly craving to make the most of these renewed associations." Through the courtesy of the Reverend D. den Breems, secretary, a copy of the personnel of the Synod came into the possession of the writer. The *primarii* (and the churches or institutions represented) were thus announced:

Afgevaardigden Uit de Universiteitssteden

Dr. A. M. Brouwer, h. Utrecht; Dr. H. M. van Nes, h. Leiden.

Afgevaardigden Van de Provinciale Kerkbesturen en Van de Waalsche Commissie

J. Barbas, p. Hengelo (G); W. Stoel, p. Bemmel; Dr. H. Schokking, p. 's-Gravenhage; K. H. E. Gravemeijer, p. 's-Gravenhage; C. J. van Paassen, p. Haarlem; J. D. J. Idenburg, o. Amsterdam; Dr. G. J. Weyland, p. Veere, President; P. Bongers, p. Kamerik; D. Zoete, p. Lemmer, Vice-president; H. M. Tromp, oud-o. Sneek; L. S. van Zwet, p. Almelo; P. Wolffensperger, o. Zwolle; F. Tammens, p. Zuidbroek; J. W. Bolt, oud-o. Nieuwe Pekela; A. M. Bloem, p. Chaam; Ed. Baron Prisse, oud-o. Chaam (gem. Ginneken); J. Boonstra, p. Gieten; H. C. Franck, o. Veenhuizen; G. E. M. Picard, Waalsch p. Arnhem.

Vaste Leden Met Adviseerende Stem

D. den Breems, Secretaris, 's-Gravenhage; Mr. S. J. Hogerzeil, Quaestor-Generaal, 's-Gravenhage.

Quotation is here made from the Dutch accounts of the fraternal gathering. The narrative in the *Algemeen Handelsblad* runs:

"In de vergadering komen de heeren dr. Addison Jones en reverend Edgar F. Romig. Zij worden hartelijk begroet door den president. Zij brengen de groeten van alle predikanten in Amerika over, beschrijven den toestand aldaar en noodigen de Synode uit, de vergadering van de General Synode, die in 1928, ter herdenking van het 300-jarig bestaan der kerk in Amerika, te New York zal worden gehouden, bij te wonen."

In the *Nieuwe Rotterdamsche Courant* this paragraph occurs:

"Thans verwelkomt de President, dr. Weyland, de heeren Rev. J. Addison Jones, president of the Synod of the Reformed Church te N. York en Rev. E. Franklin Romig from the Middle Collegiate Church N. York City, die de groeten van hunne kerk komen overbrengen en tevens de uitnoodiging om deel te nemen aan de gedachtenisviering van het 300-jarig bestaan dier kerk in 1928. De President zegt, dat hunne aanwezigheid in de Synode een gelukkig oogenblik is, dat door alle leden zeer op prijs wordt gesteld.

"Het was de kerk in Nederland (bep. de classis van Amsterdam) welke de grondslagen heeft gelegd voor de oorspronkelijke 'Dutch Reformed Church' in Amerika. Wel is dat 'Dutch' weggevallen, maar de Hollandsche origine is geenszins vergeten. Beide afgevaardigden doen belangrijke mededeelingen over de geschiedenis en de samenstelling van hunne kerkgemeenschap, terwijl zij zelven en ook dr. van Nes uitvoerig stil staan bij de rol, welke de 'pilgrim-fathers' hebben vervuld en over den eersten predikant Jonas Michaelius. Ten slotte bieden zij der Synode aan 'A Tribute to the settlement of Manhattan Island, now New-York, by the Dutch, early in the seventeenth century.'"

A few paragraphs are needed to tell of the further growth in the Netherlands of knowledge of the plans for 1928. Naturally, the American Church in the Hague was a center for many persons believing in the friendship of the nations. The Tercentenary was often the subject of conversation among these travelers from the scattered states of our land as well as from

England, Canada, Australia, Holland and elsewhere. It will be recalled that the English preaching services in the Hague were begun under the auspices of the Reformed Church in America in 1904 and have in these years since proved well worth maintaining. Among the ministers who have served the Church have been the Rev. A. DeWitt Mason, D.D., who with pains and patience fostered the work for over ten years; the Rev. Evert Van Slyke, D.D., the Rev. G. Russell Hageman, the Rev. Edward Niles, the Rev. W. Reese Hart (the present secretary of the Hague Committee), the Rev. Matthew Kolyn, D.D., the Rev. Taber Knox, the Rev. Henry J. Veldman, D.D., the Rev. Willard D. Brown, D.D., the Rev. Joseph R. Sizoo, D.D., the Rev. Edward Dawson, D.D., the Rev J. Howard Brinckerhoff, the Rev. Harold W. Schenck, the Rev. Edgar F. Romig, D.D., and the Rev. John A. Dykstra, D.D. A description of the work of the Church in 1927 is here given in part:

"The only value of this belated report will lie in its reminder of a type of work that is worthy of continuing support. The writer rejoices with many people in the appointment of the Reverend John A. Dykstra, D.D., as minister-in-charge of the American Church at the Hague for the summer of 1928.

"The attendance at the services in the American Church bespoke the desire of many of our fellow-countrymen to show their loyalty to our common faith and to find the peace and strength of the sanctuary in seasons set apart for worship. There were more rainy Sundays than clear ones last summer, but the number of worshipers was not conditioned so much upon weather as upon the registration at hotels on particular week-ends. In addition to the Americans in the congregation there was the usual sprinkling of Dutch brethren, as well as some Scotch and English, all seeming to delight in the international character of the meetings.

"The services were held in the Pulchri Studio, an artists' rendezvous in the quiet and conservative Lange Voorhout, in an ornate room, having an air more of the court of Louis Quinze than of a Protestant conventicle, but this circumstance meant

little, once the hymns and the prayers came in their course. A printed form of worship, adhering strictly to the liturgy of the Reformed Church in America, was placed in the hands of each worshiper. For this we are indebted to the characteristic thoughtfulness and generosity of Elder Wm. L. Brower. Through him also the books of liturgy were procured, and it is a source of satisfaction to report that our Dutch friends, whether of the 'historic' *Hervormde* or the 'free' *Gereformeerde* churches, took kindly to their use. It should be said, too, that they seemed to appreciate the presence in front of the pulpit each week of flowers, tokens of God's handiwork in which the Netherlands abound, but which, strangely, are seldom placed in churches.

"On successive Sundays the following ministers of our communion were observed in the congregation and invited to take part in the services: the Rev. Dr. J. Addison Jones, President of General Synod; the Rev. Harold Schenck, minister-in-charge of the American Church in 1926 (with Mrs. Schenck), and the Rev. Arthur Frederick Mabon, D.D., pastor of the Hamilton Grange Church, New York (with Mrs. Mabon). In addition, Mr. Samuel M. Cuddeback of Port Jervis, N. Y., also a member of the Committee, made a visit in Holland, introducing his sons to scenes dear for their historical memories. Birthday greetings were sent by the congregation to the Queen Mother and to the Queen, and cordial replies were received in both instances.

"It is unfortunately true that countless Americans, reared in habits of worship, almost completely ignore the Lord's Day when journeying in Europe, because opportunities for simple evangelical worship do not always lie in their way. In the Hague this need not be so. And it is to the credit of our Reformed Church in America that there is provided in the American Church at the Hague a place of retreat for all who yearn for the benediction of Christian fellowship."

Not unrelated to the Tercentenary is the fact that in the summer of 1929 the minister-in-charge will be the Rev. Arthur Frederick Mabon, D.D., pastor of the Hamilton Grange Re-

formed Church, New York City, a member of the Tercentenary Committee and also a member of the Committee on Particular Relations with the Dutch Reformed Church of the Netherlands appointed by the General Synod in 1928.

Among the Dutch persons not named in the preceding chapter whose hearts became enlisted in the ideal of the commemoration and who rendered counsel, hospitality and varied kindnesses were: the Countess C. Van Limburg-Stirum, the late Mr. Cornelius van der Hoogt and Mrs. van der Hoogt, the Hague; and Jhr. H. Van Foreest (owner of the Michaelius letter of 1630), Heiloo.

Subsequent chapters will contain repeatedly the names of the delegates who were finally selected by the various institutions in the Netherlands. A word here is necessary to indicate the great usefulness, in fostering the plans for the Tercentenary, of Prof. Dr. D. Plooij, of the University of Amsterdam, who with Mevrouw Plooij proved a delightful host, and who gave unstintedly of his time and assistance; Prof. Dr. A. Eekhof, of the University of Leyden, who, with Mevrouw Eekhof and her brother Mr. Henri Bos, displayed rare hospitality, and gave, out of his wealth of historical knowledge, much needed help.

. . . . . .

The title of this chapter is, "A New Forging of Old Links." More important even than fraternal visits, in this forging, are the common expressions of kindred convictions from brethren in both churches. In this connection there is inserted here an essay by the Rev. Prof. Evert J. Blekkink, D.D. Because it is so distinctive of the genius of the Reformed Church in America in its strongly evangelical spirit, its insistence upon a learned clergy, and its sweet reasonableness, all elements in a tradition that harks back to the Reformation Church in the Low Countries, it seems itself a kind of link in a chain of better understanding. It is reprinted from *The Leader,* honored organ of the Reformed Church in its Western section, which under the able editorship of the Rev. E. J. Blekkink, D.D., the Rev. Henry

Geerlings, A.M., and Pres. E. D. Dimnent, L.H.D., is meeting a great need among the churches.

Ministers of the Word

"During the year there has been much study and constant rehearsal of the three hundred years of history that the Reformed Church in America has made. From the beginning of the year Tercentenary meetings have been held by individual churches, classical gatherings, community pageants, particular synods, and now the General Synod; and they will continue undoubtedly, although in a less degree, till the end of the year. Nineteen hundred and twenty-eight will long be remembered as the year of celebration and find permanent record in the literature it has called forth.

"We have observed the builders from the time that the foundations were laid in 1628 in New York City. For three hundred years they were busy and builded well. We can safely and joyfully carry on progressively along the lines they began.

"The Reformed Church is in America to stay. While the oldest in continuous service she is yet young and full of courage for the work that God in increasing measures is giving her to do. Her chief parish is in our own country but her representatives are found in all parts of the world with the everlasting gospel.

"By right of primogeniture, in many of the countries of Europe, and especially in America, she can invite without hesitation other denominations to unite with her under the popular banner of the Heidelberg Catechism—declared to be, by a great church-historian, the most irenic of the historic creeds of Reformation times and thereafter. But since she believes in the diversity of gifts among the denominations as among churches and individuals, she has less interest in organic union and more in cultivating the brotherly attitude and spirit towards other bodies of Christian believers which have outgrown her in number but not in loyalty and devotion to Christ.

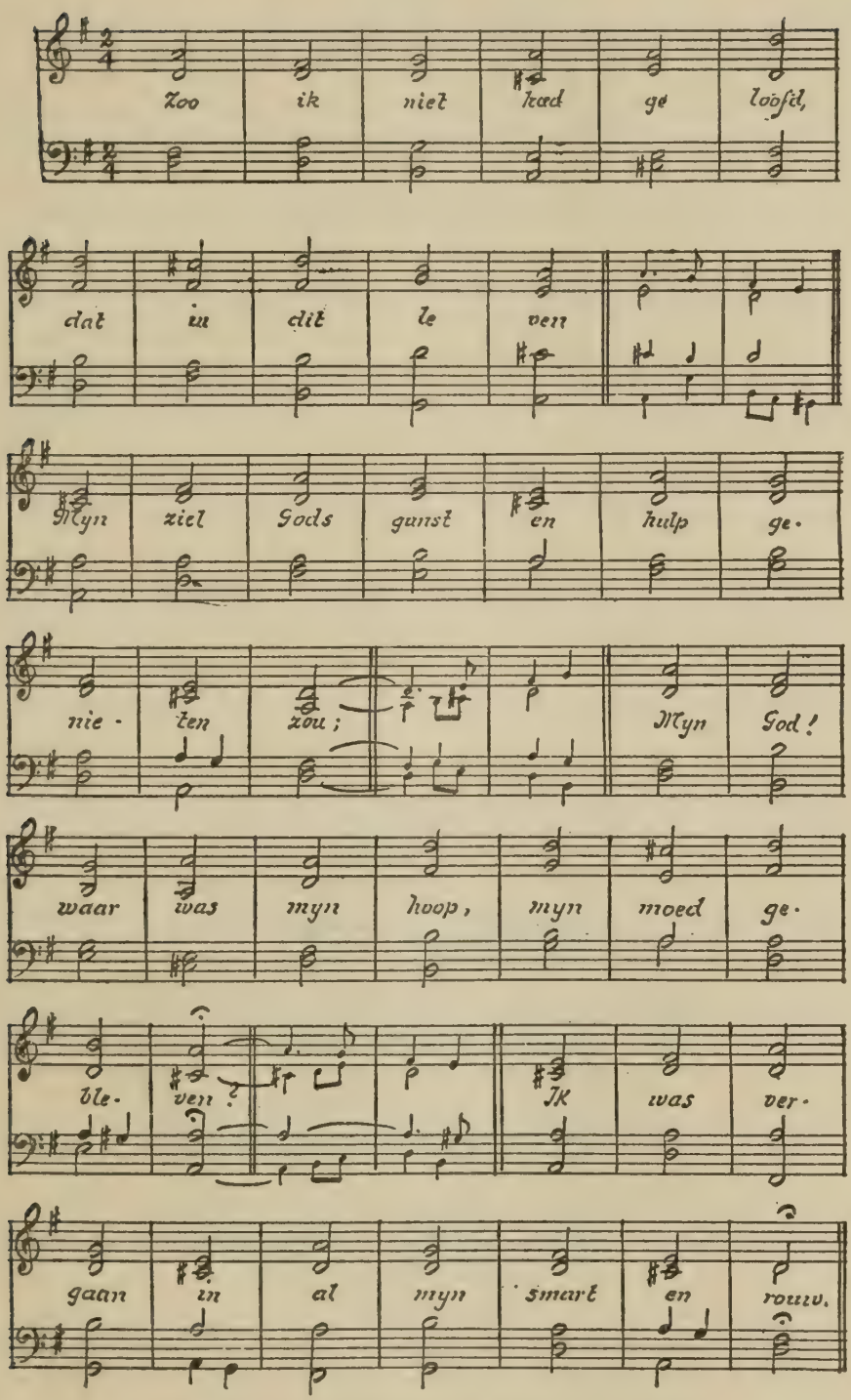
"The secret of her continued life and unbroken service is found in the fact that she has insisted on a twice-born, educated, teaching ministry. It was from the universities of Europe, specially from the Netherlands, that they secured their ministers for a century and a half. On the whole they were efficient men, who proved themselves worthy of their calling. In the multiplicity of outside interests and duties they did not forget that they were primarily the messengers of the love of God to a sinning and disobedient world.

"As the churches multiplied, the need of ministers increased and the people grew in financial strength, it became more and more evident how desirable it would be, economically and for efficiency, to have a home-trained ministry. It resulted in the founding of the New Brunswick Theological Seminary, an institution which has served the church continuously for nearly a hundred and fifty years. Later, with the growth and the development of the country westward, there was organized the Western Theological Seminary, which has rendered a similar service for more than fifty years.

"The idea that lies back of our educational institutions is that, while trained Christian men and women are needed—lawyers, doctors, teachers and for other professions—the first need is ministers. Unless our schools produce an adequate number of trained men for the gospel ministry they fail to meet the first need for which they were called into existence.

"It is through our Seminaries that the life of the church is invigorated and replenished. The constant inflow of new blood keeps the heart healthy and causes the pulse to beat regular and strong. Every year the men who have completed the required time for preparation and gained efficiency for service come to take the places of those who have finished the work God gave them to do. Others answer the calls that come from the new fields at home and abroad. No church can prosper without the school of the prophets.

"And not only for the church but for the maintaining of our civilization the minister of the word is the indispensable man


Zoo ik niet had ge looft,
dat in dit le ven
Myn ziel Gods gunst en hulp ge-
nie - ten zou ; Myn God !
waar was myn hoop, myn moed ge-
ble- ven ? Ik was ver-
gaan in al myn smart en rouw.

PORTION OF PSALM 27 AS SUNG IN DUTCH.

and the church the indispensable institution. 'Where there is no vision the people perish.' No Christian civilization can continue long without them. Northern Africa, Palestine, and Asia Minor are in evidence. Governments become efficient, honest, clean and strong just in proportion as they attain to the standards of conduct set in the Scripture for those in authority. On the contrary, to depart from them is to meet overthrow and disaster. The legislation of the King of kings is always in man's favor, never against him. To do the will of God is life.

"The minister of the word, if he is true to his calling, is a foundation builder in the life of the individuals to whom he ministers and the community in which he lives and labors. His work is out of sight. He ministers to the spirit rather than the body, however largely the bodily and material intents of life may be profited. For full valuation of his presence in society and the real significance of it we must look below the surface and beyond the present temporal life to that which is abiding and eternal."

LUNCHEON IN HONOR OF THE GOEDE VROUW OF MANA-HA-TA, GIVEN BY H

Persons at speakers' table, (left to right): Mrs. Wm. H. Van Steenbergh, Mrs. Ax O
Mrs. Edw. Maynard, Mrs. Edgar F. Romig, Mrs. Wm. Adams Brown, Mrs. Antoni
Romig, Commander Evangeline Booth, Mrs. Finley J. Shepard, Miss Margaret Jac
Mrs. J. Howard Brinckerhoff, Madame Anna Barnouw; and Miss Sarah Bussing an M

OMEN'S TERCENTENARY COMMITTEE, HOTEL ROOSEVELT, APRIL 14, 1928.

hlseng, Mrs. Russell Langdon, Miss Elizabeth R. Van Brunt, Mrs. Frank D. Callan, slawsky, Mrs. Chas. L. Riker, Dr. Henry E. Cobb, Mrs. DeWitt Knox, Dr. Edgar F. rs. Henry E. Cobb, Mrs. Anson P. Atterbury, Mrs. E. E. Olcott, Mrs. Cass Gilbert, Stanley L. Otis, not shown in picture. (*For Seating List, see page 80.*)

Chapter V

IN HONOR OF THE GOEDE VROUW OF MANA-HA-TA

> "To the heroism and thrift of the Dutch women who ventured to America, the wealth and prosperity of the colony were largely due. It has often been said that the position occupied by the wife and mother throws the most light on the civilization of a people, and it is a well-authenticated fact that the women of the Dutch Netherlands of the sixteenth and seventeenth centuries were more highly educated, better protected by the laws of the country, and held a more prominent position, than any of their contemporaries." —Page 10, *The Goede Vrouw of Mana-ha-ta,* by Mrs. John King Van Rensselaer.

THE 1927 Minutes of Synod contain a glowing paragraph on the "Women's Coöperating Committee on the Tercentenary Commemoration." This group of devoted women of the Church grew out of an original nucleus consisting of Mrs. De Witt Knox, Mrs. John S. Bussing, Mrs. Frank B. McGay, Mrs. Finley J. Shepard and Miss Elizabeth Van Brunt. Already in 1927 its plans "bade fair in and by themselves to win for the Tercentenary the respect and admiration of innumerable people." With expanding numbers and an enlarging program came a change in the name to "The Women's Tercentenary Committee." Although it is anticipating, the writer feels that there should be inserted here a brief word from the 1928 Report.—"The Committee in the arousing of interest in the inspiring themes . . . has served the Church that we love with inestimable usefulness. It has under the efficient chairmanship of Mrs. De Witt Knox . . . not only gathered hundreds of our women into the planning for the Tercentenary but added a feminine touch of grace and charm to all the efforts of the General Committee. The numerous Committee teas, arranged

so well by the ladies, strengthened the bonds in our church family." We shall mention here no other phases of the women's accomplishments in 1928 since these are written about fully in separate articles in this volume; but too great an emphasis can not be laid upon the significance for the ideals of the commemoration of the participation of so large and influential a group of women, splendidly organized and willingly enlisted.

THE WOMEN'S TERCENTENARY COMMITTEE
(As Finally Constituted)

Chairman
Mrs. DeWitt Knox

Treasurer
Mrs. E. E. Olcott

Mrs. A. P. Voislawsky
Secretary

Committees

ON MEMBERSHIP AND REPRESENTATION FROM PATRIOTIC SOCIETIES
Chairman
Mrs. Finley J. Shepard

ON HISTORICAL DATA
Chairman
Miss Elizabeth R. Van Brunt

PUBLICITY
Miss Sarah A. Bussing

ON PAGEANT
Chairman
Mrs. Edgar F. Romig

FOR THE WOMAN'S SPECIAL CELEBRATION
Chairman
Mrs. William H. Van Steenbergh

PUBLICITY FOR YOUNG WOMEN
Mrs. J. H. Brinckerhoff

MEMBERS

Allen, Mrs. John Stevenson
Anderson, Miss Cornelia
Atterbury, Miss Edna
Atterbury, Miss Isabel Newton
Atwater, Miss Julia L.
Atwater, Miss Rosa R.
Bacon, Miss Anna Fosdick
Bacon, Mrs. William Post Hawes
Baldwin, Miss Elizabeth Rutgers
Baldwin, Miss Margaret Bayard
Baldwin, Mrs. George E.
Ballantine, Miss Evelyn
Beach, Miss Elizabeth T. E.
Beardslee, Mrs. John W.
Bedell, Miss Cornelia Frances
Benedict, Mrs. Williston H.
Berg, Mrs. Irving Husted
Berg, Mrs. Joseph Frederic
Blauvelt, Miss May S.
Bolsterle, Mrs. George S.
Borg, Mrs. John
Boyles, Mrs. T. D.
Brayton, Miss Katharine C.†
Brett, Mrs. Philip Milledoler

Briggs, Miss Caroline deM.
Brinckerhoff, Mrs. J. Howard
Broek, Mrs. Albertus T.
Broek, Mrs. John Y.
Brown, Mrs. Charles Hilton
Brown, Mrs. Willard Dayton †
Bussing, Mrs. John S.
Bussing, Miss Mary
Bussing, Miss Sarah A.
Card, Miss Helen
Card, Mrs. James Van Dyck
Chamberlain, Mrs. J. Chester
Chamberlain, Mrs. Lewis Birge
Chamberlain, Mrs. William Isaac
Chapin, Mrs. Simeon B.
Chapman, Mrs. Cloyd Mason
Clark, Mrs. Henry Schieffelin
Clark, Mrs. John Schuyler
Clark, Miss Maud Schuyler
Cobb, Mrs. A. Polhemus
Cobb, Miss Eliza Polhemus
Cobb, Mrs. Henry Evertson
Coe, Miss Margaret E.
Collingwood, Mrs. Herbert Winslow
Cooper, Mrs. Joseph Howard
Cuddeback, Miss Anna M.
Dawson, Mrs. Edward
DeBevoise, Mrs. Jane Rapelye
DeBevoise, Mrs. Charles Richmond
Demarest, Miss Mary A.
Denison, Mrs. William S.
Deyo, Miss Cornelia
Deyo, Mrs. Robert E.
Dickie, Mrs. Paul R.
Douglas, Mrs. Frederick S.
Douglass, Miss Elizabeth Chapman
Douglass, Mrs. Mabel S.
Drury, Miss Charlotte Keese
Dumont, Mrs. Esther A.
Dusenberry, Miss Annie L. S.
Dykstra, Mrs. John A.
Edwards, Miss M. Louise
Eltinge, Miss Louise
Fagg, Mrs. John Gerardus
Faulkner, Mrs. E. Ross
Fielder, Mrs. Frank Sidney
Florance, Miss Julia
Florance, Mrs. William E.
Frelinghuysen, Mrs. Joseph S.
Frost, Mrs. Henry D.
Gaston, Mrs. William V.
Gilmore, Mrs. Christine Van Raalte
Graham, Mrs. James E.
Green, Mrs. Frederick Voorhis
Green, Mrs. Harold E.
Greenwood, Miss Eliza R.
Greenwood, Miss Mary M.
Greenwood, Mrs. Joseph R.
Hall, Mrs. Charles L.
Hardenbergh, Mrs. Thomas E., Jr.
Harrison, Mrs. Henry Lewis
Harrison, Mrs. Joseph Duke
Hayes, Mrs. Frank Anderson
Hegeman, Mrs. Daniel Van Brunt
Higginson, Mrs. Francis J.
Hill, Mrs. William Bancroft
Hogan, Mrs. Jasper S.
Hogg, Mrs. William Charles
Hopper, Mrs. Abram Whittaker
Howard, Mrs. Grenville
Howie, Mrs. James W.
Huntington, Mrs. Samuel Van Vechten
Hutton, Mrs. Frederic Remsen
Ingalls, Mrs. Roscoe K.
Ingham, Mrs. John A.
Irwin, Miss Alice
Jackson, Miss Sarah L.
Johnson, Miss Helen Labagh
Kaler, Mrs. Milton P.
Kerr, Mrs. William Danforth
Kilborne, Mrs. Robert Stewart
Knox, Mrs. Charles Henry
Kingsbury, Mrs. Albert
Knox, Mrs. DeWitt
Knox, Mrs. Taber
Kuehnle, Mrs. Frederick C.
La Bau, Mrs. F. S.
Laimbeer, Mrs. John
Lange, Mrs. Knud
Lawrence, Miss Olivia Heriot
Leonard, Miss Anna Elizabeth
Leonard, Miss Margaret DeWitt
Littell, Miss Anna B.
Mabon, Mrs. Arthur F.

Mabon, Mrs. S. Clifton
McCauley, Miss Ida
McGay, Mrs. Frank B.
MacLean, Mrs. Peter A.
MacLeod, Mrs. Malcolm James
Mandeville, Miss Evelyn
Mandeville, Miss Henrietta
Mason, Mrs. William P. H.
Massey, Miss Harriet F.
Mastin, Miss Edith
Marks, Mrs. Alexander Drummond
Maynard, Mrs. Edward H.
Montgomery, Mrs. James M.
Mynderse, Mrs. William Ten Broeck
Nash, Miss Matilda Morrell
Noble, Mrs. Robert James, Jr.
Norris, Mrs. Martha Bussing
Ogle, Mrs. Howard E.
Olcott, Miss Anna Wyckoff
Olcott, Mrs. Charles T.
Olcott, Mrs. Eben Erskine
Olcott, Miss Katharine
Olyphant, Mrs. Talbot
Page, Mrs. Alfred R.
Patterson, Mrs. Roswell
Patteson, Mrs. Robert A.
Pease, Mrs. Thomas Calvin
Perlee, Miss Mary Louise
Peters, Miss Nanna Heath
Phyfe, Miss Fannie Waldron
Poling, Mrs. Daniel A.
Pond, Mrs. Nicholas M.
Powles, Miss Mary Louise
Pyle, Mrs. William Scott
Raven, Mrs. John H.
Reed, Mrs. William E.
Reinold, Mrs. Orlando S.
Remsen, Miss Catharine A.
Reynolds, Mrs. F. Bradley
Robie, Mrs. Henry B.
Robinson, Mrs. Robert H.
Romig, Mrs. Edgar Franklin
Ross, Mrs. William Neely
Rule, Miss Ruth B.
Runk, Mrs. Charles A.
Salisbury, Miss Jeannie S.
Sanford, Mrs. Francis B.
Sanford, Mrs. John W.
Schenck, Mrs. Harold W.
Schmidt, Mrs. Charles R.
Scott, Mrs. William
Scudder, Mrs. Henry J.
Seeley, Mrs. Frank B.
Segorne, Mrs. H. Richard
Shafer, Miss Mary S.
Shepard, Mrs. Finley J.
Smith, Miss Edith Lord
Steininger, Mrs. George
Stillwell, Mrs. A. Longstreet
Stillwell, Mrs. John Livingston
Stoutenburgh, Miss Sara Robbins
Strong, Mrs. Theodore
Stryker, Dr. Anna K.
Sturges, Miss Anna Judson
Sturges, Mrs. Thomas Lyon
Tilton, Mrs. Edgar, Jr.
Tippett, Mrs. Clarence B.
Tonnelle, Mrs. J. D.
Towl, Mrs. Forrest M.
Tucker, Mrs. Cummings H.
Van Brunt, Miss Elizabeth Remsen
Van Brunt, Mrs. Jeremiah Rutger
Van Duzer, Mrs. A. H.
Van Hoevenberg, Miss Alma Rogers
Van Nest, Miss Katharine
Van Olinda, Mrs. John Douw
Van Steenbergh, Mrs. William H.
Van Voorhis, Miss Adele
Van Wyck, Miss Maria Brinckerhoff
Vennema, Mrs. Ame
Vermilye, Miss Elizabeth Breese
Voislawsky, Mrs. Antonie P.
Von Schlieder, Mrs. Albert
Voorhees, Miss Helen Garretson
Voorhees, Mrs. Oscar McMurty
Waldron, Mrs. Louis Victor
Walscheid, Mrs. Arthur J.
Walvoord, Miss Edith
Ward, Mrs. Theodore G.
Weir, Miss Eleanor
Wells, Mrs. Henry M.
White, Mrs. Alfred Livingstone
Whiting, Mrs. Frederick
Williams, Mrs. William F.

Williamson, Miss Helen Lorraine
Williamson, Miss Julia Bulkeley
Wilson, Miss Alice R.
Wilson, Miss Emily B.
Wilson, Mrs. Ferdinand Schenck
Woodbridge, Miss Anna D.
Woods, Miss Charlotte
Woodward, Mrs. Frederick F.
Wright, Mrs. H. H.
Wyckoff, Miss Annie S.
Zabriskie, Miss Louise G.
Zehnder, Mrs. Charles H.

† Now deceased

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One of the earliest etchings made by Rembrandt was of his mother with her Bible. The Book was not an ornament, but a thing used. Nothing in the young artist's home, close by the old mill in Leyden, was more nearly a part of the good woman who presided there than that Bible. And so it was with the pioneer women of old Manhattan. They were what they were because that Book was what it was in their homes. Heirlooms of many kinds are treasured to-day by their descendants, but none of them so aptly speak of their personalities as the oft-thumbed, substantial, heavily bound, tightly clasped volumes upon which can be traced the word BIBLIA. Because this truth was not overlooked by those who planned for the Women's Tercentenary Luncheon the gathering, by its very proportions, had a significance apart even from its already brilliant outward features. The meeting was the first formal one in a long succession of Tercentenary events. Much—more, perhaps, than most people realized—depended upon its character. It attracted from all points of the compass representatives of Reformed families. In looking back upon it the writer finds himself bewildered by the variety of appeal—the April flowers, the galaxy of women of leadership, the *esprit de corps* of an historic communion, the orange tokens of remembrance—these and many other things—but what must stand out is that over all and in all that took place at those festive tables there was a mindfulness of the value to the community that is now New York of the Woman with the Book.

The headlines of our leading newspapers gave ample mention to the event. In themselves they are a striking commen-

tary upon the meaning of it all. In the *World* (on April 15), bold type stated,

"DUTCH REFORMED FETE OPENS HERE
700 Women of American Church at Tercentenary
Luncheon Get Booklet on Descent
Mrs. Finley J. Shepard Presents Records of
Family Trees."

The *Times* heading was,

"WOMEN OPEN FETE OF DUTCH CHURCH
Tercentenary Marked at Hotel Luncheon
Girls Also Hold Meeting
After Services in St. Nicholas's Church They View
Stones from Peter Minuit's Mill"

The *Tribune, American,* and other papers likewise made conspicuous reference to the affair; but we turn, for an intimate account, to the words of Miss Ruth B. Rule:

"On Saturday, April 14th, at the Hotel Roosevelt in New York City, the first official celebration of the Tercentenary took place. The occasion was the luncheon planned and promoted by the Women's Tercentenary Committee. Nearly seven hundred guests crowded the big dining room to pay tribute to the memory of The Goede Vrouw of Manahata. The dining room was beautifully and appropriately decorated with many-colored Holland tulips. At one end on a raised platform was a speakers' table, and just back of it hung a beautiful portrait of Margaretta Catherina De Sandra, wife of Domine Lambertus de Ronde, who came to New Amsterdam in the early days of the Dutch Church. Beneath was a picture of Queen Wilhelmina, which served as a present-day link with Holland.

"The presiding officer of the occasion was Mrs. DeWitt Knox, Chairman of the Women's Tercentenary Committee, and a lineal descendant of Rev. Theodorus Jacobus Frelinghuysen.

Mrs. Knox greeted the many guests as Americans and as fellow-members of an old and honored Church, which for three hundred years has been true to the 'faith of our fathers.' She extended her greeting in the name of the Pioneer Woman, the Goede Vrouw of Manahata, 'that modern Ruth who came with her loved ones to an unknown land, resolved to serve her generation.' "

The full text of Mrs. Knox's address is here given:

"I stand here to-day as chairman of this most delightful Committee of over two hundred women, not because of any merit of my own but for three reasons—first, because I was fortunate enough to possess a great-great-great-grandfather, one Theodorus Jacobus Frelinghuysen, who came by special request from Holland to take charge of a large parish in New Jersey in 1720—second, because my father, Talbot W. Chambers, gave fifty years of service as a Collegiate Minister in New York—and, lastly, because I married the grandson of another Collegiate Minister, John Mason Knox. For these reasons I am glad to stand in this place, as I feel in honor bound to give my meed of praise to the days that are no more. The ceaseless turning of the mill of time that never for an hour stands still, reminds me that as Chairman of this most delightful Committee it becomes my duty and pleasure to extend to you a hearty welcome here to-day.

"I want to greet you first as Americans, citizens of a country which is the realization of the hopes and prayers of the ages, all that the submerged races of the world would like to be. A country of great variety of beauty, filled with treasures untold, long winding rivers, famous cascades, majestic mountains, deep shadowed forests, lovely garden spots filled with the harmony of the songsters of the air and, last but not least, unequaled sea coasts, washed by the waves of mighty oceans. This treasure trove has called to all peoples under the sun, it has summoned the bravest and best as well as the worst among them. They come bringing a gift and a hope, the glory of adventure urges them on; and out of their labor and the bounty of the earth, out of the prayers and hopes of the world, God has fashioned this nation of ours.

"Again I greet you in the name of one whom we delight to honor to-day, the woman of the cap and bodice and many quilted skirts and wooden shoes, the woman of the spinning wheel, the loom and the dairy, who with deft and loving touch, with sane and hospitable mind and heart, made charming and cheerful homes in a new and untried land; whose book of songs was the Psalter, and whose library was the Word of God, the silver or gold clasped Bible. We do not spread our laurels at the feet of radiant youth, or social belle, Martha Washington or bygone queen, poetess or scribe, not even a Florence Nightingale or Edith Cavell—all, no doubt, of well deserved fame, but this day we celebrate the coming of the Pioneer Woman to this land, and especially the Goede Vrouw of Manahata, that modern Ruth, who came with her loved ones to an unknown land resolved to serve her generation.

" 'Moons waxed and waned, the lilacs bloomed and died, in the broad river ebbed and flowed the tide; ships went to sea and ships came home from sea, and the slow years sailed by and ceased to be,' and the Goede Vrouw of Manahata became the wife of the Governor, the simple picturesque Dutch costume changed into stately garb of splendid brocade, fine lace ruffles and powdered wig; but the spirit remained, the same sterling worth, the same desire to serve that lives in her descendants to-day.

"It is also a delight to the Women's Tercentenary Committee to greet as our honored guests the Presidents of our distinguished Patriotic Societies and the Commander of the Army that truly seeks peace and the welfare of mankind.

" 'In whatever time or place
Earth's purest souls their purpose strengthen,
Down the broad pathway of the race
The shadow of her name shall lengthen.

" 'Not alone for mighty empire,
Stretching forth o'er land and sea,
Not alone for bounteous harvests,
Lift we up our hearts to Thee,

Standing in the living present,
Memory and hope between,
Lord, we would with deep thanksgiving
Praise Thee more for things unseen.

" 'Not for battleship and fortress,
Not for conquests of the sword,
But for conquests of the spirit
Give we thanks to Thee, O Lord;
For the heritage of freedom,
For the home, the church, the school,
For the open door to manhood
In the lands the people rule.'

Our Prayer

" 'Give us, O Lord, a mind after Thine own heart, that we may delight to do Thy will, O our God; and let Thy law be written on our hearts. Give us courage and resolution to do our duty, and a heart to be spent in Thy service, and in doing all the good that we possibly can the few remaining days of our pilgrimage here on earth. Grant this, we humbly beseech Thee, for the sake of Jesus Christ, Thy Son, our Lord. Amen.'—John Tillotson, 1630-1694."

As Mrs. Knox, who has herself served the Church, in season and out of season, with great spiritual effectiveness, concluded her remarks, the applause that was accorded was mingled with gratitude for just such faithful walking in a good tradition as was manifest in her services.

We turn again to Miss Rule's narrative: "After the Chairmen of the various Committees were presented, the Rev. Henry E. Cobb, D.D., senior minister of the Collegiate Church of New York City, in his address paid high tribute to Vrouw Michaelius, one of these pioneer women who came with her husband and two small children to a strange land. Dr. Cobb said, 'It is to such pioneer women, such ministers' wives, that we owe the Manse as it is to-day.' Vrouw Michaelius died a few short weeks after

her arrival in Manhattan, and to-day the place of her grave is unknown and unmarked. Dr. Cobb suggested the possibility of a tablet on one of the great buildings of New York in memory of this first mistress of a Manhattan Manse." The text of Dr. Cobb's address follows:

"I count myself signally honored to be your guest on this auspicious occasion, the first formal celebration of the Tercentenary of the Reformed Dutch Church in America. It is fitting that the women of the Church should have the right of way in the series of public recognitions of this event. No group has done so much as you to assure the success of this memorial to the faith of our fathers. Your enthusiasm has been unbounded; your effort tireless.

"No theme has been allotted to me, but it seems appropriate that I should turn your thought to that noble woman whose name should be linked with that of Jonas Michaelius in the founding of the Church and who laid down her life in her devotion. Many will speak of Michaelius whose character and accomplishment are our heritage. I would pay tribute in behalf of you women, to Mevrouw Michaelius, 'the first mistress of the manse.' It is true that we know little about her. Her portrait must be reproduced from the few faded lines in her husband's letters. We do not even know her name. The grave in which she lies is unmarked. Somewhere, on the lower end of this island where soaring office buildings stand, Jonas Michaelius and his two little motherless girls, but seven weeks after their arrival, saw her laid to rest in the virgin earth of New Amsterdam and committed her brave spirit with a prayer to God. All we know is this, that she gave her life as her supreme gift, her last full measure of devotion to this new world and to the Church which was to claim the new world for the possession of God and the Kingdom of Christ.

"Mevrouw Michaelius was a frail, delicate woman, older than her husband by several years. Michaelius was anxious about her condition when they set sail from Holland. He tried to persuade her to go ashore when they were leaving their last port in the old country. They had left their oldest

child, a boy, behind them to finish his education. She should take the little girls and go back to him. The voyage would be perilous; the discomfort and suffering more than she could endure perhaps; the life in the new country one of privation. But she would not let her husband go alone. She would share whatever befell him and give him the comradeship and sympathy and support he might sorely need. The voyage proved to be far worse than either of them had anticipated. They were at sea for nearly three months. Continuous storms flung the tiny ship about. It seemed sometimes as though they must go to the bottom. They were shut up in foul and crowded quarters. Added to these discomforts was the conduct of 'a very wicked and ungodly cook who resolved to annoy them in every way,' and, although there was plenty of food on the ship, served it in such scanty portions and so badly prepared that they were well-nigh starved. The captain, he writes, was 'as unmannerly as a big buffalo,' a hard swearer and a hard drinker, 'who made liberal promises when he was drunk, and when he was sober (which was seldom) gave them only a sour face.' With what relief must they have caught sight at last of the haven of their hopes, the land which Hugo Grotius had spoken of as 'that beautiful country that is known by the sweet name of New Netherlands.' But the dreadful food, the stormy voyage, the ill treatment, had set their mark upon Mevrouw Michaelius and nothing that fair land could give brought health back again.

"She had been married to Michaelius for sixteen years and had been to him, as he says, 'a virtuous, faithful and altogether amiable yoke fellow.' Jonkheer De Foreest, a distinguished Dutch statesman and friend of Michaelius, bears testimony to her strong and beautiful character. One can gather from his letters how much such a mistress might have meant to the Manse had she lived. Michaelius seems to have lost courage after she died. His first letter speaks of the splendid promise of the new country and of the newly organized Church. Every one was respectful and kind. The Governor of the colony was his friend and an Elder in the Church. We have a letter written four months later. The glowing prospect has faded. The country is altogether un-

endurable. Living conditions are well-nigh impossible. The people are indifferent to their religious privileges. The Governor has disappointed him. Bastien Krol, his Deacon and the most helpful man he has, is away at Fort Orange where he has been made Commander. Doubtless the care of the motherless children was too much for him. He longs to see the boy whom he had left in Holland. He is desperately homesick. In three years and a half Michaelius returns to Holland, where we hear no more of him. How different it might have been had he had by his side this courageous, strong, wise woman, whose devotion and even temper and sense of humor would have tided him over the hours of depression and laughed away the trivial annoyances which so often, in every minister's life, cloud his heaven of blue.

"I think of Mevrouw Michaelius as the pioneer of those brave wives of ministers and missionaries who have adventured with them into strange lands and shared their privations and their perils and done more than their share in teaching and living the gospel message. I think of the brave Dutch women who went West with Van Raalte and his people and lived in sod huts on the prairies and ministered to the lonely settlers there. I think of the mistresses of the Manse as I have known them in little country parsonages, making the pastor's income, which was less than that of a bricklayer, clothe and keep a large family of children in decency and send them to college; and yet, like the widow of Shunam, finding it possible to share their cakes and oil with any wandering prophet and their poorer neighbors; finding time, with all their household duties, to be 'comforters of the sick' and to take a class in Sunday School, and perhaps to sweep out the Church and to fill the lamps for the service of God; finding somewhere the strength to bear upon their shoulders and in their hearts the burdens and anxieties and sorrows of so many beside their own.

"Out of these country parsonages, as Prof. Ellsworth Huntington has shown by statistics, the men and women have come who have contributed more to human life than any other. Ministers' children, he says, are far and away in advance of those of any other profession or business in cul-

tural quality and in the moral and religious influence they exert upon society. And the explanation, he says, does not lie with the ministers but with the ministers' wives. Ministers, as a rule, he says, 'get much better wives than they deserve.' I know that to be true from personal experience. I have no doubt it is invariably the rule. If you will go up to the New York Historical Society, you will see alongside of the portrait of Archibald Laidlie, one of our old Collegiate ministers, the portrait of Dr. Laidlie's wife. There is no question who ran that Manse and who deserved to run it. It's an altogether charming portait which you must not fail to see. It makes me wish that in the gallery of portraits of our ministers in the Consistory Room at the Church of St. Nicholas, we might have the portraits of the women who must some time have brought a smile to their solemn faces.

"And so I pay my tribute not only to the 'first mistress of the manse' but to all who have succeeded her. I hope that some time a tablet may be placed on one of the great office buildings downtown, somewhere near where her grave may have been, in honor of Mevrouw Michaelius. No one deserves more of this country and of the Church in America than this woman who made the supreme sacrifice for both in those earliest days. And such a tablet must commemorate as well the thousands of brave and noble women who have followed in her steps and give them the praise that belongs to them. 'In the courts of the Lord's house; in the midst of thee, O Jerusalem, let praise be given.'" (*Applause*)

The account continues: "The introduction of the special guests revealed a notable and illustrious group of women who represented many patriotic and historical societies and organizations. Rev. Edgar F. Romig, Chairman of the Tercentenary Committee, spoke particularly of the splendid work that the Women's Committee has done, and brought greetings from the Tercentenary Committee. He recalled the fact that the Dutch brought to Manhattan the spirit of real tolerance which has persisted during these three hundred years." A portion of his address follows:

"Strange as it may sound, New York is at the same time the most truly European and the most typically American city in the United States. Europe itself has no metropolis with a composite of peoples such as we have here. London is English, not European. Paris, while diversified, is Parisian, first and foremost, a symbol of France. Moscow is, and always will be, not European, but Muscovite, semi-Asiatic. But in our city every one of the myriad faces of Europe is to be seen. Within fifteen minutes one can go from this mid-town section and be immersed in the life of any nationality represented in the older Continent. Yet this is the most typically American city. For America stands for a mingling of races around a common but hardly defined ideal of fellowship and of growth. Into the making of the word 'America' has been poured life-blood from countless and varying human springs. The folk-thought and cultures of a score of lands have entered into the inheritance of the future. But in this Tercentenary year we may not disregard the earlier example of Holland. And, as to the character of New York, we can hardly exaggerate the value of the Dutch tradition in its development as a typical American city. The word 'Dutch' has always been ample and inclusive. The Amsterdam of three centuries ago, while strongly Protestant, was the home also of Roman Catholics, Jews, Anabaptists, Puritans and even Mohammedans and atheists. In Leyden University where Jonas Michaelius, later first minister on Manhattan, studied, among the professors, Kuchlinus, the Rector, was a German; Junius, a Frenchman; Scaliger, an Italian; and Gomarus, a Belgian. The first settlers here under the Dutch West India Company were a heterogeneous group, consisting of Huguenot-Walloons and Hollanders of mixed blood. In 1644 when the Jesuit Father Jogues, who had been helped to gain his freedom from captivity among the Mohawks by good Domine Megapolensis, the Dutch pastor, visited this town, he found that there were eighteen different nationalities among the population. In 1655 when the same kindly Megapolensis clothed and fed the poor from among the first Jews in Manhattan he gave evidence of the fact that the word 'Dutch' is the synonym of all that is generous and hos-

pitable and truly tolerant. It is well that we should pay tribute to Megapolensis to-day, and to the Reformed Church of which he was a part and to the tradition of those colonists, that must ever inspire us. Some people seem to think that the greatness of New York has come in spite of the vast numbers of so-called 'foreigners' who have made the city their home. It is for us to realize to-day that this greatness, this preëminent greatness, has not come in spite of, but *because of,* the mingling of many nationalities here. And the spirit that has made this amalgamation possible has been the Dutch spirit, the spirit of 'little, big-souled Holland,' whose daughters, the pioneer women of New York, we honor to-day." (*Applause*)

"The program closed with an interesting lecture and moving pictures on Holland by Madame Anna Barnouw, wife of the Wilhelmina Professor at Columbia University."

A word respecting mementos of the luncheon is needed. Under the able chairmanship of Miss Elizabeth Van Brunt, the Committee on Historical Data and Souvenir, distributed to all guests a booklet covered with rich orange upon which was superimposed the coat of arms of the Church. Its contents include—the Hymn of Thanksgiving, a picture of the symbol, "A lily among thorns," the program of the luncheon, synopsis of the Tercentenary Pageant, information as to historic landmarks in and near the metropolis, names of the Women's Committee, etc. This has become a treasured souvenir.

Another pamphlet from whose modest white cover the reader turns, to find inside a veritable thesaurus of genealogical and historical matter, is the monograph entitled "Founders of Church and State," prepared by Mrs. Finley J. Shepard, chairman of the Committee on Membership and Representation from Patriotic Societies, from data compiled by Miss Alma Rogers Van Hoevenberg. Were it not for the fact that this work has been widely circulated, through the generosity of Mrs. Shepard, its contents would be included in full in our volume. Happily, it is still obtainable, and the members of the Women's Ter-

cententary Committee are especially favored in being the recipients of copies, beautifully bound in orange cloth (or leather, for the Executive Committee), exquisite shrines of truth concerning many ancestors who served well in their day and generation and are not forgotten in ours.

To return to Miss Rule's narrative: "Without doubt the luncheon was a memorable event, a fitting beginning for the Tercentenary celebration. As the program progressed the past became a living reality. As we looked back on the Christian women who, through the early days of our Church gave of their love, of their devotion and of their service to the Kingdom of God, we who were present at the luncheon felt the challenge which they give us to-day to take up this task which they have laid down. The Church which they loved so much and for which they made such sacrifices certainly has a claim upon us—their spiritual descendants. They helped to lay its foundations, we should do all in our power to build its superstructure.

"The program of the luncheon is given below in order to record the names of those representatives of organizations who were present.

"After the Gloria Trumpeters had played the 'Star Spangled Banner,' those present united in singing the 'Song of Thanksgiving,' and the presiding officer, Mrs. DeWitt Knox, gave the address of welcome. After the singing of 'America' the following officers and chairmen of committees were presented: Secretary, Mrs. Antonie P. Voislawsky; Treasurer, Mrs. E. E. Olcott; Chairmen of Committees: Representation of Patriotic Societies and Membership, Mrs. Finley J. Shepard; Special Celebrations, Mrs. Wm. H. Van Steenbergh; Pageant, Mrs. Edgar F. Romig; Historical Data and Souvenir, Miss Elizabeth R. Van Brunt; Publicity, Miss Sarah A. Bussing; Publicity (Young Women), Mrs. J. Howard Brinckerhoff; President of Women's Board of Domestic Missions, Mrs. Edward H. Maynard.

"The following guests were introduced, representing the subjoined organizations: Daughters of the American Revolution,

Mrs. Alfred J. Brousseau (by telegram); Daughters of the Cincinnati, Mrs. Cass Gilbert; Society of Colonial Dames of America, Mrs. Charles L. Riker, President; National Society of the Colonial Dames of the State of New York, Mrs. William Adams Brown; New York City Colony of National Society of New England Women, Mrs. Minton Dyke Clark; Society of Daughters of Holland Dames, Miss Margaret A. Jackson; Huguenot Society of America, Mrs. Anson P. Atterbury; Society of Sponsors of the United States Navy, Mrs. Russel Langdon; George Washington-Sulgrave Institution, Mrs. Alton B. Parker; Salvation Army, Commander Evangeline Booth."

The writer is one of many persons present at the luncheon who desire to express admiration of the way in which Mrs. Wm. H. Van Steenbergh, Chairman of the Committee on Special Celebrations, carried out the Committee's plans over a period of several strenuous weeks, Unostentatious, but consistently hard-working for the cause, Mrs. Van Steenbergh was well deserving of the appreciation shown her by hundreds of the guests.

For further record of the luncheon the ancient symbol of the Church displayed in the souvenir booklet and pages of the menu and seating list are here shown:

The Women's Tercentenary Committee

Luncheon

in honor of

The Goede Vrouw of Manahata

Hotel Roosevelt

April 14, 1928

THE WOMEN'S TERCENTENARY COMMITTEE OF THE REFORMED (DUTCH) CHURCH IN AMERICA

April 14th, 1928

MENU

Fresh Fruit Cocktail

Madrilene en tasse

Celery Salted Nuts Olives

Half Broiled Spring Chicken
New Peas au beurre
Potatoes Rissoles
Romaine Salad Pierrette

Buche Roosevelt
Friandises
Demi Tasse

THE SPEAKERS' TABLE

Mrs. Anson P. Atterbury
Madame Anna Barnouw
Commander Evangeline Booth
Mrs. William Adams Brown
Mrs. J. Howard Brinckerhoff
Miss Sarah Bussing
Mrs. Frank D. Callan
Mrs. Minton Dyke Clark
Rev. Henry E. Cobb, D.D.
Mrs. Henry E. Cobb
Mrs. Cass Gilbert
Mrs. Axel Olaf Ihlseng
Miss Margaret A. Jackson
Mrs. DeWitt Knox
Mrs. Russel Langdon
Mrs. Edward Maynard
Mrs. E. E. Olcott
Mrs. Charles L. Riker
Rev. Edgar F. Romig
Mrs. Edgar F. Romig
Mrs. Finley J. Shepard
Miss Elizabeth VanBrunt
Mrs. William H. VanSteenbergh
Mrs. Antonie P. Voislawsky

SEATING LIST §

	Table
Ackert, Mrs. W. R.	23
Ackert, Rev. W. R.	23
Agnew, Mrs. Isabele	41
Allen, Mrs. John S. & Guest	5
Anderson, Mrs. Calvin	5
Anderson, Miss Cornelia	5
Anderson, Miss Jane	5
Anable, Miss Anna	14
Anable, Miss Harriet	14
Anable, Miss Sarah	14
Appleby, Mrs. John	41
Applegarth, Miss Margaret	*
Atterbury, Miss Edna	37
Atterbury, Miss Isabel	
Atterbury, Miss Josephine	37
Atwater, Miss Julia L.	43
Atwater, Miss Rosa R.	43
Bacher, Mrs. R.	28
Bacon, Miss Anna & 2 Guests	20
Bacon, Mrs. Clarence E.	7
Baldwin, Miss Elizabeth	35
Baldwin, Mrs. George E.	45
Baldwin, Miss Margaret	35
Barnes, Mrs. Frank E.	*
Barr, Mrs. James	10
Beach, Miss Elizabeth & Guest	9
Beardslee, Mrs. J. W., Jr.	*
Beck, Mrs. William	20
Beck, Mr. William	20
Becker, Mrs. G. J. & Guest	52
Bedell, Miss Cornelia F.	39
Bee, Mrs. Sandiford	36
Bellis, Miss Anne	17
Bellis, Miss E.	17
Berg, Mrs. J. F.	12
Berg, Mrs. Irving H.	1
Berry, Mrs. Margaret A.	20
Bird, Mrs. Joseph T.	26
Blair, Mrs. Joseph P.	24
Blauvelt, Mrs. Elmer	17
Bliss, Mrs. Sylvester S.	7
Blauvelt, Miss Mary S.	50
Badeau, Mrs. John	3
Badeau, Rev. John	3
Bohn, Mrs.	29
Booth, Mrs. E. S.	34
Booth, Dr. E. S.	34
Brett, Mrs. Philip M.	6
Brice, Mrs. James H.	13
Briggs, Miss Caroline	22
Brinckerhoff, Rev. J. H.	23
Brinckerhoff, Miss N. F.	47
Brodnax, Miss Corilla G.	*
Broek, Mrs. A. T.	38
Broek, Mrs. John Y.	38
Brooke, Mrs. E. S.	44
Broomhall, Mrs. Lester	48
Brower, Mr. William L.	10
Bruee, Miss Elizabeth L.	6
Bryson, Mrs. Frank G.	24
Burd, Miss Charlotte	46
Burger, Mrs. Fred	47
Buss, Miss Florence	*
Bussing, Mrs. John S.	5
Butler, Mrs. R. G. & Guest	27
Byner, Mrs.	41
Calkins, Miss Mary	22
Card, Miss Helen	51
Card, Mrs. J. V. D.	51
Carman, Mrs. Travers	15
Carpender, Mrs. Edwin	35
Case, Mrs. G. W.	5
Chadborne, Miss	46
Chamberlain, Mrs. J. C. & Guest	9
Chamberlain, Mrs. L. B.	14
Chamberlain, Mrs. W. I.	14
Chambers, Mrs. H. R.	10
Chambers, Mrs. T. R.	10
Chapin, Miss Helen	*
Chapman, Mrs. Cloyd	27
Clark, Mrs. Edgar M.	6
Clark, Mrs. Henry S. & Guest	52
Clark, Mrs. John S. & Guest	52
Clark, Miss Maud S.	40

* West Gallery. § Spelling believed accurate although not verified in all cases.

	Table
Clarke, Miss Gwladys A.	*
Clarke, Mrs. J. V.	*
Cobb, Mrs. A. P.	7
Cobb, Miss Eliza P.	7
Cobb, Mrs. H. E.	38
Cochran, Mrs.	29
Collingwood, Mrs. H. W.	32
Coon, Miss Marion	38
Cortelyou, Mrs. Robert S.	16
Cortelyou, Mr. Robert S.	16
Crane, Miss Elsie S.	41
Crans, Miss Cornelia	2
Crotzer, Mrs. I. S.	33
Cruikshank, Mrs. Warren	12
Cummings, Mrs. C. A.	30
Dalzell, Mrs. Edward T.	33
Darmstadt, Mrs. C. H.	26
Darrow, Miss Flora	*
Davenport, Mrs. Henry	12
Davenport, Mrs. Henry J.	11
Davenport, Mrs. Maurice	11
Davidson, Mrs. C. L.	17
Davidson, Miss C. L.	17
Davies, Mrs.	31
Davis, Mrs. J. E. L.	25
Davis, Miss Lillian	4
Davison, Miss Alice M.	47
Davison, Mrs. Clarence S.	14
Davison, Mrs. Louis	47
Dawson, Mrs. Edward	32
Dayton, Miss	31
De Bevoise, Mrs. Jane R.	41
Debevoise, Mrs. Jane R. & Guest	27
Decker, Mrs. Frank	30
Dent, Mrs. Edwin E.	36
Demarest, Miss Helen	17
Demarest, Miss Mary	17
Demarest, Miss Mary	49
Denison, Mrs. William S.	13
Denzau, Mrs. E.	28
Devens, Mrs. Richard	37
Deyo, Miss Evelina	22
Deyo, Mrs. Robert E.	22
Dickie, Mrs. Paul	44
Dickie, Rev. Paul	44
Dipple, Miss Alice	*
Ditmas, Miss Mary K.	12
Dixon, Mrs. Charles M.	7
Dockstader, Mrs. C. H.	30
Dolenberg, Miss Cornelia	3
Donald, Mrs. George	41
Doremus, Miss J. M. & 3 Guests	32
Douglas, Miss E. C. & Guest	50
Douglas, Mrs. F. S.	2
Downs, Mrs. George W. & Guest	33
Drury, Miss Charlotte K.	35
Dunkel, Mrs. John F.	7
Dunlap, Mrs. Cornell	13
Dunn, Mrs. Everett A.	*
Dunning, Mrs. George	48
Dutcher, Mrs. Edward C.	29
Edgar, Mrs. William S.	25
Edgerton, Mrs. Wright T.	41
Edie, Mrs. G. S. & Guest	50
Edwards, Miss M. Louise	34
Egbert, Mrs. Jacob	47
Egberts, Miss	29
Ellis, Mrs.	29
Embree, Miss	9
Emmerich, Miss E.	28
Enderlin, Mrs. A. K.	4
Erskine, Miss Agnes	*
Faulkner, Mrs.	40
Ferguson, Mrs. Robert L.	26
Field, Miss Harriet V. R.	18
Fielder, Mrs.	11
Fielder, Miss	11
Fielder, Mrs. Frank S.	9
Fingar, Rev. Claudius	36
Fingar, Mrs. Claudius	36
Flipse, Rev. M. E.	27
Flipse, Mrs. M. E.	27
Florance, Miss Julia	*
Florance, Mrs. W. E.	17
Ford, Mrs. C. M.	33
Frame, Mrs. William	14
Frelinghuysen, Mrs. J. S.	10
Friend, Mrs. George	*

* West Gallery

	Table
Fulton, Mrs. T. H.	*
Furbeck, Miss Mary E. & Guest	*
Garrison, Mrs. Charles	27
Gaston, Mrs. William G.	26
Gaylord, Mrs. Franklin	24
Gaylord, Rev. Franklin	24
Geudert, Mrs.	29
German, Mrs.	12
Gilmore, Mrs. Quincy	37
Gilson, Miss	45
Gilson, Miss Mabel	45
Goodrich, Miss Martha	49
Graham, Mrs.	36
Graham, Mrs. J. E.	32
Grant, Mrs. H. A.	49
Gray, Mr. J. A. Clinton	8
Green, Mrs. Frederick V.	2
Greenwood, Miss Eliza R.	21
Greenwood, Mrs. John	31
Greenwood, Mrs. Joseph R.	31
Greenwood, Miss Mary M.	21
Gregory, Miss	10
Groeling, Mrs. R. & Guest	*
Gulick, Miss Carrie	1
Hadley, Mrs.	11
Hardenbergh, Mrs. Thomas E.	31
Hardenbergh, Mrs. Thomas E., Jr.	31
Haring, Miss Bertha S.	39
Hartley, Mrs.	48
Hartman, Mrs. Granville	51
Hayes, Mrs. Frank C.	18
Hayes, Miss Marie V. V.	18
Hegeman, Mrs. D. B. V. & 2 Guests	42
Henion, Mrs. Luther	48
Henry, Mrs. Ryder	8
Hensinkveld, Miss Emily E.	23
Hicks, Mrs. S. N.	30
Higginson, Mrs. F. J.	10
Hill, Miss Anna M.	*
Hill, Miss Frances L.	*
Hill, Mrs. William R.	26
Hodgman, Mrs. George B.	15
Hoernle, Mrs. George	49
Hogg, Mrs. W. C.	42
Holden, Mrs. Louis J.	17
Howard, Mrs. Grenville	27
Howell, Mrs. Charles	51
Howie, Mrs. James W.	44
Howie, Mr. James W.	44
Howson, Miss	20
Humphryes, Miss Josephine	13
Huntington, Mrs. S. V. V.	18
Huntington, Mr. S. V. V.	18
Hutchinson, Miss Edith	44
Hutson, Mrs. C.	29
Hutton, Mrs. Frederick R.	18
Ingraham, Mrs. D. Phoenix	49
Irwin, Miss Alice	9
Ives, Miss	52
Ives, Mrs. Frank L.	52
Jackson, Miss Rachel	3
Jackson, Miss Ruth	3
Jansen, Miss Josephine	30
Jenkins, Mrs.	11
Johnson, Miss Anna	1
Johnson, Miss Helen	51
Johnson, Miss Julia	1
Johnson, Miss Sarah	51
Kaler, Mrs. Milton P.	50
Kalt, Mrs. Margaret M.	6
Kastner, Mrs. Emma L.	46
Kastner, Mrs. G. C.	29
Kern, Miss Muriel	30
Kerr, Mrs. E. V. A. & Guest	42
Kethman, Mrs. B.	49
Kiss, Miss Jolain	*
Kilborne, Mrs. Robert & 9 Guests	53
Kittell, Mrs. Paul D.	6
Knapp, Mrs. Lewis R.	43
Knapp, Miss Lillian	33
Knox, Mrs. C. H. & 8 Guests	19
Knox, Miss Helena L.	10
Knox, Mrs. Taber	18
Knox, Rev. Taber	18
Kruttschnitt, Miss	24
Kuehnle, Mrs. F. C.	51
Kunz, Mrs. Matilde	12
Kyle, Mrs. John M.	13

* West Gallery

	Table
La Bau, Mrs. F. S.	14
Lambert, Miss Anna	22
Landsmann, Miss Florence & Guest	*
Lange, Mrs.	35
Lawrence, Miss Olivia H.	16
Lawton, Miss S. R.	1
Leamington, Mrs.	11
Lee, Mrs. Ralph E.	33
Leibert, Mrs. Morris	25
Lessor, Miss A. L. & Guest	*
Littell, Miss Anna B.	36
Littell, Miss Mabel	36
Littell, Mrs. William H.	36
Lyall, Mrs. J. Edward	17
McCoy, Miss	*
McCully, Mrs. Edgar J.	32
McGay, Mrs. Frank B.	24
McGay, Mr. Frank B.	24
McGill, Mrs. A. P.	12
McIndoe, Mrs. Walter J.	21
McKinney, Mrs. J. L.	39
McMonegal, Mrs. Morgan O.	39
Mabon, Mrs. Arthur F.	49
Mabon, Rev. Arthur F.	49
MacLean, Mrs. Charles	41
MacLean, Mrs. P. A. & 2 Guests	34
MacLeod, Miss Jean	8
MacLeod, Mrs. Malcolm J.	8
MacLeod, Dr. Malcolm J.	8
Manchester, Mrs. Frank L.	38
Mandeville, Miss Evelyn	40
Mandeville, Miss Henrietta E.	40
Markham, Mrs.	28
Marsh, Mrs. A. D.	40
Marshall, Miss Evelyn	38
Massey, Miss G.	9
Massey, Miss Harriet & Guest	9
Mastin, Miss Edith	6
Mastin, Mrs. J. E.	6
Mathien, Mrs.	11
Maynard, Mrs. Edward H.	2
Maynard, Miss Margaret	2
Mergler, Miss C. J.	29
Merkel, Mrs. Arno	49
Miner, Miss Florence H. & 4 Guests.	*
Mohn, Mrs. Otto L. F.	47
Montgomery, Mrs. J. M. & Guest	6
Moore, Mrs. Elmer S.	33
Moore, Mrs. L.	49
More, Mrs. Taylor	24
Morford, Miss Susann	2
Musson, Miss M. B.	47
Neafie, Miss Alice H.	41
Nevins, Miss Grace M.	30
Noble, Mrs. R. J.	1
Norris, Mrs. M. B.	39
Noyes, Miss Katharine	22
Ogle, Mrs. Howard E.	36
Olcott, Miss Anna	34
Olcott, Mrs. Charles	31
Olcott, Miss Katharine	31
5 Gueses of Mrs. Olcott	3
Oldis, Miss Alice	48
Osborne, Mrs. John	46
Otis, Mrs. Stanley Lyman	25
Page, Mrs. Alfred R.	32
Palmer, Lieut. Colonel	25
Paret, Miss Anna	37
Patterson, Mrs. Robert	13
Patterson, Mrs. Roswell	37
Patterson, Mrs. Samuel	13
Pease, Mrs. Florence H.	44
Peelle, Mrs. C. W.	33
Perlee, Miss M. Louise	13
Perpall, Mrs. Edward A.	25
Perpall, Miss Lita	4
Peters, Miss N. H.	2
Pettit, Mrs. William O.	35
Phyfe, Miss Fannie W.	26
Picken, Mrs. William H.	30
Polhemus, Mrs. William	45
Pond, Mrs. Nicholas & Guest	27
Pope, Mr. Charles Frank	24
Pope, Mrs. Charles Frank	24
Potter, Mrs. John A.	14
Prentice, Mrs. Sartell	45
Profried, Mrs. A.	28
Quackenbush, Mrs. A.	48

* West Gallery

	Table
Rafuse, Miss Ella	2
Ralston, Mrs. Edward S.	42
Rapalje, Miss Louise	41
Reed, Mrs. Robert	7
Reed, Mrs. William E. & 3 Guests	40
Reid, Mrs. Thorburn	37
Reimold, Mrs. O. S.	40
Reinbrecht, Mrs. Downing	51
Reitz, Mrs.	29
Remsen, Miss Catherine	16
Reynolds, Mr.	46
Reynolds, Mrs.	46
Ridgway, Miss Helen Van Brunt	36
Rikert, Mrs. R. R.	38
Ritter, Mrs. Frank	*
Robinson, Mrs. R. H.	51
Roe, Mrs. George S.	14
Roeder, Dr. Charles W.	16
Roeder, Mrs. Charles W.	16
Rogers, Miss Nettie H.	*
Ross, Mrs. William Neely	45
Ross, Rev. William Neely, D.D.	45
Rule, Miss Ruth B.	21
Runk, Mrs. Charles A.	23
Runk, Mr. Charles A.	23
Russell, Miss Grace	48
Salisbury, Miss Jeannie	45
Salisbury, Miss Lou	45
Salisbury, Miss Louise	45
Sanford, Mrs. Francis B.	26
Sanford, Mr. Francis B.	26
Sanford, Mr. John W.	42
Sanford, Mrs. John W.	42
Scarborough, Mrs. C. R.	20
Scarborough, Mr. C. R.	20
Schenck, Mrs. Harold W.	21
Schenck, Rev. Harold W.	21
Schenck, Mrs.	11
Scholten, Mrs. Walter A.	7
Scott, Mrs. William	44
Scott, Mr. William	44
Scudder, Mrs. H. J.	35
Seaman, Mr. Charles F.	16
Seaman, Mrs. Charles F.	16
Shafer, Miss Augustine	28
Shafer, Mrs. Eiko	28
Shafer, Miss H.	28
Shafer, Mrs. J. P.	28
Shafer, Miss Mary S.	2
Shepard, Mrs. R. M.	37
Sherwood, Miss Jessie	38
Shimzu, Mrs. S.	21
Shimzu, Rev. S.	21
Smith, Mrs. A. M.	48
Smith, Mrs. Ella	*
Smith, Mrs. M. H.	*
Smith, Miss Sarah	48
Snow, Mrs. C. H.	4
Southwick, Mrs. W. C.	10
Stebbins, Miss Agnes N.	4
Stebbins, Miss Eleanor	25
Stebbins, Miss Fannie	25
Stein, Mrs. Frank	1
Stevens, Mrs. Charles	35
Stillwell, Mrs. John F.	32
Storms, Miss Estelle	*
Storms, Miss Ethel C.	39
Stoutenbergh, Miss Sara	*
Strong, Miss Lydia	11
Stryker, Dr. Anna K.	44
Stryker, Miss Elsie	*
Sturges, Miss Anna J.	1
Sturges, Mrs. Thomas W.	1
Sutcliffe, Mrs. Arthur Taylor	10
Sutton, Mrs. James E.	50
Swayze, Mrs. Francis J.	2
Talbot, Mrs. H. S.	4
Taylor, Mrs. Howard	15
Taylor, Mr. J. Duane	15
Terry, Mrs. Charles T.	25
Thomas, Mrs. S. Drew	15
Thompson, Miss Mabel	*
Tillinghast, Mrs. Anna A.	20
Tilney, Miss Jessie M.	23
Tilton, Mrs. Edgar, Jr.	26
Tilton, Rev. Edgar, Jr.	26
Tippett, Mrs. Clarence B.	8
Todd, Miss Jane	7

* West Gallery

	Table
Tonnele, Mrs. J. D.	22
Towl, Mrs. F. M. & 6 Guests	43
Treadway, Mrs.	31
Tredwell, Mrs.	47
Tripp, Mrs.	31
Tubbs, Miss Eleanor & Guest	*
Tucker, Mrs. Russell Evans	8
Tupper, Mrs. Wilber	4
Van Alstyne, Miss M. M.	46
Van Brunt, Miss Elizabeth	16
Van Brunt, Miss Mary	16
Vanderhoef, Mrs. George W.	5
Van Duzer, Mrs. A. H.	1
Van Hoevenberg, Miss Alma R.	4
Van Orden, Mrs. John S.	42
Van Rud, Miss	22
Van Slyke, Miss Florence	39
Van Steenbergh, Mrs. J. Taylor	15
Van Steenbergh, Mr. J. Taylor	15
Van Steenbergh, Miss L. E.	38
Van Steenbergh, Mrs. W. H. & Guest	15
Van Steenbergh, Mr. William H.	15
Van Vechten, Mrs.	52
Van Vechten, Miss Frances K.	5
Van Vranken, Miss Virginia	37
Van Woert, Mrs. H. S.	4
Van Wyck, Miss Edith A.	19
Varian, Mrs. George W.	30
Vennema, Mrs. A. & Guest	34
Vennema, Miss Florence E.	*
Voislawsky, Dr. Antonie P.	8
Voislawsky, Miss Elizabeth V. R.	8
Voislawsky, Mr. Van Rensselaer	8
Von Schlieder, Mrs. Albert	*
Voorhees, Miss Frances	*
Voorhees, Miss Harriet	*
Voorhees, Mrs. Oscar M. & Guest	39
Waidler, Miss M. Grace	23
Waldron, Mrs. L. V. & Guest	50
Walker, Mrs. Walter N.	25
Waller, Mrs. A.	46
Ward, Mrs. Charles P.	50
Ward, Miss M.	30
Ward, Mrs. Theodore	7
Watermulder, Rev. G. A.	21
Webbe, Miss Edith E.	*
Weber, Mrs. Jacob	38
Weihe, Miss Charlotte	*
Wells, Mrs. Henry M.	12
Weymer, Mrs.	28
Wheeler, Mrs. W. Johnson	33
White, Mrs. Alfred L.	23
White, Mrs. Ambrose	47
Whiting, Mrs. Frederick	6
Williams, Miss Flora	20
Williams, Mrs. Will F.	46
Williamson, Miss Helen	35
Williamson, Miss Julia B.	21
Wilson, Miss Alice	22
Wilson, Miss Emily	22
Wilson, Mrs. F. S.	48
Woodbridge, Miss Anna D.	35
Woods, Miss Charlotte	23
Woodward, Mrs. Charles Knox	18
Woodward, Mr. Charles Knox	18
Woodward, Mrs. Fred	51
Wooster, Mrs.	5
Youngman, Miss Florence	13
Youngman, Mrs. Freeland H.	13
Zabriskie, Miss	12
Zabriskie, Miss Louise J.	12
Zimmerman, Mrs. Fred	*
Zwemer, Miss Mary M.	4

* West Gallery

The following poem, written for the occasion, by Alice Crary Sutcliffe, will, it is believed, be cherished by coming generations:

"The old domine from Holland, in his college gown of Leyden,
Leaned from out his lofty pulpit—while the hour-glass ran low—

And expounded Christian doctrine as he warned of Tyre and Sidon,
In the Church within the fortress, just three hundred years ago.

"'O my dearly right beloved': so his kindly voice resounded,
'God has led us to this good land. I will therefore name a day
When before His seat of mercy, lest the wicked be confounded,
We will seek His benediction as we watch and fast and pray.'

"To this age, God's blessing lingers on the folk who sought His favor,
Through a covenant of fellowship to choose life's better part:
'Tis the inspiration of their faith—so firm it could not waver—
And their undying comradeship, reanimates our heart.

"So we truly praise the founders of the Church within the fortress,
Pioneers of holy living: strong of body; clean of mind;
But we'll add unto their roster—as of equal good report—yes,
All the 'Goede vrouw' of New Amsterdam, its worthy womenkind.

"Far from out their land of windmills where bright waters ran a-singing,
They departed from old homesteads when their husbands bade them come:
And they turned from dyke and lowland, though their cattle bells were ringing,
To go forth to seek a new world and therein to found a home.

"There were mothers leading children whom they prayed their God to strengthen,
While they read with faith the story of His guidance by a star:
And they pleaded, while life's span ran, He would fortify and lengthen,
In the city He would build them in this promised land afar.

"Their new kitchens held Dutch ovens famed for prowess in home baking,
And the banquets these provided summoned friends from far and near;
They served caudle at their christenings; quilted bedspreads in the making;
And the garden-plots they watered, now and then, with many a tear.

"Marigolds of bygone summers, planted they from blooms discarded;
They picked hops for family brewing; herbs they dried for remedies;
Flax they watered for fine threading; wool they shrunk and dyed and carded,
For the spinning wheels from Holland seldom were allowed to cease.

"When the daylight fell to fading, casting shadows on the Broad Strand,
Then they hushed all work to silence, yielding unto fond desire,
Called their children 'round the hearth-stones, singing vesper-hymns of homeland,
Or relating Bible stories by the glow of radiant fire.

"Early mothers of Manhattan! We, your daughters, still revere you,
And we thank you for your home-life, famous unto this our time:
'Twas your prudence, thrift and virtue—(attributes we should adhere to)
Led you on in love's own labor, from fair dawn to curfew chime.

"Far beyond the price of rubies your old heirlooms we will treasure—
Wedding gowns, or silver tankard, roundabout, or hallway clock,
Interceding (although voiceless) indicative of your pleasure,
That we never grow unmindful of our debt to Holland stock.

"So we justly praise the founders of the Church within the fortress,
All those dear old, queer old burghers (our old records give their names)
But we venerate as truly—for how could they merit aught less?—
The unsung—our fair young mothers—those intrepid Holland Dames."

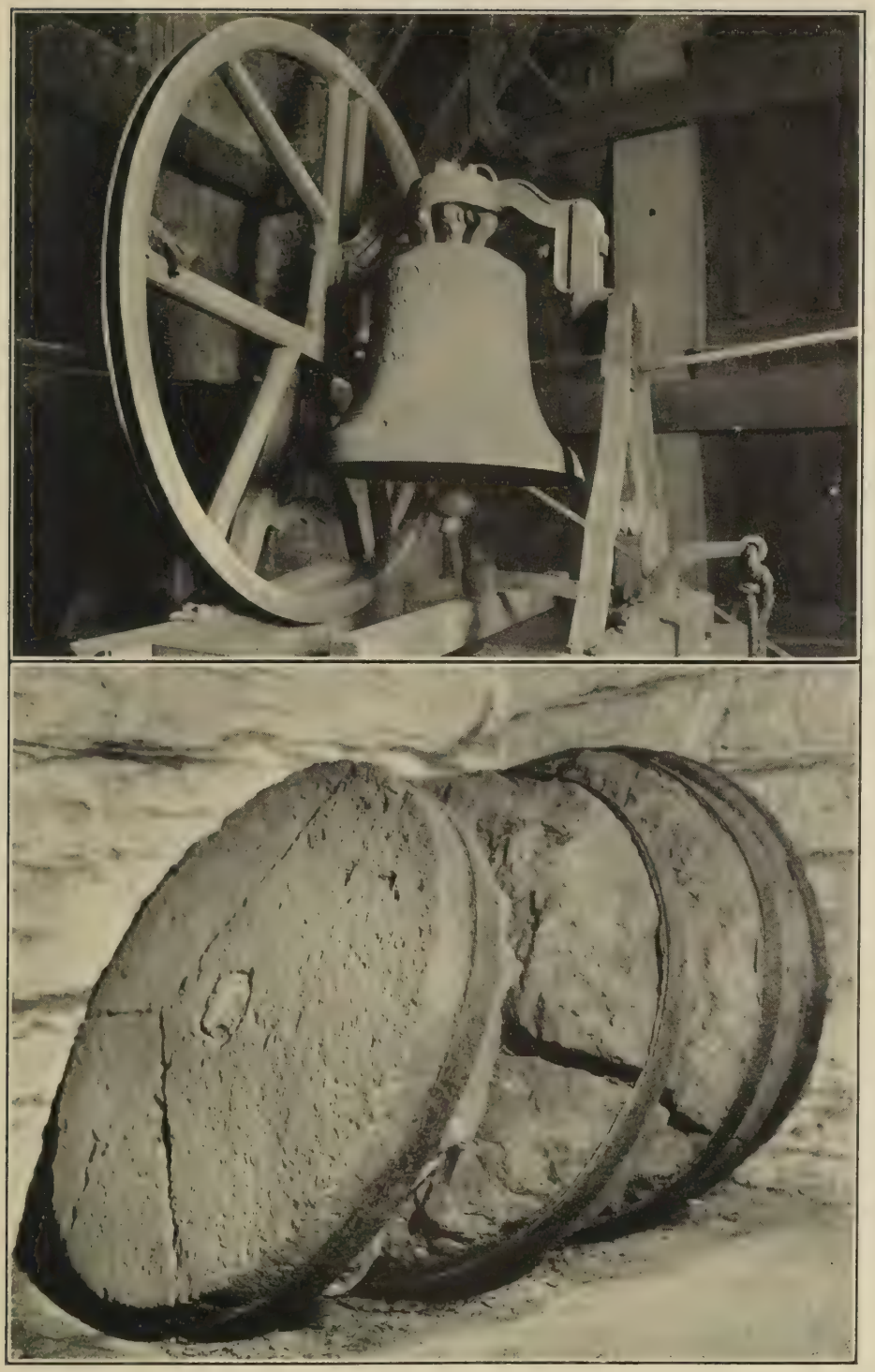
Chapter VI

EXHIBITS RECALLING THE TREASURED PAST

"In any town two hundred years old, even in America, there may be found by any good eyes, this day, old ways handed down along with old houses and tables and chairs and bedsteads and ironware, silver, china, and delft-ware, aye, and along with old stories, also."—Page 7, *A Story or Two from an Old Dutch Town,* published by Roberts Brothers, Boston, 1878; written by Robert Lowell.

"I began to remove the stones, taking care to mark their relative positions so that I might replace them exactly; and, in about ten minutes' work at excavation, I came upon two barrels, one of which was filled with bundles of silk, linens, and handkerchiefs, while the other contained a chronometer, several pieces of valuable lace, and a beautifully bound, gilt, and ornamented Bible. One bundle, tied in a Madras handkerchief, particularly attracted my attention, for I thought I recognized the covering. Within it I found a number of trinkets belonging to the wife of my Dutch captain, and a large hairpin, set with diamonds, which I remember she wore the last day of her life. Replacing everything with precision, and smoothing the sand once more with my flannel shirt, I returned to the *rancho,* where I indulged in a boyish but honest outburst of tears." —Pages 42 and 43, *Adventures of an African Slaver,* by Captain Theodore Canot; edited by Malcolm Cowley; published in New York, 1928.

ON March 30, 1928, the following memorandum was sent to a few persons for their comment and coöperation. The result was the forming of several notable Tercentenary collections:



(*Upper*) New York's Liberty Bell—The Bell of the old Middle Church (1729) now hanging in the belfry of the Collegiate Church of St. Nicholas, New York City.

(*Lower*) Millstones from the structure in which Michaelius organized the Church in 1628 (now in the basement of the Church of St. Nicholas).

"The Tercententary Committee of the Collegiate Church in January voted to hold a historical exhibit in one of their several parish houses. Since that date, however, there have been so many offers of loans of precious objects that it is manifest that the facilities of the ordinary church or church house are not such as to be adequate for the needs of the occasion. Furthermore, the one room most suitable, namely the Consistory Room of the Collegiate Church of St. Nicholas, at No. 1 West 48th St., New York City, will be in use during the meetings of the General Synod of the Reformed Church in June. The church house of the Middle Church, located at 50 E. Seventh Street, has also been mentioned, because of the fact that the historical collection there would constitute a splendid nucleus for an exhibit, but it is somewhat away from the center of the city, and the parochial activities in it are such as to preclude its use for this purpose.

"Furthermore, it is believed that the character of the collection of historical documents, portraits, silver, and other treasures is such that it should be housed in a museum easily accessible to the general public, such as the Metropolitan Museum of Art or the New York Public Library.

"The objects listed below are only a nucleus of the collection. The fact is that the Committee has been embarrassed by the many requests made by representative New York families to participate in the exhibit through loans."

Tentative List of Objects Available for a Historical Exhibit in Connection With the Tercentenary

1. "The collection, described in accompanying catalogue A, used during the Seventy-Fifth Anniversary of the bringing of Croton Water to New York, 1917. (This was the basis of a similar collection during the Hudson-Fulton Celebration. See Cat. C.)

2. "Any selection from the collection, described in Catalogue B, now in the church house of the Middle Collegiate Church.

3. "The portraits in oil of the succession of the ministers

of the Collegiate (Dutch) Church of New York, beginning in the middle of the 17th Century.

4. "The actual charter granted to the Collegiate Church of New York by King Wm. III of England in 1696, the first ecclesiastical charter received in the United States.

5. "The actual Book of Minutes and Records of the Collegiate Church, dating to the middle of the 17th Century.

6. "Objects related to the earliest Dutch settlers, the property of Mrs. A. (Van Rensselaer) Voislawsky.

7. "Objects belonging to former Senator Joseph S. Frelinghuysen, including (a) a rare Gilbert Stuart-Washington, (b) Gilbert Stuart—Gen. Frelinghuysen, (c) numerous books in Dutch from the press of Mr. Bradford, etc., etc.

8. "Furniture, silver, portraits and documents related to the Dutch beginnings of this city, the property of Mr. Wm. L. Brower, former president of the Holland Society.

9. "Objects belonging to the Rev. Edgar Franklin Romig, Minister of the Middle Collegiate Church, including: (a) Erasmus' New Testament, published by Frobenius in 1539, (b) 1626 edition of the writings of Jacob Cats, Dutch poet, (c) Ptolemaic Atlas, (date about 1570), (d) Dutch snuff boxes, etc., etc.

10. "Heirlooms offered in private correspondence."

The first institution outside the Church to associate itself with the Tercentenary in the spirit of the suggestions made by the Committee was the New York Historical Society. It is noteworthy that its collection was composed entirely of articles of its own. From the *Intelligencer* we quote:

"As an illustration of his great interest in the Tercentenary, Mr. A. J. Wall, Librarian of the New York Historical Society, 170 Central Park West, New York City, has prepared an exhibit of relics and memorabilia commemorating the founding of the Dutch Church in New York. These articles are displayed in a half dozen cases which are filled with material from the collections of the Society.

"Some idea of the value and interest of the display may be obtained from the following items, which Mr. Wall

Lijste der Contribuerende Ledematen en hoofthebbers, die gesoolicht hebben totten opbouw van een nieuw particulieren, gestommeerd, Kerkdrijftsche tijd. A°. 1688.

Bouricus Stelsus, zeeman	£2000:—
Stoffanus v. Cortl. in calck	400:—
Willem Beekman	300:—
fidder de la noy	120:—
Nicolaes Bayard	600:—
Johannes Kortrijt	150:—
Isaac van Vleck	150:—
Jan Harbordinck	200:—
Tsolus de Roy	150:—
Carsten Luidsen	200:—
fidder Jansen Molenaer	100:—
Jan Darvall	200:—
Andries Meyer tijdragen wederis	80:—
Johannes Meyer, dito	80:—
Johannes Janszen Westergout, dito	80:—
Jogn Smits voor sijn vrouw	100:—
Henrica Antony	100:—
Tomas Laurenszen in calck	150:—
Jan van der Linden	48:—
fidder Jacobsen Marius	400:—
fidder la grand	96:—
Andries Brodstede	36:—
Johannes de Mortier	96:—
Goudrick Julliszen Meyer	100:—
Gerrit Gardenier	200:—
Johannes van Gibson	48:—
Fgilip Smits	96:—
Jacob Milborne	96:—
Jacobus Rip	366:—
Maria Gerrits	100:—
Corn. Janszen v. Gouw in steen	80:—
Conradt ten Eyck	52:—
Tobias ten Eyck	50:—
Godfrid Lidovius	100:—
Johannes van Brug	200:—
Evert Duycking, met Synd	62:—
Gerd. Wessersen, in smits winck	80:—
Jan Jansz. v. Langendyck, in steen	80:—
Laurens Woffels, in steen	80:—
Johannes Googlant	80:—
Jogn Covly, fa Smits winck	80:—
Teunis Tenisen, de meyster	36:—
Jacob Abrahamsz, in Hof of calck	150:—
Antony Brockholt	300:—
Jan Diricksen Meyer	96:—
Jasper Nessopdt	50:—
Frederick Arentsen	36:—

Comt van de overzijde, zeeman	£8502:0:
Jacobus de Roy	300:—
Paulus Titsard voor sijn Vrouw 25 p.c.	300:—
Gerrit Duycking	200:—
Isaac Arentsen, fa Schouten	60:—
Antony en Petrus de Mill	125:—
Abraham Jansen 10 dags Wercken	80:—
Albert Clock	36:—
Marten Clock	36:—
Jan Dijkroot, fa steen	100:—
Engeltje Borgers	
Barent Courten	100:—
Anna Gardenbroeck, fa Schouten	50:—
Hartman Wessels	60:—
Warnaer Wessels	60:—
Rip van Dam	50:—
Brandt Schuyler	200:—
Hans Kierstede, fa steen	120:—
Jacobus Vorgeest for Guysvrouw	50:—
fidder Abrahamsen van Duisen	50:—
Helena Tol	60:—
Jan Goudrickszen Splinter	50:—
Cornelia de Peyster	240:—
Jogn Spratt	120:—
Dirck ten Eyck	100:—
Abraham de la Noy	100:—
Jan Adamszen	36:—
Caspar fidderszen	80:—
Gerrit Loyd Schout	36:—
Cornelis van der Cuyl	46:—
Goudrick Bodine	60:—
Charles Lodwick	100:—
Jacob Phoenix, fa steen	75:—
Cornelis Quick, fa Schouten	48:—
Jacob van Dam	60:—
Lucas Andriesen	36:—
Lucas Tomasen	36:—
Gerrit van Tyist	50:—
Blandina Bayard	60:—
Balthazar Bayard	150:—
fidder Sunkam	50:—
Evert Arentsen	36:—
Tsamos Davidsen, fa steen	80:—
fidder van der Schuren met meer Soldn	50:—
Nicolaes Blanck, fa Schouten	30:—
Jan van Gelder	36:—
Tobias Stoutenburg, 8 dagen wercken	64:—
	102:—

LIST OF CONTRIBUTORS TOWARD THE BUILDING OF A NEW DUTCH CHURCH IN NEW YORK IN 1688.

enumerates, all of which are on exhibition: One of the subjects relates to the preaching in English in the Church for the first time. The exhibit has a petition of 87 members, suggesting that English be adopted, dated February, 1764. Then follows the journal and proceedings of the Collegiate Consistory from 1762-1767, concerning the matter, and the disputes arising therefrom.

"There is also included a contemporary copy of the call to Reverend Archibald Laidlie to preach in English, dated July 21, 1763; original portraits of Dr. Laidlie and his wife; an original letter of his dated New York, April 16, 1764, written to his brother immediately upon his arrival at New York, and telling of his first sermon; a sermon preached by him on January 6, 1765, the mss. in his writing; and a contemporary copy of the proposals of agreement between those who favored and those who opposed preaching in English, dated October 9, 1766.

"There are also copies of the *'Psalms of David, translated for the use of the Dutch Church'*—a first edition in English, New York, 1767; views of the several Dutch churches; portraits of their ministers; early printed catechisms and Bibles; contemporary views of old New York; documents signed by Stuyvesant, Nicolls, Kieft, Andros, Megapolensis, Selyns; the original seal of Stuyvesant; the Dutch Church account book, with list of parishioners, etc., etc.

"The Museum is situated on Central Park West at 78th Street, and it is open free each week day from 10 to 5 o'clock."

. . . . . .

The desire of the Committee that either the Metropolitan Museum of Art or the Public Library at the corner of Fifth Avenue and 42nd Street should lodge a Tercentenary exhibit, so that the millions of passers-by on that renowned thoroughfare could thus, in a measure, become acquainted with the facts behind the Commemoration, was met by the action of the Public Library in setting aside a room (No. 112) on the main floor of their beautiful building for a display of documents, etc., on the churches of New York. It would be hard to estimate how

many persons availed themselves of the notice on the placard distributed in many parts of the city, and reading:

THE NEW YORK PUBLIC LIBRARY
Fifth Avenue and Forty-Second Street
(Room 112, First Floor)

EARLY CHURCHES
OF NEW YORK
1628-1800

EXHIBITION COMMEMORATING THE ORGANIZATION OF THE FIRST CHURCH IN MANHATTAN

. . . . . .

In the Consistory Room of the Collegiate Church of St. Nicholas the valuable collection of portraits in oil of the succession of the ministers was visited by many persons, including a large proportion from out of town. In the basement of the same church several millstones from the old horse-mill on lower Manhattan, where Michaelius held his first services in America, in 1628, were on display. Numerous persons also saw the splendid collection assembled under the care of Elder Wm. L. Brower at the Middle Church. The pictures and letters on the walls of the building at Second Avenue and Seventh Street have long served to make of this place a veritable rendezvous for lovers of the Church and of old New York, but in the Tercentenary year it had added attractiveness. We make but a partial quotation from the catalogue, since this valuable pamphlet can be obtained at any time.

A Catalogue of

PRINTS AND PHOTOGRAPHS OF OLD NEW YORK

and of other

HISTORIAL PLACES AND PERSONS

installed in

The Church House

50 Seventh Street, New York City

(*The Collection of William Leverich Brower*)

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1. Corridor *3rd Floor.* — New York in 1660.
View looking up Broad St. to Wall.

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2. Corridor *3rd Floor.* — St. Paul's Chapel (Trinity Parish) and the Broadway Stages in 1831.
Fulton and Vesey Streets, looking west at St. Pauls.
Rare original.

---

3. Corridor *3rd Floor.* — Metropolitan Hotel, 1850.
Broadway and Prince Street.
Niblo's Garden connected with this hotel.
Rare.

---

4. Corridor *3rd Floor.* — St. John's Chapel (Trinity Parish) Varick Street.
View about 1830.

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5. Corridor *3rd Floor* — The Battery in 1830.
From drawing by C. Burton.

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6. Corridor *3rd Floor.* — City Hotel, Trinity and Grace Churches.
Southwest Corner Broadway and Cedar Street.
View from Cedar Street to Wall Street.
Rare.

7. CORRIDOR *3rd Floor.* — Astor House, Broadway between Vesey and Barclay Sts. View about 1840.

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8. CORRIDOR *3rd Floor.* — Wall Street from corner Broad Street, looking east—in 1845.
J. A. Rolph—del.
Rare.

---

9. CORRIDOR *3rd Floor* — View of New York in 1790.
Presented to D. T. Valentine, Clerk of the Common Council, N. Y., by E. Crommelin.
Rare.

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10. CORRIDOR *3rd Floor* — South Prospect of Ye Flourishing City of New York in the Province of New York, North America—1746-1848.

(Etc., etc., totaling 156 pictures and documents, together with innumerable objects of antiquarian charm.)

Chapter VII

DRAMATIZING THREE CENTURIES

"For I, too, raising my voice, join the ranks of this pageant,
I am the chanter, I chant aloud over the pageant."
—Walt Whitman, *The Broadway Pageant.*

THE producing of a pageant was regarded as an essential of a successful Tercentenary from the beginning. Indeed, there were some, in those early months when all plans were more or less nebulous, who thought of the Tercentenary quite in terms of drama. But the first efforts to make this enthusiasm fruitful were not encouraging. Requests in the *Intelligencer* for "pageants, masques, tableaux, etc.," glorifying the history of the Church, brought no result. It became clear that whatever was to originate in the way of pageantry must be "made to order." And the exacting but happy labors of the pageant committee, named in a later paragraph, bear witness to such play building. When this group had its initial meetings in the autumn of 1927 it required many hours of discussion to ascertain what was *not* wanted. It was plain that we must guard against the tawdry and inept performances which, alas, have so often rendered a disservice to our Protestant churches. The dramatic phases of mediæval religious usage comported with the noble ideas that inspired them. We dared aim at no lower standard than this. A vivid and heroic history demanded adequate retelling. Awkward tableaux and self-conscious pantomime would not do. The risk of having the saga of the pioneer Dutch dwindle into mediocrity in some pretentious mime could not be tolerated. There was a shrinking from what Shakespeare called "inexplicable dumb shows and noise." It was resolved, with the counsel of many minds, with patient research, and with

prayer, to produce something worthy of the Church whose every sinew spoke of high romance.

Because of the likelihood that the methods of our committee may prove encouraging to other groups aiming to incorporate pageantry into historical celebrations, the earliest suggestion for the Tercentenary Pageant is herewith outlined as showing the kind of nucleus from which effective productions may grow:

IDEAS SUBMITTED BY ————————.

Introduction:

My suggestion is that the opening scene be a college campus "somewhere in the United States." (A footnote in the program should indicate our Reformed educational institutions: Rutgers, Hope, Central, etc.) The "Long Metre Doxology" is sung before the curtain rises. Then students and professors, all in cap and gown, appear informally, indicating that a commencement service is just over. Fragments of conversation are overheard. They reveal that the institution is one with a Dutch Reformed tradition. The sermon they have heard, a historical one, gives rise to discussion. A point that is brought out clearly is this: The Dutch did not come here in the early 17th century for religious liberty. But, having come, they maintained the faith, religious tolerance, etc., etc. Then the students disappear. History is reënacted. (Note: It has been suggested that a character named "Historian" "Annalist," etc., should join this group and begin recounting history. This character could be used in the Shakespearean manner between scenes thus (a) making it possible to portray unrelated episodes and (b) keeping the continuity.)

Closing Scene:

This same simple campus scene may be used for the conclusion of the pageant. I suggest it (a) to obviate the anti-climax that comes when the picturesqueness of the past gives way to the commonplaces of the present. (b) In this concluding scene the academic garb is a safeguard and will be enhanced by the various national groups now in the ecumenical Reformed Church throughout the world. (Note: My thought is that in this last scene the following groups should be present: (a) Negroes from Alabama, (b) American Indians, (c) Mexicans, (d) Hungarians, (e) Italians, (f) Ukrainians, (g) Chinese, (h) Japanese, (i) Indians, (j) Arabs. A fitting ending would be the singing of the "Hymn of Thanksgiving.")

The first dramatic episode should center about the holding of the first duly organized religious service in Manhattan sometime between April 8 and August 8, 1628. What happened in the Netherlands previously to this cannot be portrayed, for want of time. What happened in America must likewise be ruled out. Civic pageants have done justice to it.

It is dawn on the particular Sunday in 1628. The scene before us is attractive. A gentle hill, slightly wooded, lies in the foreground. In the background the blue waters of a bay (New York) can be seen. A sailing vessel is conspicuous. On the right of the stage the entrance to a rude, but picturesque building, the horse mill, can be observed. The mill is always a social center to the Dutch. In this instance it is a doubly important rendezvous, as services are to be held in the loft. Indians are to be seen in the gray morning light. They are Algonquins of the tribe of Manahatas. They are not warriors, but hunters and tillers of the soil. In the picture they are represented as being on hand early because it has been noised about that the white man is to offer sacrifices to his God. A friendly impulse of brotherhood has led them to wish to share in this tribute. As the Indians rouse themselves from sleep, other figures appear. A picturesque group comes up the hill in the form of gaily dressed sailors of a heterogeneous adventurer type. They discuss colonization and grumble at the hardships of having to linger in the port so long. True to type, the Indians and sailors engage in spirited barter for a few moments, when a coxcomb of a fellow, the *schout* (or sheriff) comes along and reminds them it is the Lord's Day. He rants on until two men of superior quality put into appearance. They are S. J. Krol and J. Huyck, comforters of the sick. Their talk reveals that they have enjoyed their lay service as "siecken-troosters," but are glad a minister has come. Then comes the retinue of Governor Minuit with some display of pomp. Minuit himself is 48 years of age—is the rugged, unsentimental Dutch type. The Indians pay homage to him as he passes. One Indian recounts to his friend the fairness of Minuit in paying $24.00 for the island. Then comes the domine, Jonas Michaelius. He is a refined looking man of 44, dressed in the fashion of clergymen of his time. Following him are a colored slave nurse and three little children, a boy (Jonas, Jr.), and two girls. In the affectionate greetings that take place, Minuit inquires about Mevrouw Michaelius. She has not many more days to live, says the Domine. This leads to the sad and reminiscent talk of one who wonders whether *his* choice has been a wise one. Minuit can recall seeing William of Orange as a child of four. Michaelius proudly shows a ring the Silent Prince

gave to his father. He also tells of others he has known—Grotius, Arminius, Scaliger, Rembrandt, John Robinson. It is a great day for Europe. What of this pioneer life, with the rude tribes for neighbors? As they talk the strains of music are heard. A band of somberly dressed Frenchmen (Walloons) is arriving from a village miles away. All through the night they have journeyed, singing Marot's Psalms. Then the hero in Michaelius surges to the fore. It is the day of the birth of a new church. "This island is the key and principal stronghold of the country. It needs to be settled first. Here Christ shall be preached. Here perchance the King of Kings will some day number His subjects by the millions. Let us arise and build." He then bids them enter the church for the Lord's Supper. They march in singing the same Psalm. A seafaring man standing outside says to his mate, "*This* day will live."

It will be understood that the ideas in the foregoing paragraphs are simply given as examples of what was provided for Miss Elizabeth Edland, the dramatic director engaged to write the finished text of the Pageant. Contributions of a vital kind were the numerous historical statements prepared, out of his rich fund of knowledge on the subject, by President Demarest of the New Brunswick Seminary. These, in substance, became the addresses of the Guide, who kept the continuity of the drama by his words between the scenes. Too much cannot be said of the way in which Miss Edland wove her collected facts into a well coördinated whole. Her services in this and in the difficult task of coaching are here gratefully placed upon record. In a later paragraph more will be said about the host of those who worked for the success of the Pageant; so we turn now in thought from the laboratory of play-making to the more formidable precincts of the theater. We quote from the *Times* of May 5th: "As whole communities in the Middle Ages used to turn out for the performance of the morality plays that symbolized their religious life, with half the village acting and the other half gathered in the village square watching the scenes unfold, so the Dutch Reformed Church community of Greater New York gathered last night in Mecca Temple for a dramatic pageant that told the story of the church in America from its

founding in New Amsterdam in 1628 to the present." This is like a well cut and precious cameo in its apt summation. In turning from it to the program for the performance, we find ourselves more than ever aware of the limitations of "cold type" in the telling of a worthy accomplishment. But in justice to those who took part in it a copious reprinting from the beautiful pamphlet placed in the hands of the audience is necessary. (The full text of the Pageant is printed in Chapter XX of this volume.)

THE TERCENTENARY PAGEANT

A Dramatic Representation of the History of
The Reformed Church in America
At 8 P. M., May 4th, 1928
Mecca Temple, 133 West 55th St., New York City

A college campus. Near the chapel entrance students discuss a lecture just given by a professor on "The Contributions of Holland to America." *The Guide* enters and leads them through the doorway of memory into the living past.

Episode I—The holding of the first church service under Domine Michaelius in 1628. Minuit, Krol, Psalm-singing Hollanders, Walloons, Indians and sailors meet at the "horse-mill" for this momentous hour.

Episode II—The wedding of the daughter of Anneke Jans Bogardus (1642). Descendants of the original characters will take part.

Episode III—Domine Megapolensis at Fort Orange (now Albany), displaying true Dutch tolerance in giving succor to the Jesuit, Father Jogues.

Episode IV—Granting of the Charter to Queens College (now Rutgers) in 1766.

Episode V—American Revolution (1779). Scene portraying the Dutch clergy, notably Domine Hardenbergh, as "universally friends of these United States."

Episode VI—Dr. John Livingston officiating at the first service in New York after the Revolution (1783).

Episode VIIa.—The calling of John Scudder (1819), first medical missionary to India.

Episode VIIb.—A day in India.

Episode VIII—David Abeel represented (as in 1834) as the inspiration of the ultimate founding of the first Woman's Foreign Missionary Society in America.

Episode IX—Dr. Van Raalte and his flock building the first church in Holland, Michigan (1847).

Episode X—Pioneers under Dr. Scholte taking the oath of allegiance, Pella, Iowa.

Episode XI—A human drama associated with the Fulton St. Noon Prayer Meeting, organized, 1857, by Jeremiah Lanphier.

Episode XII—Frederick Zwemer, pioneer missionary to the Dakotas, sent by the Women's Board of Domestic Missions, trekking through a blizzard for the Gospel's sake (1890).

Episode XIII—The holding of the Centennial synod of the Reformed (Dutch) Church in New York City in 1906. A scene reminiscent of Theodore Roosevelt.

Epilogue

The Reformed Church of the present is represented by groups of all nationalities, showing the diversified ministries of this 300-year-old communion. This is a musical ensemble, concluding with the majestic and stirring *Song of Thanksgiving,* which both the cast and the audience unite in singing.

Episodes 7a, 10, and 12 are omitted in accordance with the time limits.

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MUSIC USED IN THE PRODUCTION

1—Song of Thanksgiving
2—On the Banks of the Old Raritan
3—The Approach
4—Hymn to the Great Spirit
5—Faut-il ô Dieu (Toulon)
6—Psalm 42 (Dutch)
7—Lord Who Hast Spread Thy Heavens (Dutch)
8—I Have Run Down with My Wagon
9—Zegenbede (Apostolic Benediction)
10—Kline, Kline, Kloeterken (Old Dutch)
11—Indian War Dance
12—Rule Brittania
13—God Save the King

14—Berg Op Zoom (Old Dutch War Song)
15—Psalm 21
16—Star Spangled Banner
17—From Greenland's Icy Mountains
18—Faith of Our Fathers
19—Psalm 27
20—Rock of Ages
21—Sweet Hour of Prayer
22—The King of Love My Shepherd Is
23—Blest Be the Tie That Binds
24—O God, Our Help in Ages Past
25—Song to Great Spirit
26—Spanish Lullaby
27—Santa Lucia
28—Hungarian Dance
29—Chant Indoue
30—My Old Kentucky Home
31—Steal Away to Jesus
32—Syrian Lullaby
33—Japanese National Anthem
34—Chinese Chant
35—Ukrainian Play Song
36—Song of Thanksgiving

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ORGANIZATION OF THE PAGEANT

Executive Chairman
Mrs. Edgar Franklin Romig

Business Manager
Mrs. William H. Van Steenbergh

Direction of the Pageant

General Director.....Elisabeth Edland
Director of Music and Organist.....Dr. Clarence Dickinson
Director of Chorus.....Mr. Willard I. Nevins
Pianist.....Minabel Hunt
Violinist.....Margaret Sittig
Stage Settings.....Clark Robinson
(Courtesy of Roxy's Theater)

Committees

On Costumes
Miss Elizabeth R. Van Brunt
Miss Cornelia Bedell
Mrs. Harold Schenck
Miss Alma Van Hoevenberg

On Cast
Miss Julia Florance
Miss Mabel Littell
Mrs. John S. Allen
Miss Augustine Schafer
Mrs. John Beardslee

On Scenery and Properties
Mrs. Antonie P. Voislawsky
Miss Catherine Van Brunt
Mrs. J. Howard Brinckerhoff
Miss Louise Zabriskie

On Music and Program
Mrs. DeWitt Knox
Mrs. Edgar Franklin Romig

On Publicity
Miss Sarah A. Bussing
Mrs. J. Howard Brinckerhoff

Directors of Episodes

Prologue: Mrs. John W. Beardslee
1—Rev. F. Raymond Clee
Mrs. Abram Duryee
2—Miss Charlotte Woods
3—Mrs. Joseph Matthieu
4—Miss Julia Florance
5—Miss Mabel Littell
6—Miss Sara Stoutenburgh
7—Mr. La Mont Warner
Mrs. DeWitt C. Snyder
8—Mr. Frank L. Freet
9—Mrs. Edward Dawson
10—Miss Augustine Schafer
11—Miss Ethel King

Epilogue Groups:
Indians (*Clifton, N. J.*).....Mrs. Arthur Dangremond
Hungarians (*Middle Collegiate, N. Y.*).....Miss Helen Conklin
Italians (*Douglaston*).....Mrs. Edward T. Dalzell
Japanese (*Kew Gardens*).....Miss Esther Baker
Ukrainians (*Middle Collegiate*).....Miss Lura N. Robertson
Kentucky (*West New York*).....Miss Edith Tease
Negro.....Mrs. A. L. Howard

Groups from the Chorus:
Mexicans, Indians (Asiatic), Arabs, Chinese
Costumes Furnished by Tams
Wigs and Make-up by Emmelin
Steinway Piano Used

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CAST

THE GUIDE

Rev. Arthur F. Mabon, D.D.

Prologue

Students of New Brunswick Seminary participating

Setting: A College Campus somewhere in America
Time: Dusk—The Present

Characters

Speaking Parts:
Van.....Walter E. Roughgarden
Robert.....Richard P. Mallery
David.....Theodore W. Luidens
Dirck.....Daniel Y. Brink
Cornelius.....John J. Soeter, Jr.

Non-Speaking Parts:

College Students

Zoltán Béky	A. Nelson Doak	Harold H. Klein
Peter Boelhouwer	Gerard R. Grade	F. Divoux Licht
Frederick R. Bosch	Ben Scholten	Ernest R. Palen
Earl Compton	Thomas Ten Hoeve	August Pgaus, Jr.
Henry W. Decker	Garret J. Wullschleger	Abram Pepling
John Dirksen	Perry Van Dyke	

EPISODE I

Churches Participating: Jersey City, Paterson, Middle Collegiate, N. Y.
Setting: Extreme Southern Manhattan: Horse Mill on the right
Time: The Spring of 1628

Characters

Michaelius ..... Rev. H. W. Noble
Peter Minuit ..... Samuel S. Ball
Huyck ..... J. Aimsworth
Krol ..... Paul Victorin
Schout ..... Geo. Williamson

Children of Michaelius

Virginia Ball	Samuel Ball, Jr.	Joyce Smith

Two Walloons

Lloyd Russell	Henry Voorhis	H. Thompson

Indians	Sailors	Women Settlers
G. Thompson	L. Ludin	Mrs. A. Sheffling
R. MacIntosh	A. R. Martin	Miss R. Wurth
W. Timm	Chas. Diefsenbach	Mrs. S. S. Ball
W. Balzer	F. Ward	Miss C. Cochran
R. Christie	G. Greves	Miss W. Erdman
E. Van Vliet	W. Gordon	Miss E. Allen
C. Bruhns	H. Meharg	Miss E. Puckeridge
A. Sauer	F. Russell	Miss E. Rathjen
C. Dietrich	F. Melchior	Mrs. P. Victorin
J. Park	W. Pepper	Miss L. Russell

Dutch: *Singers from the Paterson Churches:*

Mrs. Orie Cronk	Mr. Nicholas Belanus
Miss Margaret Post	Mr. Brie Cronk
Miss Trina De Young	Mr. Peter Comtabad
Mrs. Joseph Ruiter	Mr. Cornelius Kart
Mrs. Samuel Boudewyns	Mr. Sumner H. Luxen

Tercentenary Pageant of May 4, 1928.

(*Upper*) Episode I—Holding of the first religious service on Manhattan Island (1628).
(*Center inset*) The Rev. Arthur F. Mabon, D.D., as the Guide.
(*Lower*) Episode II—Wedding of the daughter of Anneke Jans Bogardus (1642).

Mrs. John Onde de Linde
Mrs. John Van Oudewaren
Mrs. Jacob Van Oudewaren
Mr. Nicholas Hook
Mr. Samuel Boudewyns
Mr. John Minard
Mr. John Meyer
Mr. Leonard Tanis
Mr. Leonard Kaslander
Mr. Jacob Van Oudewaren
Mr. Adrien Comtabad
Mr. Frank Keyser
Mr. Cornelius Van der Weide
Mr. William Riemersma
Mrs. Cornelius Heerschap
Rev. John Luxen
Rev. John Sietsema
Mr. Martin Meyne

WALLOONS: *Singers from the Middle Collegiate Church:*

Miss Anna Troell
Miss Martha Troell
Mrs. Joseph Mezo
Mrs. August Bohn
Miss Helen Conklin
Miss Tessie Martynew
Miss Alice White
Miss Frances Geudert
Mr. William Norwig
Mr. G. Kurt Kastner
Mr. Arthur Schafer
Mr. August Bohn
Mr. Eiko Schafer
Mr. Hunter Kimble

EPISODE II

Churches Participating: Collegiate Church of St. Nicholas, New York
Setting: Large parlor in home of Anneke Jans and Domine Bogardus
Time: The spring of 1642

CHARACTERS

Speaking Parts:

ANNEKE JANS BOGARDUS ..... Miss Sara Stoutenburgh
DOMINE EVERARDUS BOGARDUS ..... Dr. Malcolm James Macleod
CAPTAIN PETER DE VRIES ..... Mr. Thomas E. Hardenbergh
MRS. ELIZ. BACKER ..... Miss Caroline Briggs
BURGOMASTER OLOF S. VAN CORTLANDT ..... Mr. Charles A. Runk
MARGARETTA HARDENBROOK ..... Mrs. Thomas E. Hardenbergh, Jr.
MRS. KATHERINE DE BOOGH BEEKMAN ..... Miss Emily Wilson
WIDOW DE HULLER ..... Miss Marion Stoutenburgh
MADAME OLOF S. VAN CORTLANDT, Mrs. A. P. Voislawsky (née Van Rensselaer)
MADAME CORNELIE DE PEYSTER ..... Miss Isabel Atterbury
BURGOMASTER PAULUS LEEDERSON VANDIEGRIST ..... Mr. Adam F. Rae
BURGOMASTR JOHANNES DE PEYSTER ..... Rev. Paul R. Dickie
MR. FREDERICK PHILLIPSE ..... Mr. Frank B. McGay
JAN GILLISEN ..... Mr. Joseph Mezo
TOBY ..... Gerald Rowland
THE BRIDE ..... Miss Marie Van Vechten Hayes
THE GROOM ..... Mr. John Straley
A BOY ..... Robert Poole
A GIRL ..... Anna Holland

Non-Speaking Parts:

Mr. David Angus	Miss Jeannette Jukes	Miss Constance Powell
Mr. Wm. N. Angus	Mr. Mark Matthews	Mr. W. F. Southwick
Mrs. Wm. N. Angus	Mr. William Matthews	Dr. Anna K. Stryker
Miss Edna Atterbury	Mr. Franklyn Moon	Miss Elsie Stryker
Mr. Philip M. Brett	Mr. Henry Moon	Mr. Liba Studley
Mrs. Philip M. Brett	Mrs. H. M. Poole	Mr. W. H. Van Steenbergh
Miss Marjorie Cully	Miss Margaret Moon	Mrs. W. H. Van Steenbergh
Miss Cornelia Deyo	Miss Jean MacLeod	Miss E. V. R. Voislawsky
Mrs. Paul R. Dickie	Mrs. C. T. Olcott	Miss Eleanor Weir
Miss Carol Ferwerda	Mr. R. M. Patterson	Miss Charlotte Woods
Mr. Willis Fretz	Mrs. R. M. Patterson	Mrs. Arthur F. Mabon
Miss Eliz. Jacobus	Miss Elizabeth Pearson	

Children:

Betty Cully	Ruth Fretz	Eckert Paech
Charles Ferdinand	Madaline Ferdinand	Edgar Dutcher Romig
Charlotte Ferdinand	William Hess	Helen Tripp
Elizabeth Ferdinand	William Holland	Mary Louise Tripp

Singers: Middle Church:

Miss Katherine Bohn	Miss Mary Martynew	Miss J. Heinrine Schafer
Miss Alice Heider	Miss Louise Profriet	Mrs. Eiko Schafer

EPISODE III

Churches Participating: Flatbush, Brooklyn
Setting: A clearing in forest land near Albany: Fort Orange
Time: Autumn of 1643

Characters

Speaking Parts:

Megapolensis ..... Rev. J. Frederic Berg, Ph.D., D.D.
Burghers, Henry M. Wells, Sr., Wm. C. McFeeley, Treadwell Kirpatrick Berg
Father Isaac Jogues ..... James Tobin
Indian Chief ..... Theodore M. Schenck
Messenger ..... Lyles Zabriskie Wells

Dutch Dames:

Mary Kouwenhoven Ditmas, Kate Zabriskie Wells, Ruth Treadwell Berg, Laura Snedeker Fielder, Louise Garvin Zabriskie, Gertrude Martense Ditmars, Mae Schenck.

Dutch Children:

Anne S. Magill, Helen Nagel, Ethel Miller.

Tercentenary Pageant of May 4, 1928.

(*Upper*) Episode III—Domine Megapolensis showing kindness to Father Jogues (1642).
(*Lower*) Episode VI—First religious services in New York after the Revolution (1779).

INDIAN WOMEN:

Ethelwyn Foulds, Lucretia Kouwenhoven, Marguerite S. McFeeley, Edith Wells, Mary Harlow, Ethel Brown, Jeannette Brown, Larina Moody, Katharine Schlichting, Lillian Lyon, Emma Kuehn, Helen Williamson, Hester Williamson, Lucille Driver, Dorothy Houston, Amy Silcox, Elise Fielder, May Gill, Irma Waltz.

INDIAN MEN:

Harold Lyon, Martin Brooks, Robert Silcox, John McLaughlin, Frederick Helmus, John Williams, Anton Waltz, Frank Clifford, Claire Smith, Jocelyn Smith, Harvey Sands, Warren M. Driver, Andrew Foulds.

INDIAN CHILDREN:

Kenneth Moody, Russell Moody.

Indian dances by Ethelwyn Foulds and Robert DeGroat.

EPISODE IV

Participating: Trustees and Alumni of Rutgers University
Setting: A large open space
Time: A June afternoon, 1766

CHARACTERS

Speaking Parts:

GOVERNOR FRANKLIN .....Mr. John Wyckoff Mettler
DOMINE JACOB RUTSEN HARDENBERGH...Rev. W. H. S. Demarest, D.D., LL.D.
DOMINE JOHANNES LEYDT .....Rev. J. S. Hogan, D.D.
DOMINE SAMUEL VERBRYCK .....Rev. Milton F. Hoffman, D.D.
DOMINE MARINUS .....Rev. Winfred R. Ackert, D.D.
DOMINE S. ROMEYN .....Rev. Albert von Schlieder, D.D.

Members of the Council:

LORD STIRLING .....Mr. Francis B. Sanford
JOHN STEVENS .....Mr. Philip M. Brett
RICHARD STOCKTON .....Gen. Louis W. Stotesbury
PETER KEMBLE .....Mr. F. Marmaduke Potter, Litt.D.
SAMUEL WOODRUFF .....Mr. Ralph W. Voorhees

Ministers of the Dutch Church:

DOMINE WESTERLO .....Rev. William I. Chamberlain, Ph.D.
DOMINE GOETSCHIUS .....Rev. Wm. Reese Hart

Petitioners:

PETER HASSENCLEVER .....Mr. Thomas E. Hardenbergh
COLONEL THEUMIS DEY .....Rev. John H. Raven, D.D.
CAPTAIN KUYPER .....Rev. Charles J. Scudder

HENDRICK FISHER .....Mr. W. Ten Eyck Elmendorf, M.D.
WILLIAM OUKE (Mayor of New Brunswick).....Mr. Henry P. Schneeweiss

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EPISODE V

Churches Participating: Newark, Belleville and Irvington
Setting: Interior of Domine Hardenbergh's house
Time: Autumn of 1779

CHARACTERS

Speaking Parts:

DOMINE HARDENBERGH .....Rev. Claudius J. Fingar
MRS. HARDENBERGH .....Mrs. Lola T. Corwin
FREDERICK FRELINGHUYSEN .....Rev. A. J. Van Houten
DOMINE ROMEYN .....Rev. James Mulder
SOLDIER .....Sherman Corwin
GENERAL GEORGE WASHINGTON .....Gayle LaFon Young
MRS. FOERING .....Miss Harriet Carman
AN AIDE .....Everett Witter
AN AIDE .....Elmer Pabst

DUTCH MINISTERS:
Rev. John Struyk, Jay Weemhoff.

DUTCH WOMEN:
Mrs. Jay Weemhoff (Dorothea Fisher), Mrs. Howard Ogle (Louise Polhemus).

DUTCH CHILDREN
Shirley Weemhoff, Richard Weemhoff.

SOLDIERS:
William Kirk, Alfred Turner.

EPISODE VI

Churches Participating: West End Collegiate, Harlem, New York Ministers
Setting: Simple interior of a Dutch Church
Time: 1783

CHARACTERS

Speaking Parts:

DR. JOHN H. LIVINGSTON .....Rev. Henry E. Cobb, D.D.
LEONARD KIP .....Major Frederick C. Kuehnle
HIS SON (aged 10) .....Robert Cuthell
A REDCOAT .....Rev. George Hulst

MICHAEL SMITH .....Rev. Harold Schenck
WALTER QUACKENBOS .....Gen. Louis W. Stotesbury
DERICK BRINCKERHOF .....Rev. J. Howard Brinckerhoff
CORNELIUS ROOSEVELT .....Rev. Edgar Tilton, D.D.
HENRY RUTGERS .....Rev. Irving H. Berg, D.D.

Non-Speaking Parts:

CITIZENS OF NEW YORK

Mr. William E. Reed	Mr. Jean Frenoy
Mr. Thomas Ritchie	John Blazek

Girls:

Dorothy Van Loan	Hope Silleck
Elizabeth Van Loan	Esther Silleck
Betty Blazek	

Colonists:

Walter P. Silleck	Dr. Charles H. Dockstader
George H. Taylor	Philip M. L. Gerhauser

Redcoats:

William M. Christie	A. D. Rockwell, Jr.
Franklin Eddowes	Dean McKee

Ladies and Children:

Mrs. William E. Reed	Mrs. Walter Mandeville Silleck
Mrs. Frederick C. Kuehnle	Mrs. Chas. H. Dockstader
Miss Elizabeth Howson	Mrs. S. N. Hicks
Miss Mary Reed	Miss Jessie F. Van Houten
Miss Elizabeth Reed	Miss Louise B. Reitz
Miss Helen Everson	Miss Lydia C. Glasgow
Miss Anna Kottman	Miss Elizabeth S. Hall
Miss Emily Cobb	Miss Sarah H. Hall
Miss Evelyn Ballantine	Miss Mary Borland
Miss Helen Card	Miss Susan Chomo

STAR SPANGLED BANNER

INTERMISSION

EPISODE VII

Churches Participating: Bronxville, Brighton Heights, S. I., Middle Collegiate, N. Y.

Setting: A street scene in India

Time: A summer day one hundred years after the arrival in India of John Scudder, first medical missionary, in 1819

CHARACTERS

Speaking Parts:

DOCTOR (*woman*) .....Mrs. Herman F. De Nyse
DOCTOR (*man*) .....Mr. Dana B. Scudder
WOMAN OF INDIA .....Mr. Walter B. Pinkney
THE CHOKRA (*servant*) .....Andrew MacFarlane
FIRST WOMAN .....Janet Ryan
SECOND WOMAN .....Mido Barker
THIRD WOMAN .....Harrison Wilder
FOURTH WOMAN .....Edwina R. Embree
FIFTH WOMAN .....Harriet Haynes
SIXTH WOMAN .....Eleanor Webendorfer

Children:

Jerry Huzar George Hamkalo

Non-Speaking Parts:

VENDER .....Russell Todd
FAKIR .....David Hutchinson

Musicians:

Lamont A. Warner Robert Potter Paul de Magnin

Pilgrims:

Hunter McQuistran Arthur Oesterheld Richard Meade
Guy Giraud Edward Gercke Gerald Smith
Henry Barker John Martynew

Widows:

Katherine Winton Betty Parker Anita Inman
Phyllis Jayme Marion Gatchel Marguerite Weisferder
Grace Randolph Mary Delamater Mary Curtis

Child Mothers:

Ruth Ungerman Frances Garfield Natalie Grier
Louise de Magnin Helen Curtis Sally Davis
Lucie de Magnin Edith Blom Jean Zeidler

Temple Girls:

Florence C. Davis Martha K. Hook Arlene M. Kelsey
Mary L. Dennison G. Evelyn Irving Dorothy F. Van Noesen
Louise F. Hoff Dorothy M. Kelsey

Mohammedans:

Lillian Brzyski Florence Lind Esther Torkas
Alice Glatzel Anna Martynew Mary Torkas
Caroline Gugel Edith Nichols Gladys Makinen

Tercentenary Pageant of May 4, 1928.

(*Upper*) Episode VII—A day in India 100 years after John Scudder's arrival in 1819.
(*Lower*) Episode VIII—David Abeel pleading for a Woman's Foreign Missionary Society (1834).

EPISODE VIII

Churches Participating: Old First, Brooklyn, New Utrecht
Setting: Parlor of home of Mrs. Thomas Doremus
Time: Afternoon, 1834

Characters

Speaking Parts:

Mrs. Thomas C. Doremus ..... Mrs. Forest M. Towl
David Abeel ..... Rev. S. S. Daughtry, D.D.
Mrs. Bethune ..... Miss Mary Van Brunt
Dr. Rufus Anderson ..... Rev. F. L. Freet
Mrs. DeWitt ..... Mrs. A. DeWitt Mason
Mrs. Van Buskirk ..... Mrs. Wm. O. Prescott
Mrs. DeCrocker ..... Mrs. L. R. Knapp
Mrs. DeBevoises ..... Miss Alice Plumb
Mrs. Van Pelt ..... Miss Elizabeth Wiepert
Mrs. Lott ..... Mrs. J. L. Spence
Mrs. Van Pelt ..... Mrs. E. N. Carman
Maid ..... Mrs. F. L. Freet

Other Women:

Mrs. G. S. Allen	Miss Elizabeth Griffith	Miss Julia Atwater
Mrs. Lillian Fenska	Miss J. O. Pockman	Miss Rosa Atwater
Mrs. J. C. Hawes	Mrs. S. S. Daughtry	Miss E. L. Pockman
Mrs. C. H. Krueger	Mrs. Hary A. Gelien	Miss E. T. Smith
Mrs. G. J. Sowter	Mrs. A. C. Holden	Miss Lillian Swan
Miss M. Atwater	Mrs. B. H. Lockwood	

EPISODE IX

Churches Participating: Passaic, Lodi, Athenia, Clifton
Setting: Clearing in forest land, Holland, Michigan
Time: Spring of 1847

Characters

Speaking Parts:

Dr. A. C. Van Raalte ..... Rev. Edward Dawson, D.D.
Christine Van Raalte ..... Alice Allen
Mr. Grootenhuis ..... Mr. Guy M. Hettema
Mrs. Grootenhuis ..... Miss Edith Hettema
Egbert Fredericks ..... Mr. Stuart Lounsbury
J. Laarman ..... Rev. Peter Bouma
J. Lankeet ..... Rev. Nicolas Burggraaff
W. Notting ..... Rev. A. M. Van Duine
Mrs. W. Notting ..... Mrs. A. M. Van Duine

EVERT SAGERS ..... Mr. Peter Baker
J. G. KROON ..... Mr. Paul Baker
AN INDIAN ..... Mr. Peter J. Peters

Non-Speaking Parts:
Settlers:

Mr. Peter Dansen	Mr. G. Silje	Mrs. Nicholas Burggraaff
Mrs. Peter Dansen	Mr. R. Vanden Heuvel	Mrs. Peter Bouma
Mr. A. De Wilde	Mr. David Holster	Mrs. Peter J. Peters
Mrs. A. De Wilde	Mr. George Hellegers	Miss Mary Beery
Mr. Garret Baker	Mrs. John J. Smith	Miss Margaret Beery
Mrs. Garret Baker	Mrs. Louis Holster	Miss Mona Beery
Mr. John Cooper	Mrs. Frank De Vries	Mr. Marinus Duerloo
Mr. Louis Cooper		

At the conclusion of this episode, Mrs. C. V. R. Gilmore, daughter of Dr. A. C. Van Raalte, the only living representative of this group, will recite the watchword of her father.

EPISODE X

Churches Participating: Middle Collegiate, N. Y., and Ministers of other Churches
Setting: Fulton Street in front of North Dutch Church
Tim: August 16, 1858 (First Atlantic Cable message received in America)

CHARACTERS

Speaking Parts:

SEXTON ..... Eiko Schafer
A WOMAN ..... Augustine Schafer
DERELICT ..... Joseph Mezo
YOUNG BOY ..... John Sisko
YOUNG GIRL ..... Katherine Bohn
NEWSBOY ..... Charlotte Stauff
A FATHER ..... Rev. George Steininger
DR. TALBOT W. CHAMBERS ..... Rev. Edgar Franklin Romig
DR. THOMAS DE WITT ..... Rev. Bradley J. Folensbee
DR. JAMES ROMEYN BERRY ..... Rev. John A. Ingham
DR. GILLETTE ..... Rev. William Reese Hart
MRS. VAN VECHTEN ..... Mrs. August Bohn

Non-Speaking Parts:

DR. NATHAN BANGS ..... Rev. Thomas M. Ross
DR. WM. ADAMS ..... Rev. Charles A. Gulick

Passers-by:

Mrs. B. J. Folensbee	Mrs. Atholl Van Brunt	Miss Grace M. Mezo
Mrs. John A. Ingham	Mrs. Charles L. Hutson	Mr. August F. Stauff
	Mrs. Albert Baker	

TERCENTENARY PAGEANT OF MAY 4, 1928.

(*Upper*) Episode IX—Dr. Van Raalte and his flock building the first church in Holland, Mich. (1847).
(*Lower*) Episode X—A human drama associated with the Fulton St. Prayer Meeting (1858).

POLICEMAN.....Mr. Lewis Stauff
VENDOR.....Mr. Arthur Schafer
BLIND MAN.....Mr. August Bohn

EPISODE XI

Churches Participating: Marble Collegiate, N. Y., and Ministers of other Churches
Setting: Consistory Room, Church of St. Nicholas, New York
Time: Centennial Meeting of General Synod, June, 1906

CHARACTERS:

Speaking Parts:

DR. MACKAY .....Dr. Daniel A. Poling
REPORTER.....Mr. William S. Denison
HENRY STANDING BEAR.....Rev. George Robertson
SEXTON.....Mr. Charles Medler
DR. CLOUD.....Mr. Ernest Shay

Non-Speaking Parts:

Rev. Julius Jaeger	Rev. J. Mulder	Dr. Wm. I. Chamberlain
Rev. Dr. O. P. Barnhill	Rev. O. Mohn	Rev. Eugene S. Booth, D.D.
Mr. David Layton	Rev. George Robertson	Rev. James Cantine, D.D.
Rev. H. W. Murphy	Rev. Daniel G. Verwey	Dr. A. L. Warnshuis
Rev. A. W. Hopper	Rev. A. Wouters	

EPILOGUE

Churches Represented: Kew Gardens, West New York, N. J., Douglaston, L. I., Clifton, N. J., Middle Church

Characters and Setting same as in Prologue

AMERICAN INDIANS:

Miss Viola Duffus, Miss Marie Hagens, Mrs. A. Deane Nichols, Miss Marjorie Brain, Mrs. Frank E. Smith, Mrs. Walter Pullan, Mrs. Arthur Dangremond, Mr. William Van der Schaff, Mr. Albert Baker, Mr. Tunis Wasdyke, Mr. Frank E. Smith, Mr. Harold Lamberson, Mr. Ralph Brain, Mr. Jacob De Bliek.

HUNGARIANS:

Lillian Brzyski, Alice Glatzel, Caroline Gugel, Florence Lind, Gladys Makinen, John Martynew, Richard Meade, Anna Martynew, Gerald Smith, Edith Nichols, Esther Torkas, Mary Torkas, Edward Gercke.

ITALIANS:

Mrs. W. Johnston Wheeler, Mrs. Harry Logan, Mrs. Ralph E. Lee, Mrs. George Gillie, Mrs. Eliner C. Moore, Mrs. M. E. Corbett, Mrs. John Blerer, Mrs. E. T. Dalzell, Mrs. Charles E. Peelle, Mr. M. Eugene Flipse, Mr. Richard Etterich, Mr. H. W. Kelly, Mr. Chas. E. Peelee, Miss Lillian Knapp, Miss

Bessie Serle, Mrs. Allen Warner, Mr. Robert S. Swanson, Helen Hanson, Muriel Beuman, Gertrude Littlejohn, Viola Williamson, Margery Hanson, Mr. Harry A. Logan, Mr. M. C. Williams, Mr. O. W. Warren.

JAPANESE:

Mr. Paul Hofer, Mrs. Paul Hofer, Mr. Charles Darrow, Mrs. Charles Darrow, Miss Louise Weeks, Miss Claire Ingalls, Miss Ruth Kinyon, Miss Helen Reed, Mrs. Melvin Lane, Mrs. Edwin J. Naylor, Mrs. Alexander Wouters, Mr. Robert G. McCann, Mr. Allen Dale, Miss Esther Baker.

KENTUCKIANS:

Mildred Baker, Marion Schrempp, Helen Herring, Estelle Browne, Margaret MacDonald, Cathleen Bach, Kate Hecker, Evelyn Herring, Catherine Knapp, Eleanor Kreuscher, Lucy Parsek, Elsie Arnhols, Margaret Christie.

NEGROES:

Mrs. A. L. Howard and fourten children.

UKRAINIANS:

Tessie Carson, Mary Chodokow, Lena Hamkalo, George Hamkalo, Irma Huzar, Jerry Huzar, Miss Olga Gura, Catherine Hyrb, Irene Laszecki, Olga Laszecki, Dora Lozinski, Olga Lozinski.

MEXICANS, INDIANS (ASIATIC), ARABS, CHINESE: Groups from the Chorus.

The Audience is requested to join in singing the following:

"SONG OF THANKSGIVING"

Ancient Folk-Song of the Netherlands, from the Collection of Adrianus Valerius. A. D. 1626-7, etc., etc.

THE MEANING OF THE PAGEANT

At 11 o'clock, P.M., on May 4, 1928, as the curtain of Mecca Temple fell, there was no question in any one's mind but that the Pageant had profoundly impressed and inspired both actors and audience. But the overwhelming chorus of appreciation that came on the morrow and throughout the days and weeks following added emphasis to the feeling that all the labor, and indeed sacrifice, of those who had taken part, far from being in vain, had served in a remarkable way to bring honor to the Church. The pictures of Pageant scenes that appear in this volume are only a fraction from among countless "rotogravure" illustrations

Tercentenary Pageant of May 4, 1928.

(*Upper*) Episode VI—First service in New York after the Revolution (1783).
(*Lower*) Episode XIII—General Synod of 1906—President Roosevelt's greetings announced.

in all the metropolitan newspapers, as well as in journals scattered across the land. But no tributes that came at that time could equal the forceful, vivid and understanding portrayal from the pen of the Reverend James Boyd Hunter, editor, in the pages of the *Intelligencer* of May 16th. It is here given almost in full:

"It is not possible to prepare any report of the Pageant which would be adequate. The vastness of the production, with its hundreds of participants, brought from churches all over the metropolitan district, the beauty of the scenes, the costumes, the music, were all appreciated by the great audience that filled the immense building, but to describe the performance in detail is beyond the ability of any one. It was so overpowering, so satisfying, so impressive, and withal so blithesome, so beautiful and so human that the impression it made upon every one will never fade from memory. It was far more than a merely scenic success. It was a renaissance of memories, traditions, and old-time records, visualizing the steadfastness amidst trials and discouragements of the settlers from old Holland and their descendants and successors in the building up of the walls of the Reformed Church in America. Hence this story of the great night will be written with the generations to come in mind. A century hence, perhaps, some godly folk to whom the name of the Dutch Reformed Church will bring up memories of former years and ancient glories may want to know how their ancestors celebrated the Tercentenary of the organization of that group of Christian folk who settled Manhattan into a Christian communion. And it may be that out of the dust of some forgotten cellar or garret a diligent searcher will draw a worn file of *The Christian Intelligencer and Mission Field* in the hope that in some of the issues for 1928 there might be a few lines descriptive of the functions in which the event was commemorated. And if, in 2028, some curious searcher discovers this page, he may be assured, that from the point of view of 1928, at least, no future celebrations could be any more beautiful and satisfying than the one which was given on Friday, May 4th, when we saw the history of three centuries unroll before us in a succession of wonderful episodes, and understood at last the quiet, steadfast purposefulness of those who began and those who continued the fellowship of faith and works which to-day has spread so far over the land and across seas.

"The Pageant was presented by the Women's Tercentenary Committee,

composed of about 250 of the women of the Church, with Mrs. De Witt Knox as the President, Mrs. Antonie P. Voislawsky as Secretary, and Mrs. E. E. Olcott as Treasurer. Six sub-committees were appointed: on Membership and Representation from Patriotic Societies, with Mrs. Finley J. Shepard as Chairman; on Publicity, with Miss Sarah Bussing as Chairman; on Historical Data, with Miss Elizabeth R. Van Brunt as Chairman; on Pageant, with Mrs. Edgar F. Romig as Chairman; on the Women's Special Celebration, with Mrs. Wm. Van Steenbergh as Chairman; and one on Publicity for Young Women, with Mrs. J. H. Brinckerhoff as Chairman.

"The tasks set before these sub-committees were large and intricate. The project of a Pageant was one with which nearly everybody was unfamiliar, but with amazing courage it was undertaken, and as the finished result abundantly showed it was an astounding success. Here, as well as anywhere, let us take off our hats to Mrs. Romig for the tremendous toil, unfailing patience and inspiring zeal with which she carried through the whole production. True, she had an abundance of willing co-laborers, but to her must be given the praise one gives to the pilot who brings his ship right up to the dock in spite of storms and hidden rocks.

"The place finally selected for the presentation of the Pageant was Mecca Temple, a new building on W. 55th Street, New York City, only recently erected for a fraternal organization, which was practically the only sufficiently large auditorium available. With a seating capacity of about 3,900, it had an immense stage, an abundance of dressing rooms, a wonderful concealed organ, and all the most modern arrangements of lighting, ventilation, exit, etc. The large space behind the curtain was needed, for there were approximately 650 people taking part. The problem of assembling, costuming and otherwise making ready the groups so that for nearly three hours, without the slightest jar, an uninterrupted succession of scenes was presented to the audience, was a tremendous one, but it was solved so completely that the great audience sat entranced throughout the entire performance, watching the quick succession of scenes which unfurled the history of three hundred years in three hours.

"The pageant was the work of Miss Elisabeth Edland, to whom all praise must be given for her altogether successful arrangement. As Mrs. Romig, in her introductory remarks in the program explains, 'This pageant is a composite picture. A few months ago, when the special committee first met to consider the writing of a dramatic work having to do with the history of our Church, helpful suggestions came from representative per-

sons of varying moods and diverse associations. After a few meetings for discussion a time was set for the contributing of definite statements concerning historical events of a dramatic kind. These were carefully collated and again considered by the committee. With these facts in hand Miss Edland set herself to the task of putting history into vivid and reproducible form. . . . Whatever the Pageant may or may not be it is certainly the result of patient and sincere working together on the part of many of our people. And Miss Edland is to be congratulated and thanked for her remarkable, albeit newly acquired, understanding of the history of the Reformed Church, and her keen and forceful representation of its past annals and its present noble mission.'

"When the material had all been assembled it was found that there was an unexpected abundance of themes suitable for presentation. As Mrs. Romig remarks, 'Mention should be made of the abundant contributions of historical material for the episodes and interludes of the pageant by the Rev. W. H. S. Demarest and Rev. Edgar F. Romig. Helpful research was also made by the following persons, portions of whose contributed historical facts have been incorporated into the work as a whole: Mrs. John S. Allen, Mr. Wm. L. Brower, Rev. Dr. and Mrs. W. I. Chamberlain, Rev. Dr. Milton J. Hoffman, Rev. Dr. John A. Ingham and Miss Alma Van Hoevenberg. The following persons gave invaluable help in suggestion and counsel: Mrs. J. Howard Brinckerhoff, Rev. M. E. Flipse, Mrs. Antonie Voislawsky, Mrs. Wm. H. Van Steenbergh, Miss Elizabeth Van Brunt, Mrs. De Witt Knox, Rev. Abram Duryee, Mr. Max Nelson, Rev. and Mrs. Henry J. Scudder, Mr. Cornelius Dosker, Pres. Edward Dimnent, Rev. Cornelius B. Muste, Rev. Dr. Willard D. Brown, Rev. Charles E. Corwin and Rev. Dr. James S. Kittell.'"

A further statement by Mrs. Romig, the executive chairman of the Pageant, is here inserted: "Several persons associated in this work labored so indefatigably that I do not see how we could have done what we did without them. Mrs. De Witt Knox, Chairman of the Women's Tercentenary Committee, showed unfailing interest from the beginning and gave her help in a score of ways. Miss Elizabeth Van Brunt in her task of costuming the performers accomplished little less than the miraculous. Genius and sacrificing work combined in her to bring wonderful results. Mrs. Wm. H. Van Steenbergh, too, is again

due for hearty thanks. The sale of tickets and the handling of finances were in her charge. And we were not surprised that she carried her part through so effectively. And right here we may not fail to thank Mr. Rothapfel ('Roxy') for his valued counsel and help in getting us the right scenery for this gigantic stage. We are indebted to Dr. and Mrs. Antonie Voislawsky for our introduction to 'Roxy,' and to the theatrical man for sending us his efficient director, Mr. Clark Robinson. Miss Sarah A. Bussing and Mrs. J. Howard Brinckerhoff should be mentioned here for the effective ways in which they secured advance publicity for the Pageant among the churches, that doing much to insure its success. To give a just valuation to the services of Miss Augustine Shafer, who strengthened our hands all along the line, or the directors of episodes, would require pages of eulogistic comment." The executive chairman also desired to express her deep thanks to the members of the Women's Tercentenary Committee for presenting her, through Mrs. Knox, (from the stage), with a beautiful platinum brooch inset with diamonds. It was a token, she said, which would always call back to her one of the most delightful experiences of her life.

The *Intelligencer* continues:

"A word must be said concerning the music of the Pageant. To the auditors the strains of the organ and the notes of the orchestra were a beautiful accompaniment to the action of the performance. Here the good offices and ready help of Dr. Clarence Dickinson and others must be acknowledged. Again quoting Mrs. Romig's Introduction, in addition to the foregoing, 'Dr. Helen A. Dickinson has given indispensable help in counseling with the Committee as to the choice of music appropriate to various periods. We are greatly indebted to her for her valuable suggestions. Thanks are due also to Charlotte Mathewson Lockwood, who has so ably harmonized many of the numbers for the use of the churches.' This refers to the use of the music by those churches or groups which may wish to present the pageant, in whole or in part. There are thirty-six musical numbers in the production, and the supplement gives them all except such popular songs as are found in modern collections. In itself this supplement will be a prized souvenir of the Tercentenary.

"In brief, the plan of the pageant, speaking structurally, was about as

follows: When the curtain was lifted the audience saw a college campus, with a stately chapel on the hill in the rear. In the foreground a group of students were lounging, discussing the theme of a lecture they had just heard, on 'The Contributions of Holland to America.' As they are commenting, and wishing they might know more, the day darkens and in the growing twilight the figure of an old man, in monkish costume, appears. He volunteers to show the students some of the great scenes in the history of the Reformed Church since 1628, and takes the students back over the years. The old man, whose name is 'Memory,' appeared at the beginning of each episode, and read from a scroll the connecting links, and announced the next episode, so that the audience could appreciate the trend of the pictures presented. 'Memory' was Rev. Arthur F. Mabon, D.D., and right well did he take his part. Upon his introductions and explanations depended the understanding of the thread of the scenes, and his dignified and clear interludes gave coherence to what otherwise might have seemed unconnected.

"Then followed the series of Episodes, each one of which was carried out by the people from one of the churches, or by a group of neighboring churches. By this method it was possible to have each scene prepared and rehearsed without confusion, and the conscientious preparation done in each unit worked out marvelously well in the presentation on May 4th. The zeal and intelligence which characterized every performer, from the speaking characters down to the smallest child who only marched across the stage for a minute or two, was very wonderful. [The Episodes are described in the program, which is reprinted in a preceding portion of this chapter.]

"A deeply touching portion of Episode IX, which showed the early Michigan pioneers on the site of Holland, with their leader, Dr. Van Raalte, was the presence on the stage of Dr. Van Raalte's daughter, Mrs. C. V. R. Gilmore, the only living representative of that historic group. Mrs. Gilmore spoke a few words at the close of the scene, and read the watchword of her father, afterwards giving an English translation. She had the unique experience of looking back across the three-quarters of a century and seeing herself as Christine Van Raalte, acted by little Miss Alice Allen, and hearing herself asking her father if she could be of any help to him.

"Following the episodes, of which three others had to be omitted for lack of time, came the Epilogue, showing in one crowded scene the widely varied present-day work of the Reformed Church in America, by groups of

the many nationalities served by it, both at home and abroad. Many of the groups sang verses of their national hymns, and as they went off the stage the group of college boys came back again, under the leadership of their mentor, exclaiming how wonderful had been their journey through the halls of memory, and leading the vast audience in the majestic strains of the ancient folksong of the Netherlands, ascribed to Adrianus Valerius, 1626-7. And the curtain came down upon a most notable evening, from which all went away humbled and exalted, and resolved to go forward into the coming years with good courage and earnest zeal.

"A few words must be recorded in acknowledgment of those who took part in the performance. It is within limits to state that in all probability no more distinguished 'cast' ever was assembled in America for any such occasion. To tell who they all were would be a burden, for there were 650 at least on the stage at one time or another. But, to give the names of the ministers only, who took part, Rev. H. W. Noble was Domine Michaelius; Rev. Malcolm James MacLeod, D.D., was Domine Everardus Bogardus; Rev. Paul R. Dickie was Burgomaster de Peyster; Rev. J. Frederic Berg, D.D., was Domine Megapolensis; Rev. W. H. S. Demarest, D.D., was Domine Jacob R. Hardenbergh; Rev. Jasper S. Hogan, D.D., was Domine Johannes Leydt; Rev. Milton S. Hoffman, D.D., was Domine Samuel Verbryck; Rev. Winfred A. Ackert, D.D., was Domine Marinus; Rev. Albert von Schlieder, D.D., was Domine S. Romeyn; Rev. Wm. I. Chamberlain, D.D., was Domine Westerlo; Rev. Wm. Reese Hart was Domine Goetschius; Rev. John H. Raven, D.D., was Colonel Theumis Dey; Rev. Charles J. Scudder was Captain Kuyper; Rev. Charles J. Fingar was Domine Hardenbergh; Rev. A. J. Van Houten was Frederick Frelinghuysen; Rev. James Mulder was Domine Romeyn; Rev. John Struyk was an unnamed Dutch minister; Rev. Henry E. Cobb, D.D., was Dr. John H. Livingston; Rev. George Hulst was a British soldier; Rev. Harold Schenck was Michael Smith; Rev. J. Howard Brinckerhoff was Derick Brinckerhoff; Rev. Edgar Tilton, Jr., D.D., was Cornelius Roosevelt; Rev. Irving H. Berg, D.D., was Henry Rutgers; Rev. S. S. Daughtry, D.D., was David Abeel; Rev. F. L. Freet was Dr. Rufus Anderson; Rev. Edward Dawson, D.D., was Dr. A. C. Van Raalte; Rev. Peter Bouma was J. Laarman; Rev. N. Burggraaff was J. Lankeet; Rev. A. M. Van Duine was W. Notting; Rev. George Steininger was a Father; Rev. Edgar F. Romig was Dr. Talbot W. Chambers; Rev. Bradley J. Folensbee was Dr. Thomas De Witt; Rev. John A. Ingham, D.D., was Dr. James Romeyn Berry; Rev. William Reese Hart was Dr.

Gillette; Rev. Thomas M. Ross was Dr. Nathan Bangs; Rev. Charles A. Gulick was Dr. Wm. Adams; Rev. Daniel A. Poling, D.D., was Dr. Donald Sage Mackay; Rev. George Robertson was Henry Standing Bear; and in the final scene the following ministers were participants, with no special names given to them: Rev. Julius Jaeger, Rev. O. P. Barnhill, D.D., Rev. H. W. Murphy, Rev. A. W. Hopper, Rev. J. Mulder, Rev. O. L. F. Mohn, Rev. Daniel Verwey, Rev. A. Wouters, Rev. Eugene D. Booth, D.D., Rev. James Cantine, D.D., and Rev. John Warnshuis.

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"*Note for readers in future years.*—The cost of the production was great. [Later figures have proved that it was entirely self-financing, and indeed netted a small profit, which was given to the Ministerial Pension Fund.] One of the wonderful things about the production was the willingness of so many people to devote their time, talents and means to it. So far as was reported, no one's feelings were seriously hurt, which is a marvelous thing in itself. Three documents should be preserved for use a century hence, namely, the Words of the Pageant, the Musical Supplement, and the Program. Somewhere in your grandmother's precious possessions, in the old trunk in the garret, these will be found, and will give an idea of how well we strove in those far-off days of old."

Was it all worth while? The *Intelligencer* sees things in a remarkably true perspective. Its verdict, not always on the side of history and tradition, in this case is emphatically in the affirmative. And in those dim future days some decades or a century away, referred to so effectively by Mr. Hunter, it will also be something of a satisfaction to read these excerpts from the hundreds of letters on the same subject:

1. "Now that it has become a notable achievement I would be doing violence to my best feelings did I not tell you of my deep sense of appreciation and gratitude for all that has been done in initiating and carrying to a happy and triumphant conclusion the Tercentenary Pageant. It was a service unselfishly undertaken for our Dutch Church, and carried through to a worthy conclusion."

2. "I cannot refrain from expressing my heartiest congratulations on the success of the Pageant. It was simply wonderful in its initiative, in its staging and its performance. It will have far-reaching results in our

Church and will have the effect of arousing a spirit of enthusiasm which will augur well for the future of the church."

3. "We attended the Pageant at Mecca Temple Friday and enjoyed it immensely. We have both had some experience with things of this sort and therefore know the tremendous amount of work that is necessary to make it a success."

4. "I was a guest at the remarkable Pageant last evening. There I had the pleasure of seeing my ancestors in review, and gave thanks for their good deeds. It was a memorable, colorful event which will do much to strengthen appreciation of historic interest of which your fine old Dutch Church has so notable a share."

5. "I just want to add my sincere word of heartiest praise for the magnificent piece of work accomplished for our ancestors and the present church. We ought all to be far more faithful stewards of our rich inheritance and bring back the Dutch Church to its leadership. I marvel at the handling of such a large company with such perfection, smooth production and promptness. I am equally appreciative of every chairman and their aides."

6. "It was a wonderful Pageant—splendidly put over. Our people are full of praise for its beauty and wonderful scenic effect."

7. "The program moved along so smoothly it was a joy to every one in the audience and we cannot help but realize what effort must have been expended to bring forth such success."

8. "Vous avez été charmante à mon égard et cela m'a permis d'assister à la représentation d'une des plus beaux et des plus intéressants 'Pageants' que j'ai jamais vus. Permettez-moi, au nom de l'église Vaudoise de New York de vous offrir comme souvenir de cette occasion le livre que vous avez emprunté."

9. "People on all sides had only words of praise for the magnificent Tercentenary Pageant."

10. "Every one who took part seemed to be filled with the spirit not only of the Tercentenary itself, but of the great occasions which they were trying to portray. You have achieved a beautiful success."

11. "The Pageant was stupendous and there are not words enough to express our admiration and pride in all that was done to make it so! It was perfect from beginning to end and nothing but praise and delight are heard on all sides!"

12. "It was a magnificent thing, far beyond anything I had expected. I heard one of our pastors rate it as 500% beyond what he had anticipated."

13. "Many marveled at the way it all went along like clock work. And each scene had its own interest and charm."

14. "Those that were in it will not forget for a long day the democratic spirit and good fellowship, to say nothing of really learning some of the history and worth of all that has been accomplished. I liked the way the episodes closed with a high note that was worthy of the church."

15. "It really is a pity that it cannot be repeated both for us who would enjoy seeing it again, and for the careless brethren and sisters who had not enough imagination beforehand to know that their absence would be a matter of great regret to themselves. But I don't know where they would have sat! Congratulations!"

16. "I want to tell you how very wonderful the Pageant was and what a great impression it made upon me. I feel as if a bit of sacred fire had been handed down to us; never before have I, for one, realized the great heritage that is ours in the splendid work of the men and women of our old Church. The Pageant brought it all out so vividly, so colorfully and yet with so much dignity, impressiveness and spirituality too. I think also the bringing of our churches together in one common endeavor was a good thing. We perhaps feel more drawn together now in real bonds of fellowship and good will. My sincere congratulations to you and your committee. I am glad to have been a small participant in it all."

Chapter VIII

PUBLICATION AND INTERPRETATION

"I am a true *Hollander* who always calls a *spade* a *spade,* and hates all indirect paths."—From The *Preface,* viii, *Political Maxims of the State of Holland,* by John De Witt, Pensionary of Holland; published in London in 1743.

"It is eminently fitting to take a glimpse of our Church's history in the past, and carefully to note the circumstances of the present, that we may learn the Lord's will and our duty."—Address by the Rev. James Demarest, Jr., in *Centennial Discourses,* 1876.

SEVERAL admirable and greatly needed volumes in the field of Reformed Church history and usage made their appearance in 1928. Shortly before the celebrations a history by the Rev. Willard D. Brown, D.D., was published. It was eagerly received and has had a popular sale—circumstances that are encouraging to those who realize that oral tradition in itself can never bind people's loyalties to an institution, but must be augmented by the printed word which shows the *why, wherefore* and *whence,* of a given cause. We quote from the *Intelligencer* of April 4, 1928, and also from a later issue:

A History of the Reformed Church in America

"Soon after these lines are read Dr. Willard Dayton Brown's 'History of the Reformed Church in America' will be ready for distribution. While the book has been prepared in the atmosphere of the Tercentenary celebrations, it is by no means of merely ephemeral interest. The Tercentenary demand has simply furnished the occasion for meeting a need that has long been felt. It is a rather startling fact that no book has been published since the opening of the present century which aims to gather up in any adequate manner the story of our growth and progress through three hundred years.

In the Succession of Michaelius.

A group of Collegiate Ministers who served the Church and the Community of New York during the period, 1699 to 1812.

"There are seven chapters, of which the first sketches the European background, under the title 'The Church in the Homeland.' The story of the Reformation has been often retold, and yet Dr. Brown has given it in attractive form, as it is related to the beginnings of church life on the Hudson River. Charles V, William the Silent, Alva, the 'Sea Beggars,' the Siege of Leyden—all find their appropriate place in the narrative.

"Four chapters follow, giving the story of growth and development in this country down to the adoption of the Church's Constitution in 1792. First is 'The Church in the Wilderness,' covering the single generation after Michaelius in which the Dutch sway was undisputed. That day of small things is sketched briefly but with sufficient detail to preserve the human interest of those beginnings. The next chapter rightly carries the story from the end of Stuyvesant's administration (1664) to the granting of the Charter of the Collegiate Church by William III of England, (1696). This is the period in which the Dutch Church sought, and finally, under the leadership of Rev. Henricus Selyns, obtained the charter which secured for it the full enjoyment of the privilege of holding property and conducting public worship according to its ancestral forms. This chapter will help present-day readers to realize that our American plan of a free Church in a free State did not develop by happy accident, but is our heritage from God-fearing and liberty-loving ancestors.

"The next chapter traces the story from the charter obtained by Selyns and his associates to the great peace with unity which John H. Livingston achieved in 1771. The somewhat dreary story of strife between 'Coetus' and 'Conferentie,' following the activities of the Great Awakening, and probably inevitable in view of the progress of the English tongue, is told with sufficient fullness, and the outcome under the splendid leadership of the youthful Livingston is set forth in its true light. Then a chapter traces the development of the Revolutionary period with the exile of the New York ministers, the troublous days of war, the return of peace, the election of Livingston as Professor of Theology in 1784 and the adoption of the Constitution in 1792.

"Two final chapters are devoted to the story of the development of the Reformed Church as one of the constituent religious forces of the new nation, which had declared its independence in 1776 and framed its government in 1787-9. Here the general division into Education and Missions is followed, Chapter 6 describing 'Development through Institutions of

Nurture and Culture,' and Chapter 7, 'Development through Expansion at Home and Abroad.' In a sweeping view each of these lines of development is traced through four generations from 1792 to 1928. While many details are necessarily omitted, the general sweep of progress has been well portrayed.

"As helps for the practical use of the book, a series of questions and suggestions for further study has been prepared. There is also a Bibliography, a Chronological Table, and a comprehensive index. The book is to be ready just after Easter, and it should be widely read. It is most timely in appearance, and should serve to guide the thought and study of many of our congregations in the three months between the anniversary of the landing of Michaelius (April 7) and the celebration in General Synod, June 9 to 11."

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In point of time the *Tercentenary Studies* edited by the Rev. W. H. S. Demarest, D.D., LL.D., came later, as a published volume, although most of the separate chapters had been given as spoken addresses or printed monographs for months before the Tercentenary. The book in its completed form was published in June, 1928. We again repeat lines from the *Intelligencer:*

BOOKS BY OUR DUTCH DOMINES

Tercentenary Studies—A Book of Beginnings

Compiled by the Tercentenary Committee on Research and Publication

"One of the permanent memorials of the Tercentenary Celebration is this fine volume of Studies of the Beginnings of the Reformed Church in America. It is a book that will give pride to every one who reads it, for it shows the historical roots from which has grown the sturdy tree we call our Church. It will be of interest to every student of the sources of our strength, and will explain the limitations which hampered development in certain localities. Inspiration will come from a study of the obstacles overcome by the forefathers, and enthusiasm will grow as a consequence of a realization of the solid achievements of the denomination. For the first time it is possible to read in one volume the sources of the Church in all the early historic beginning places. The marvel is that all

of the work has been so well done. With so many writers the wonder is that the high average has been so uniformly maintained.

"The story of the beginning of the Church in New York City is not included in the book, but is supplied in separate form, and is meant to be a part of the history. This was written by Elder William L. Brower, of the New York Collegiate Church, and should be read as the introduction to the main volume.

"The chapters each give the history of the beginnings of a particular Church or of the locality in which a family of churches originated. In order that the richness of the material may be grasped the titles of the chapters are given here:

" 'Jonas Michaelius,' by Rev. Edgar F. Romig, D.D. 'The Church of Albany,' by Rev. Robert W. Searle. 'The Church in Kings County,' by Rev. J. Frederic Berg, D.D., and Rev. Edward Niles. 'The Church in Queens County,' by Rev. Oscar Maddaus. 'The Church of Harlem,' by Rev. Edgar Tilton, Jr., D.D. 'The Church on Staten Island,' by Rev. Henry D. Frost. 'The Church in Delaware and Pennsylvania,' by Rev. John W. Beardslee, D.D. 'The Church in Westchester County,' by Rev. John Knox Allen, D.D. 'The Church of Kingston and in the Rondout Valley,' by Hon. Gilbert D. B. Hasbrouck. 'The Church of New Paltz, and in the Wallkill Valley,' by Rev. Edwin D. Miner. 'The Church in the Hackensack Valley,' by Rev. Albert von Schlieder, D.D. 'The Church in the Passaic Valley,' by Rev. Elias B. Van Arsdale. 'The Church in the Raritan Valley,' by Hon. Joseph S. Frelinghuysen. 'The Church and Institutions in New Brunswick,' by Rev. John H. Raven, D.D. 'The Church in Monmouth County,' by Rev. Frank T. B. Reynolds. 'The Church of Schenectady and in the Mohawk Valley,' by Rev. William Elliott Griffs, D.D., and Rev. W. N. P. Dailey, D.D. 'The Church in Columbia County,' by Rev. Herbert B. Roberts. 'The Church in Dutchess County,' by Rev. William Bancroft Hill, D.D., and Rev. Frank De Witt Blanchard. 'The Church in the Catskill Country,' by Mrs. Jessie Van Vechten Vedder. 'The Church in the Minisink Valley,' by William L. Cuddeback, M.D. 'The Church in the Schoharie Country,' by Rev. George Z. Collier. 'The Colonial Church and the Indians,' by Rev. Charles E. Corwin. 'The Colonial Church and the Negroes,' by Rev. Charles E. Corwin. 'The Church in the Near West, Canada, and West Indies,' by Rev. Edward Tanjore Corwin, D.D. 'The Church of German Settlements,' by Rev. George Schnucker, D.D. 'The Church in Michigan,' by Rev. Siebe C. Nettinga, D.D. 'The

Church in Iowa,' by Rev. Milton J. Hoffman, D.D. 'The Church in Sioux County,' by Rev. Frederick Lubbers, D.D. 'The Church in Foreign Lands,' by Mrs. William I. Chamberlain.

"Praise is due the editor, Rev. W. H. S. Demarest, D.D., for his choice of type and make-up of the book. It is indeed a handsome volume, well printed, carefully edited and in a sense authoritative. With so many writers, each working independently of the others, it is probable that statements in one chapter may not bear out statements made elsewhere, and, as the Editor states, 'It will be understood that each writer, with the authorities upon whom he relies, is alone responsible for the accuracy of the details of his narrative.'

"Every pastor, officer and interested member of our Church should read the book, and keep it for constant reference. It will take its place alongside of Corwin's 'Manual,' and the 'Centennial Discourses' of a former generation in disseminating authoritative information concerning the origins of the Reformed Church in America. An informed Church is a strong Church, and one that knows its origins is sure to carry on the thrill of achievement into the coming time."

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The editing of the *Tercentenary Studies* was only a fraction of the task in which President Demarest was engaged as a historian and as chairman of the Committee on Research and Publication in 1927-28. His pamphlet, *"A Glance at Three Hundred Years,"* has been mentioned. A word should be added concerning the invaluable work on the Constitution of the Reformed Church in America, published in April, 1928. The *Intelligencer* says of it:

NOTES ON THE CONSTITUTION, REFORMED CHURCH IN AMERICA

By the Rev. W. H. S. Demarest, D.D.

"Dr. Demarest has laid the entire Church under deep obligation in his publication of this volume, which he modestly entitled 'Notes on the Constitution.' Really, it is a careful commentary on every article of the document upon which the Reformed Church bases its government, procedure and practice.

"No code of laws is absolutely self-interpreting. As Dr. Demarest states in his Foreword, 'The meaning of its various provisions is in general clear, the application in any circumstance not perplexing. This is not invariably true, however. Some provisions need explanation. Here and there comment may have value in indicating the grounds upon which a provision is based, the reason for it, the importance of it. Some defining of situations which may arise, calling for careful reference to the Constitution, may also be of service. Statement of particular decision by judicatory applying a provision or related to it will help intelligent understanding.'

"The need for such a commentary as this has been obvious to all who have sought to work in conformity with the Constitution."

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Members of the Dutch Reformed Church will find themselves newly appreciating the understanding and the statesmanship of the leaders in the carrying on of their denominational work when they turn to read the excerpts in this chapter from articles, written for the *Intelligencer* in 1927 and 1928, interpretative of the Tercentenary as related to the Boards of the Church. Persons not of our communion will also, we believe, find profit in these paragraphs from the pens of our devoted Secretaries, for their reflection of what, for want of a better term, we may call "the Dutch spirit."

THE TREASURE

"We have this treasure in earthen vessels."

By the Rev. John A. Ingham, D.D., *Secretary of the Progress Council*

(Nov. 30, 1927)

"The treasure is more than the vessel. But the treasure could not be preserved apart from the vessel. It is somewhat curious that the Greek word for 'earthen' carries a reminder of the oyster, and so suggests that the oyster can develop its succulence only inside a protecting shell. The shell is hardly beautiful, but it is indispensable.

"The chief point in the whole Tercentenary celebration is the spiritual treasure which has been preserved for nearly ten generations in an earthen vessel. The history of the Church for the last three hundred years in the Western World is all of a piece with that of earlier centuries in Europe

and Asia. As soon as the organization develops, the living organism is enmeshed in a bureaucracy and involved in controversy. The story of ecclesiastical strife and division, of 'heresy and schism' is dreary and depressing. Who now has patience to read again the story of the *quartodeciman* and the *filioque* controversies?

"But the heartening fact is that the treasure has been preserved, the life of the organism has been protected, the tradition, the spirit, the fellowship of Jesus has been a living link binding the generations together. There are some to-day who seem to cherish the notion that a discarnate religion, one without organization, creeds, ceremonies, in short without embodiment of any sort would be preferable to the concrete realities with which we are familiar. Of course such an altogether vague and misty Church, if it could be called a Church at all, would be entirely free from bureaucracy and 'organizationism,' if we may coin a word. And it would likewise be as ineffective and inert as the fog. If one could lay off his body he would presumably be rid of rheumatism, toothache and sundry other ills that flesh is heir to, but it would be at the cost of life itself. The text implies that we must have the treasure in earthen vessels or not have it at all. It is worthy of remembrance just at this time that a spirit in the hearts of the inhabitants of Manhattan Island three centuries ago found expression in outward form, and that the form through which the purpose of the first settlers found expression has persisted until to-day, growing, changing, developing with the decades, but preserving its identity.

"We are thus commemorating three centuries of organized religious life in the metropolis, in the middle states, and beyond. No one can picture that life apart from organization. When Michaelius in April, 1628, arranged the election of a Consistory and gave form, outward and visible, to the inward and spiritual entity known as the Church, he wrought well. That was the oldest institution in this whole region. Bank, schools, colleges, newspapers, governments, exchanges, factories, railroads and steamer lines—these are all later growths. The Church antedates them all.

"We deal then with a permanent feature of our common life, an indispensable feature, one which has been a part of the foundations upon which our civic structure has been reared. Prayer and praise, the preaching of the Gospel, comfort for the sick, hope for the disheartened, forgiveness for the sinful, fellowship for all those who would associate themselves in the Name of Jesus, this is the treasure. The earthen vessels change and pass. When the first settlers moved from the frame building

that some had come to describe as a 'mean barn' into the substantial stone church in the fort, it was but one of many such changes following in orderly succession to our own day.

"Let us walk with reverence. Let us realize the greatness of the treasure and the trust. Sails and steam, bridges and tunnels, motor cars and telephones, radio and the airplane,—these have revolutionized the outward machinery of life.

'Still stands thine ancient sacrifice,
An humble and a contrite heart.' "

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A CELEBRATION WITH AN OBJECTIVE

By "Studens"
(Nov. 30, 1927)

"We are in the midst of preparations for the celebration of the 300th anniversary of the organization of our Reformed Church in America. Recognition of that notable event has been current in the last and preceding General Synods, with the result that an efficient committee has been constituted, an Executive Secretary has been engaged, plans are being formulated, the coöperation of other allied and interested bodies has been promised, overtures have been made to dignitaries of our country and the Netherlands with a view to securing their presence at the celebration, and promotion of the subject is going on at quite a rapid pace.

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"Particular Synods and Classes are arranging for local celebrations, as are communities and local churches. The young people in at least five centers in which our Reformed Church is comparatively strong are being enlisted through the efforts of the Young People's Department, and, all in all, substantial progress is being made under the leadership of the new Executive Secretary of the Tercentenary Committee, Dr. John A. Ingham, loaned by the Progress Council for a period of eight months for the purpose of directing the promotion of this celebration.

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"There came to our desk to-day a little pamphlet entitled, 'Report of the Committee on the Tercentenary Observance of the Founding of the

Church in New Netherland.' The pamphlet is nothing more than a reprint of the report of the Committee to the last General Synod and the action of the Synod thereon, together with the names of the committee as it was later enlarged. Inasmuch as very few of the members of the Church, and even the ministers, read the whole of the Minutes of the General Synod, it was thought best by the Tercentenary Committee to reprint it, and circulate it among our ministry. But it is worthy of a much larger circulation than the committee plans to give to it. Hence—in part—this article.

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"The real reason, however, why it drew our attention, is expressed in our caption. There seems to be no indication that this committee is willing to give its time and labor to a celebration which would be concerned only with a glorification of our noteworthy past, however worthy of glorification that may be, but who are determined that the celebration shall be linked up to some definite objective that shall provide a sufficient stimulus for a Church of the character of ours. Here is what the committee says through the lips of its chairman:

. . . . . .

" 'The assumption is that the Tercentenary is not to be a mere incident. It is not to be simply an occasion for intensive self-congratulations. We shall glory in our origins. We shall do homage to honored names. But 1928 holds in it infinitely more for our Church than these things.

"The commemorations of the year will have been of questionable worth if they do not energize the whole membership of the Reformed Church for the better carrying on of all the great activities challenging their thought and action.'"

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WHAT THE TERCENTENARY WILL MEAN IN THE FOREIGN WORLD

By the Rev. Wm. I. Chamberlain, D.D.
(Jan. 4, 1928)

"In the first place it will mean a large and swift response to the historic values of our Tercentenary Commemoration. Imbedded as all our foreign fields are in a history that has meant much to Asia, and indeed to the world, in its contributions to its religious and intellectual life, and which

counts its periods in millenniums as we in the Americas count ours in centuries, there will inevitably be aroused a deep interest in the bringing to remembrance of the three centuries of the history of our Church in America.

"But, even as our foreign fields are sensitive to the past in their present environments, they are far more sensitive to the values that may arise from the past in looking forward. Asia has come to learn from a deep experience that it is not to be saved by its history, great as it is, but by hope and by strong endeavor to make the future far more valuable than the past.

"In the second place, the Tercentenary will certainly mean to the foreign fields a renewed devotion to the great task that is before them. While those who represent the Reformed Church in America are bone of our bone and flesh of our flesh, there is something in the seriousness of contrast and in the challenge of conditions that has given to them possibly a firmer hold upon the plow than is characteristic of us at home, where contrasts are less sharp and the challenge less positive. Already letters and resolutions are coming back from our foreign fields as the first and swift reaction to the plans of the Tercentenary Commemoration at home, and the dominant note of these reactions is not that of congratulation so much as that of a renewed devotion to the serious tasks awaiting them and us alike.

"In the third place, the Tercentenary will mean to the foreign field a *great expectation*. This is inevitable. Dependent as the foreign field is still so largely upon its home base, whatever is likely to give the home Church a renewed consciousness not only of its strength but of its possibilities and of its opportunities, is bound to arouse a great expectation in the foreign field. This is based upon the realization that, while the Church is commemorating its past, it is looking upon its whole field of activity, both near and far, both at hand and more remote. There is a resultant consciousness of the unity of the whole. When any organization is carrying on a substantial activity, at a great distance, the intervening areas being devoid of immediate connections, there is inevitably a sense of separation and of loneliness. At a time of great historic commemoration this will disappear and bring along with it a great expectation that that which is removed, as well as that which is at hand, will share in the renewed activity of the home Church. And, naturally, the foreign field will give this expectation a concrete form. It will look for expressions of the new life of the Church in the enlargement of resources. Weary and somewhat discouraged by much disappointment where these resources have remained upon a dead level for several years, the foreign fields will expect

that as one practical result they will at last be supplied with such resources as will at least enable them to maintain the ground and the activities developed through years of toil. Indeed, they will expect more. They will confidently look forward to such enlargement of resources as will enable them to take increasing advantage of the opportunities that are crowding in upon them. It is almost pathetic, and indeed well-nigh tragic, to catch the first intimation of this great expectation on the part of the foreign fields after years of patient waiting. It is as though those who represent our historic Reformed Church in the far-flung lines are ready to spring forward at what they fully expect will be the result of the commemoration of the completion of three centuries in the notable history of the Reformed Church in America.

"One cannot get away from the solemnizing fact that it is not a mere accident, but a Providential development, that the foreign fields of the Reformed Church in America are distinctly in those areas which constitute the culture zone of the world, amongst those religious which have challenged the assent of the intellectual races of mankind. Asia is certainly the Alma Mater of the religions of the world, and it is in Asia where the foreign fields of the Reformed Church are. It is also in Asia that a great expectation is being aroused over the Tercentenary Commemoration in America."

WHAT THE TERCENTENARY OUGHT TO MEAN IN EDUCATION

By the Rev. Willard Dayton Brown, D.D.
(Jan. 18, 1928)

"Here is one field of effort in the program of the Church in which we have reason to hope for a strong stimulus from the Tercentenary. In this field of education we shall expect that noteworthy gains will be registered. Among those gains are these:

1. *"A deepened sense of the value of the spiritual leader.*

"No men of straw were those who in the early years came from comfortable homes across the brine to minister to the spiritual necessities of the first settlers in a new country. Their souls had been tried by the recital of the heroic deeds of their forebears, if not indeed in the fires of actual combat.

"No one can read the story of these university graduates laboring under discouraging conditions in a new land without uncovering reverently in the presence of these leaders of thought and devotion. In so far as our generation of ministers present the same uncompromising and yet charitable attitude, unswerving and yet inspiring loyalty, unblamable and yet democratic manner of life, they also are commanding respect, not only of their own limited constituency but also of a much larger circle.

2. *"An increased respect for the efforts of the fathers in the promulgation in America of an intelligent type of Christianity.*

"Michaelius, Megapolensis, Polhemus, Blom, Frelinghuysen, Laidlie, Livingston, Van Raalte, Scholte and many others whom we might list are names to conjure with in the Dutch Church. University men themselves, they thought it not a waste of their time to give themselves to the new Church here in the wilderness. Not only so, but they have left a lasting impression for good upon the life of the Church in which their lot was cast.

"We place no premium upon ignorance in the Kingdom. Our Church has no desire for the complacent, docile, superstition-bound constituency that can be manipulated at the will of a few strong leaders. Its ideal is a democracy in which intelligent members share in the program and promotion of the work from intelligent choice. We look to the Tercentenary Celebration to impress this anew.

3. *"An added impulse to the conviction of the necessity for an adequately trained ministry.*

"We shall discover that the Church began in this country with university trained men. We shall probably find, if we read between the lines, that one of the reasons for the persistence of the Church at a time when there was every possibility of its extinction or merger with another denomination was not merely the inflexibility and stubbornness of purpose that characterize the Dutchman, but the fact that its leaders were too intelligent to be led astray in their thinking by sophistical arguments for the Establishment and state support of which they had had a-plenty.

" 'New occasions teach new duties.' But the new duties of this later day demand no less of intelligent preparation for the problems which confront us as churchmen, no less ability to grasp situations and understand significances. The Tercentenary will lend its influence to the laudable efforts of our Board of Education to hold the standard for our ministry up to the same high levels at which our fathers placed them and the same

lofty norm of preparation upon which the denomination in its subsequent history insisted.

4. *"An increased consciousness of the needs of our Educational Institutions.*

"What has just been presented, if accomplished, will serve to bring this about. Among the primary needs of the Church is that of leadership. In considering the leadership of the Church, one must lay the initial emphasis upon qualifications for leadership. Those qualifications are largely a matter of preparation. Preparation is a matter of institutions, teachers and equipment. No one would venture to say that any of our institutions ranks at the top now in this respect. Though we have much to engender pride, we have a long way to go yet before we place our colleges and seminaries in the front rank where by right of tradition they ought to be. We expect the Tercentenary Celebration to bring this forcibly to our attention and raise up friends who will provide means for equipping the institutions adequately.

5. *"This leads us to another thought, to which the wish is father, that the Tercentenary Celebration may see the dawning of a new era in our schools.*

"When we think of the zeal of the fathers for education and the sacrifices which they endured to make their dreams come true, it ought to inspire to 'carry on' to completion of the task.

6. *"And finally, the Tercentenary will give a desired impetus to the emphasis being laid in these days on the preserving of the Christian element in education.*

"We will recall that religion and education were two elements in the life of the Colonists which the charter of the Dutch West India Company mentioned, and particularly specified should be provided. The whole child must be educated unless we are to expect a one-sided, incomplete and, therefore, futile education; to ignore the spiritual is to court the gravest danger that we ever court in an educational system; and on the other hand, when in our educational system we lay the foundation of character on a basis of reverence for God and respect for His law, we may expect as a result a citizenship for which we shall need to make no apologies because of a character that will endure through time and eternity.

"If the Tercentenary does this for us, as we hope it will do, we shall ourselves have been greatly blessed, and, in addition, we shall have made no mean contribution to the life, purpose and progress of America."

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THE TERCENTENARY AND DOMESTIC MISSIONS

By the Rev. James S. Kittell, D.D.
(Feb. 8, 1928)

"We can understand the full importance of the past only when seen in the light of the future, where past events may be measured by future results. Many events made a stir in their time, but when measured by the future seem to have lost their importance while other events, scarcely noticed, we now know have far-reaching effects.

Reaping Our Past

"We are always reaping our past. Surely three hundred years of Church life ought to bear some fruit. If we count bigness as important, we have had a poor crop. We were first at what has been called the heart of American enterprise and achievement. And first off we lost the name,—New Amsterdam is a memory, New York is a fact. It would seem that three hundred years at the heart of the New World ought to find us one of the major communions, and we are only among 'the others.'

"But there is another side to the story. We are affected by the atmosphere in which we live. The atmosphere of our present world is one of reverence for, and worship of bigness. Organization, mechanical efficiency, volume of business, cheapness of production, economic waste of advertising, foisting upon the public small value at high cost, all these produce for us an atmosphere in which it is almost impossible to judge the Church of three hundred years ago. If one may follow Jesus and Paul he will come to realize that religion has a method of its own.

"It will not be out of place to try and realize the atmosphere, so different from our own, by which the Church of three centuries ago was influenced to lay such a foundation in the New World as it did; and in which atmosphere it planned and worked. In the collapse of the sixteenth century which brought about the Reformation, small nations like Holland and little cities like Leyden had put themselves at the head of civilization, and in a single generation had established and organized a new and vigorous Christianity, thus proving that achievement is not measured by territory nor greatness by population. It has been shown that with the Spirit, bigness is often a hopeless and hindering hulk. Our Church has produced a fruit of the Spirit, the value of which is not so much in bulk as in

quality. The insistence upon an educated ministry and an orderly way of ecclesiastical supervision, combined with a dignity of worship, produced a quality of Church life which has been a leaven, often hidden in the lump, of which we need not be ashamed in these days where religious institutions are under close scrutiny as to their purpose, method and results. There is a culture of the soul that gives one access to the spiritual best which is denied the dullard.

"At another point we may have to justify our past. We have been zealous for our own. Whether the phrase, 'Charity begins at home,' had been invented or not, at least the advice of Jesus regarding the making of disciples, 'to begin at Jerusalem,' was familiar. All the early efforts at Church extension were influenced by family ties. The first missionary activities carried the church ministrations to Kentucky in one direction and to Canada in another. And while these enterprises were not permanent parts of our Church, they were nevertheless contributions to the religious life of the New World. These adventures were an answer to the call of pioneer sons and daughters, in whom love of God and the Church had been implanted by Scripture, catechism and prayer, under the guidance of the Church. One may question the wisdom of the fathers, who in their zeal for their own kept all too long an attachment to the fatherland, and the use of the mother tongue. But their spirit saved them from having to make confession, 'Thou hast made me a keeper of vineyards, yet mine own vineyard have I not kept.'

Sowing the Future

"We are not only reaping our past, but we are also sowing our future. Three hundred years of Church life ought not only bear some fruit, but ought also teach us something about fruit-bearing that will influence our future.

"The first thing to remember is, that religion has a method of its own. It is hard for us, impressed as we are by organization and machinery, to realize that there are inexorable laws of religion to which we must yield and with which we must coöperate, or fail. Religion has always been afraid that trust would be put in the wrong place. There was a time when a horse, poor as it seems now, was the most effective thing in which a man could trust; but religion thought it a vain thing. It is not by might nor by power,—not by the ever changing emblems of power, the legs of a man, the speed of a horse, the vastness of a machine,—but by

My Spirit, saith Lord. This essential dynamic of religion has to do, not so much with gathering silver and gold, as with the ability to say, 'Rise up and walk.' Maybe the fathers were right when they laid emphasis on spiritual quality.

"We must also recognize the principle that human nature is not uniform, and that no uniform type of religion can make an appeal to all. Our fathers understood this distinction of Protestantism. There are sections of our country where no effective appeal can be made by our Church; while there are other sections in which we can make the strongest of appeals. We in our time have done some experimenting, the results of which have justified the judgment of the fathers. We have made our most effective and lasting contribution to the religious life of our nation when we have been zealous for our own. No Domestic Mission work has borne such fruit as that done in the interest of our own spiritual kin in Michigan and the territory beyond. The urgent and immediate need of Domestic Mission work is the intensive cultivation of our field for church betterment.

"This zealousness for our own does not mean selfishness. Where need has presented itself we have recognized our neighbor and our responsibility for him. The Red man, the Black man, the Mountaineer and the stranger within our gates, will testify to the fact that we have not gone by on the other side. There is possible an impoverishment of spiritual life which leaves a Church with only a stone to give while men cry for bread.

A Challenge to Faith

"The Tercentenary is a challenge to our faith in Jesus Christ. He came to work a miracle in human life. Do we believe that He can do it here in America?

"It is also a challenge to our faith in the Missionary Enterprise. There is no effective Christian gospel that can be exported, which is not based on Christian practice here in America. We must cultivate, here at home, a soil out of which will grow the lovely Christian lives to bear fruit to the glory of God in every land. And to one who sees the trend of world affairs, it is just as obvious that we must make the world Christian if we are to save ourselves.

"The Tercentenary challenges not only our faith but also our courage. We have started on a long road. There is no short cut to the salvation of the world. We must so build that supplies shall not be cut off when

the road is to be continued by those who come after we have fallen along the way. Jesus Christ walks along this road of the world's salvation, and all I ask is that I may walk with Him, and that the Church I love may walk with Him, reaping the fruits of the past and sowing the future with light and gladness."

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WHAT THE TERCENTENARY MEANS TO THE MINISTERS' FUND

By the Rev. George Chamberlain Lenington
(March 21, 1928)

"First of all the Reformed Church is deeply interested in what the Ministerial Pension Fund means to the Tercentenary. In 1922 the General Synod, meeting west of the Mississippi River for the only time in its history, at Pella, Iowa, voted that the endowment for the Pension Fund should be the Tercentenary Fund. By this it was meant that the Church proposed to give the One Million Dollars as its tangible token of gratitude to God for His mercies during the three hundred years of its history.

I

"In 1917 thirty-three of the thirty-eight Classes in the Church, representing every section, sent official requests to the General Synod that it 'take immediate steps toward securing One Million Dollars as an endowment for a Ministerial Pension Fund.' A committee was appointed to undertake the work. Several delays occurred, one of them being due to the death of Rev. Dr. Clifford P. Case, who had been the moving spirit from the first. In the summer of 1921 a campaign of information was started, which was necessary before anything effective could be accomplished. After careful consideration the Synod decided that the Church would be better satisfied to secure the money by local effort, and therefore assigned to each congregation a share of the total based upon its own Treasurer's report—a method that was approved by the vote of every Classis. The matter has been presented from the pulpit in every section of the Church, by the printed page, and by official conferences with the consistories. No pains have been spared, and every effort has been accompanied by the prayers of the Church. The Tercentenary will bring this activity to a close and record the gifts in a Victory Roll.

II

"In the second place the Tercentenary will see the establishment on a solid foundation of the fourth principal department of the Church's activity. Although provision for the old age of its ministers, or their families in case of their death, was the first agency ordered and incorporated by the Reformed Church, it was never given an appropriate organization to carry on its work. In company with her sister Churches of America and Europe the Reformed body is now setting up a regular Board, with the necessary officials and resources to furnish support for its workmen in their old age, or for them and their families in circumstances of need.

"In 1923 the Church appointed and incorporated a Board called 'The Ministers' Fund of the Reformed Church in America' to secure the endowment for, to propose a plan for the operation of the Ministerial Pension Fund, and to have charge of its activities. A year later this Board was also directed to take over the complete administration of the Widows' Fund and the Disabled Ministers' Fund, in order that these three departments of the Church's care for its ministers might be combined into one harmonious pension system.

"For one hundred years the Church has lovingly fostered the vital activities of Education, Domestic Missions and Foreign Missions in all their many phases. It has been its glory to faithfully carry on the God-given tasks in these far-reaching fields. The greatest element in the generous support the Church has awarded these interests has been the unceasing presentation of them by the pastors. The leaders among the workers in the three fields have been and are the ordained servants of God. Without their devotion the great denominational services would be crippled. As a recognition of their indispensable aid, the Church uses the Tercentenary year to complete the endowment and plan for The Ministers' Fund.

III

"The Tercentenary means also for the Church, through the full organization of its Ministers' Fund, that its ministers will no longer face lack of protection in case of accident or complete disability; that they will not be compelled to accept charity in old age; widows may count on a more adequate provision for their need; little children left without a father's care will no longer be neglected by the Church. Loving hearts have heard the call of the Master's voice and are giving their gold, frankincense (prayers) and myrrh (good will) to the Ministers' Fund in His name."

CONSERVING THE TERCENTENARY

Editorial by the Rev. James Boyd Hunter
(June 6, 1928)

"Almost coincident with the issue of this number of *The Christian Intelligencer and Mission Field* the One Hundred and Twenty-second regular session of the General Synod begins. It meets in the building erected over a half century ago to perpetuate the name of the modest structure bearing a similar title, in which on that spring day three centuries ago Jonas Michaelius gathered the little group of settlers and traders in lower Manhattan and formed them into the organization which in unbroken succession is now the Reformed Church in America. Quite naturally this is a time of rejoicing. The various functions which have been arranged by the committee appointed by General Synod will impress upon the minds and hearts of the participants the confident belief that the Church of 1928 considers itself the lineal descendant of the Church of 1628, and that, as the heir to the trust then instituted it is endeavoring to carry along the task of proclaiming the Gospel of the Son of God.

"A certain portion of the ceremonies of the week will necessarily be only of ephemeral interest. Enjoyable though they are as they occur, their influence will not be of long duration. The sightseeing, the dinners, the enthusiasm of the crowds, the sight of distinguished men, the addresses of learned friends from afar, will in time be merely a pleasant memory, which will serve to stimulate our people sometimes when the stern realities of Christian living and Christian working are pressing hard upon them. Of more enduring influence will be the publications issued in connection with the celebration, such as the admirable brief 'History of the Reformed Church,' prepared by Rev. Willard Dayton Brown, D.D., and the promised volume of more detailed information, to be published soon under the editorial supervision of Rev. W. H. S. Demarest, D.D. These two volumes will be of increasing interest as the years pass, for they will be found to give authoritative information concerning important matters in relation to the history and polity of the denomination.

"There has, so far as is known, never been any serious attempt to organize any synodical agency to consider the matter of collating congregational histories and preserving the memorials of the life of the churches for future reference. It is true that there is a room in the Sage Library at

New Brunswick Seminary in which the volumes of minutes of the past Classes are kept, and there is a cellar space where the record books of some extinct churches are placed, but no one seems to particularly care anything about them. Possibly the present generation of pastors is entirely unaware of the existence of such storing space.

"In order to conserve the Tercentenary, and perpetuate its influence, General Synod should consider the establishment of a permanent historical committee whose duty shall be to assemble in some permanent and accessible place these records of the past which are now so widely scattered. This committee, among other things, might be given space in the annual synodical minutes to record the matters of historical interest of each year. The assembling of pictures of the church buildings of the past, present and future would be a task that in years to come would be often important. The collection of a series of photographs of pastors and missionaries would have interest for future students. Other fields of activity will suggest themselves to all who appreciate the importance of such things.

"The General Synod will do nothing precipitately in such a matter as this. It could, if convinced of its importance, appoint a committee to investigate the need and value of a Committee of Historical Research and Conservation (to use the description of the Presbyterians), and report at the next year's session.

"Those who know the facts have reason to be proud of the history of the Reformed Church in America. The sad fact is that thousands and thousands of new members have no inkling of why we are what we are, and through ignorance lose all sense of *esprit de corps*. A knowledge of our history will bind to us the rising generation, and help greatly in carrying forward that splendid strain of orderly, organized, seemly, cordial, patient, optimistic Christians who worship together and work together in the congregations that form the Reformed Church in America."

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Sentiments that made their way into essays and sermons also entered into songs. The hymnology of the Church was added to quite extensively during the period of preparation for the Tercentenary. We have selected the following contributions for permanent record:

OUR HERITAGE OF FAITH

By Cornelia F. Bedell

1

Three hundred years ago they came, a brave determined band
Of Hollanders who sought to find within a virgin land
An altar, where with liberty, forevermore should stand
Their heritage of faith.

Refrain

Glory, etc.—
Our faith is marching on.

2

They toiled and worshiped oft and long, and gave to God their best,
And by the fruit of years we know their struggles have been blest,
For consecrated lives are still upholding East and West—
Their heritage of faith.

3

Across the far horizon line of centuries to be
We know, O God, with finite eyes we cannot hope to see,
But pray that those who follow us may carry on for thee
Our heritage of faith.

TERCENTENARY HYMN

By George Zabriskie Collier

1

We thank Thee for Thy guardian care,
Great God of those who do and dare,—
Our fathers from across the sea,—
Who founded well the State to be.
Three hundred years are past and yet
They wrought what man can ne'er forget.
From Netherlands they came, to found
An empire State, with beauty crowned.
Where church and school and farm and store
Should, side by side, gain wealth and lore.

What heritage is ours, to share
Three hundred years!

2

All praise for sacred rites maintained;
For godly men, who ne'er refrained
God's all-wise counsel to proclaim,
Ambassadors in Jesus' name;
For marriage ties confirmed and blessed;
For words of cheer to hearts distressed;
For works of faith, love's labors, too;
For prophets' schools, and missions new:—
God of the ages, Who didst guide
Our fathers o'er the ocean wide,
May all these blessings be retained
Three hundred years!

3

Can we forget these centuries fled?
Ah, no! and yet we see ahead
Three hundred years or more, that may
Remain before the Lord's Great Day.
These talent-years we may not hide,
Or looking on the past with pride,
Forget that other tasks remain,
That children's children may attain
An heirloom worthier than ours.
Now dedicate we all our powers
To aid Christ's Kingdom more to spread,
Three hundred years!

A TERCENTENARY HYMN

By Charles Edwin Lyman, St. George, Staten Island, N. Y.

(The following hymn, composed by Mr. Lyman, may be used by permission in any Reformed Church. The author has applied for Copyright in due form, but he is willing that it may be used at any Tercentenary

services, reserving the right of commercial publication. It is set to be sung to the tune "Holland," the national air of the Netherlands, which may be found at hymn 612 in the Reformed Church Hymnal.)

O Lord, we bow before Thy throne,
  We praise, we worship Thee,
For Thou hast led us, Thou alone;
  Thy hand in all we see;
Thy presence was the shining light
  That banished doubts and fears
And like a beacon ever bright,
  Led us three hundred years.

A tiny seed—our church—was sown
  'Neath Holland's sturdy soil;
The fostering care was all Thine own,
  Ours were the prayers and toil.
'Mid tempests wild it saw the light
  And strength deep down did draw,
The storms but gave the seed its flight
  To our far distant shore.

New Amsterdam, the staunch, the true,
  Faithful 'mid toil and strife,
We'll ever link with you, with you,
  Our church's growth and life.
Upon your walls the little vine,
  Brought from across the sea,
Was trained to grow and upward twine—
  Upward, O God, to Thee!

So hasten, Lord, the coming dawn,
  Foretold on holy page,
And help us pass to those unborn
  Our sacred heritage.
Undimmed with all its luster bright,
  From heavenly sources fed,
O may it never cease to light
  The centuries ahead.

HYMN FOR THE TERCENTENARY

By J. Reeder Reeves

Three hundred years have passed away,
Yet from Thy fold we did not stray.
O Shepherd, King Divine, our Guide,
Who, ever walking by our side,
Hath led us gently in the way
That leads from night to perfect day.
For this, Thy care and mercy, Lord,
We lift our praise with one accord.

What lies before we do not know,
Nor see the road that we must go,
But still we hold this promise sure:
Thy strength will aid us to endure
Whate'er the future shall unfold
Of good or ill. And so we hold
Our faith in Christ, that He alone
Will for our many sins atone.

To-day we stand on promised land,
With past and future hand in hand;
We tremble in this holy place,
And humbly ask Thee for Thy grace
That we, the sons of worthy sires,
May keep alive the sacred fires.
Now for Thy strength and guidance, Lord,
We ask again with one accord.

Chapter IX

EDUCATIONAL INSTITUTIONS AND THE CHURCH'S CELEBRATION

"Let us not forget that it was the habit of the Dutch domines to establish a school where they established a church. They brought with them to the New World an idea that had hardly dawned upon many peoples. They understood that liberty without knowledge lacked the quality to save itself. Free schools and free universities to train the youth were to them the anchor to liberty. They were wise enough to know that Religion was the mainspring of life and culture its handmaid. Born as a republic in a fight for freedom of religion, they brought it with them to America. Their own domine preached the gospel as it was given him to see it in the Word, and he sought to enlighten and convince his hearers, sometimes by long dissertations. It is related that in New Brunswick, the home of the solid and useful and growing Rutgers College, to which I am proud to hold close relationship, a certain domine, who had been preaching three hours, was annoyed when a hearer delicately held up his watch to indicate the length of the sermon. The good domine replied with this rebuke: 'John Schureman, put up your watch. Paul preached till midnight.' "—From a speech by the Honorable Josephus Daniels, Secretary of the Navy, to the Holland Society; *Year Book of The Holland Society of New York* for 1920 and 1921, page 94.

THAT education should be the handmaid of religion has been an axiom in the thinking of the Reformed Church, in America as in the Netherlands. Never has this communion deviated from its insistence upon a thorough system of schooling for its children, its future leaders, and upon the requirement of an unmistakably educated clergy. The Collegiate School of New York, which is to be seen in its quaint Dutch outlines on Seventy-Seventh Street near West End Avenue, is to-day more, simply, than one among many institutions for the preparatory

The University of Leyden.

Sixteen of its alumni served the Reformed Church in America in the 17th century.

(*Inset*) Dr. Albert Eekhof, Professor at Leyden.
Bearer of the Tercentenary greetings of his University.

training of boys. It is a living link in an unbroken chain reaching back to 1633 when Adam Roelandsen, its first head-master, gathered the *jongens* of Nieuw Amsterdam about him for tutelage. Thus early were standards of instruction set. As to the pioneer ministers and their qualifications, Dr. W. D. Brown has succinctly written: "They were, almost without exception—and the exceptions did not remain long—university-trained men. . . . They wrote their theses and declaimed, as occasion required, in Latin. They were trained to thoughtful discrimination. It was a privilege for congregations to sit under the preaching of pastors with such education. The people could not but absorb some, at least, of their culture, and their minds could not fail to be enlarged, their vocabularies enriched and their whole horizon greatly widened by . . . contact with such men." This is in no sense over-stated and the future student who makes a sociological survey of the colony on Manhattan in its beginnings will have an embarrassment of riches for the chapter on the influence of the erudite domines of the time.

The following memorandum distributed among a few interested persons early in 1927 reveals the Committee's plan for university coöperation in our Tercentenary, in its incipiency:

"The Reverend Jonas Michaelius, who came to America in 1628 and in the same year founded the church out of which has grown the Reformed Church in America, was, as far as is known, the first university graduate to make his home in this section of the country. The year 1628, therefore, will be a tercentenary of some significance to educators. The Tercentenary Committee of the Reformed Church in America, which is making extensive plans for the observance of the 300th anniversary of the establishment of the church in New Amsterdam, has taken cognizance of the fact that Domine Michaelius, learned graduate of Leyden University, was the first European university man in the Middle States. It has felt, however, that if any recognition is made of the fact it should not be under the auspices of an ecclesiastical group, but rather of some committee of representatives of the colleges, universities and theological seminaries in New York and New Jersey.

"Suggestions as to what might be done in 1928 by such a committee are as follows:

"(a) The organization of a committee, representing Columbia, N. Y. U., Rutgers, College of the City of N. Y., etc., etc.

"(b) Arrangements to have a professor or group of professors from Leyden, Groningen, Utrecht, etc., visit the U. S. in 1928, lecturing in as many of the institutions here as may coöperate.

"(c) Arrangements to have an American professor or professors visit Holland in like manner, etc., etc."

The one logical leader for an enterprise such as this was Dr. Stephen P. Duggan, Director of the Institute of International Education, and he, in spite of his many other commitments, at once agreed to foster the proposals made, betraying knowledge of and sympathy with their underlying values. His first step was to invite a small group, representative of the Church and the institutions named, to a dinner at the Century Club on Monday, May 9th, at 7 P.M. Present, as his guests, were: Chancellor Elmer Ellsworth Brown of New York University, Professor Adriaan Barnouw of Columbia, the Hon. Guy Van Amringe, former president of the St. Nicholas Society, President John M. Thomas of Rutgers University, Mr. G. Evans Hubbard, secretary of the Netherland America Foundation, President W. H. S. Demarest of the New Brunswick Theological Seminary, Mr. Wm. H. Van Steenbergh, Elder of the Collegiate Church, and the Rev. Edgar F. Romig. The record of this opening meeting of an informal but very effective committee shows that Dr. Duggan was made chairman; that Mr. Romig outlined his hopes for the active functioning of the committee, and that all present favored the tentative plan of action. Subsequent meetings of this committee were held, with the following additional persons present: Dr. W. I. Chamberlain, chairman of the Committee on Correspondence and Program of the Tercentenary, Dean Walter T. Marvin of Rutgers and Dr. Henry E. Cobb, senior minister of the Collegiate Church. At these sessions numerous ways of capitalizing the meaning of this educational observance were discussed. In the summer of 1927 the interviews with university leaders in the Netherlands, elsewhere referred to, served to complement the action of the committee,

and by the time college and university schedules for the next academic year were made up the plans had a large measure of definiteness. The separate accounts given below will show with what individual attention a number of our honored seats of learning made recognition of the Tercentenary.

NEW YORK UNIVERSITY

The New York *Times* of April 29, 1928, contained the following statement, which is worth noting for the emphasis given by the University to the linking of its lectures with the Dutch Church Commemoration:

"Mark Tercentenary of Reformed Church

"N. Y. U. Lectures by Dutch Scholar
"Dedicated to Observance in May.

"As a preliminary contribution to the tercentenary observance of the founding of the Dutch Reformed Church in America, on June 9, 10, and 11, New York University has dedicated the annual Anson G. Phelps lectures under the James Stokes Foundation to this movement.

"The six lectures will be given during the first two weeks in May by Dr. D. Plooij of Leiden, Holland, professor in the University of Amsterdam, and the first of a group of Dutch scholars who plan to attend the celebration. The general topic will be 'The Pilgrim Fathers from the Dutch Point of View,' and the first lecture will be given Tuesday in the Engineering Societies' Auditorium, 29 West Thirty-ninth Street. The other five will be delivered in the little theater located in the main building of New York University at the Washington Square center.

"The opening lecture will be given at 8:15 P. M. on May 1, and the others at 4:15 on May 2, 4, 7, 9 and 11. The subjects of the lectures in the order they will be given are 'The Pilgrim Fathers in Holland,' 'John Robinson,' 'The Pilgrim Press,' 'The Church in New Plymouth,' 'Rev. Ralph Smith the First Minister,' 'The First American Student in Leiden —Fred Higginson, Jr.'

"Dr. Plooij was chosen for the lectureship after consultation with the

Institute of International Education and the Tercentenary Committee of the Dutch Reformed Church. At Leiden University he received a Doctor of Divinity degree in 1902. He served as minister of the Dutch Reformed Church in Heese, Tiel and Leiden until 1926, and joined the Faculty of the University of Amsterdam as Professor of New Testament in March, 1926. He is Honorary Secretary of the Leiden Pilgrim Fathers' Society (under the patronage of Her Majesty, the Queen)."

The opening lecture by Professor Plooij brought together in the Engineering Societies' Auditorium a goodly company. Among them were heads of departments of the University, members of the Tercentenary Committee, representatives of historical and genealogical organizations. Chancellor Brown, who introduced the speaker, adverted most graciously and understandingly to the close contacts between the University and the Dutch Church since the year 1831, when there was established by a group of far-seeing men, the University of the City of New York, and when the high office of the chancellorship of the infant institution came to the charge of the Reverend James M. Mathews, D.D., minister of the Garden Street Dutch Church. It may be relevant here to quote Mrs. Lamb on this chapter of a glowing history: "A strong desire was manifested to lift intelligence upward and onward by creating a university in the city—a seat of learning on a broad scale, with the widest range of liberal education, that should benefit the nation as well as the commercial metropolis of the land. Among the merchants who aided munificently were George Griswold and John Delafield; Albert Gallatin was concerned in all the deliberations, and Morgan Lewis and Edward Livingston brought their well-matured judgment to the aid of the scholars and clergymen enlisted in the enterprise. The University was virtually established in 1831; professors were inaugurated to fill the various chairs in 1832; the corner stone of a fine edifice one hundred and eighty feet long by one hundred feet wide, fronting on Washington Square, then quite a long distance from the city, was laid in 1833, which was soon completed, and opened in 1835. It was a Gothic structure of white freestone modeled after

King's College, England, and was esteemed a masterpiece of pointed architecture, with its octangular turrets rising at each of the four corners. Rev. Dr. Mathews was the first Chancellor of the University. He was the scholarly pastor of the Garden Street Dutch Reformed Church, tall, of fine presence, elegant address, with a noble well-poised head, and handsome, magnetic features. He was one of the most genial of men, animated and witty in conversation, fond of story-telling, and eloquent in debate. He was an author as well as a preacher and instructor; and his two daughters, Joanna and Julia Mathews, have enriched the juvenile literature of America with sixty-five entertaining and successful volumes of the highest religious and moral character. His increased duties, however, led to the installation of a colleague in the church, Rev. Mancius S. Hutton; and the great fire of 1835 destroying the old edifice, a new and elegant structure was erected near the University, and opened in 1837. Washington Square—the old Potter's Field—was being improved, and soon became one of the most quiet and fashionable portions of the city. Among the wealthy merchants who built handsome residences overlooking this new park were George Griswold, Thomas Suffern, Saul Alley, John Johnston, James Boorman, and William C. Rhinelander—who recently died leaving upwards of fifty millions. The street bounding Washington Square on the east was called University Place." Space does not permit more than passing reference to Chancellor Isaac Ferris, also a Dutch domine, Chancellor Theodore Frelinghuysen and many others in a sterling line. Nor may we begin telling of the many alumni of the University who have filled the pulpits of our churches. Suffice it to say that when Chancellor Brown inaugurated the 1928 series of Stokes Lectures it brought many minds to focus on the theme of a traditional friendship which it is hoped will be even more productive of good in the future than it has been in the past. The remaining five lectures given by Dr. Plooij took place at 100 Washington Square East. In each instance the hour was opened with introductory remarks by some scholar, among these being Dean

Marshall S. Brown, Judge John C. Clarke, a trustee of the University, Dr. Henry E. Cobb, Dean James Kendall and Rev. Edgar F. Romig. On May 5th a luncheon given by Chancellor Brown in honor of Professor Plooij at the Hotel Lafayette brought together the following representatives of the Church and the University: Chancellor Brown, Professor Plooij, Mr. H. C. Hoskier, Dr. George Alexander, the Rev. Edgar F. Romig, Mr. G. Evans Hubbard, Dr. Henry E. Cobb, Dr. Irving H. Berg, Dean James Kendall, Dean A. L. Bouton, Dean James B. Munn, Dean Marshall S. Brown, Mr. LeRoy E. Kimball, Professor Theodore F. Jones, Professor John Musser, Captain H. C. Hathaway. This is only one instance of the informal hospitality accorded Professor Plooij by members of the University.

RUTGERS UNIVERSITY

The participation in the Tercentenary of Rutgers University, respected and loved as indeed of the very family of the Dutch Church, was to be expected. Let any one turn in thought to the time, beginning, let us say, with 1755, when Domine Theodorus Frelinghuysen saddled his horse and went forth among the *kerken* in the Hudson valley, asking counsel and aid in the building of "an academy where our youth, who are devoted to study, may receive instruction"; and on through the weary months that tell of the devotion, labor, disappointment, courage and final victory of men like Johannes Frelinghuysen, Jacob Rutsen Hardenbergh, Johannes Leydt and Samuel Verbrycke and their associates among the clergy and the laity of the Church; and to the day, in 1766, when under Governor Franklin the charter of Queens College was granted to the petitioners of the Reformed Church—let one thus call back the past and he will discern why it is that, however a state university like Rutgers may be modernized and expanded, each succeeding generation of its teachers and students will find itself thinking now and then of the strands of history in the warp and woof of its life. Rutgers is no exception and in the case of the Tercen-

tenary demonstrated deep sentiment by a hearty show of co-operation. Too much cannot be said of the eagerness and the thoroughness with which the president, Dr. John Martin Thomas, Dean Walter Marvin and numerous trustees and graduates gave of their energies to the success of the recognition. Three distinct phases merit each a word of description.

(A) The first is self-explanatory, as will appear from these statements in the *Rutgers Alumni Monthly* of June, 1928:

THE TERCENTENARY PAGEANT OF THE REFORMED CHURCH

Many Rutgers Men Participate in Colorful Spectacle

"More than two-score Rutgers men took active part in the Tercentenary Pageant, a dramatic representation of the history of the Reformed Church in America, which was presented in the Mecca Temple Auditorium, 133 West 55th Street, New York City, on the evening of May 4. The pageant was the work of Elisabeth Edland, of New York, in collaboration with the Pageant Committee, of which Mrs. Edgar F. Romig was chairman. Approximately 650 persons took part in the picturesque and colorful spectacle. Among the Rutgers alumni who contributed historical facts for the pageant and gave suggestion and advice on arrangement of material were Dr. W. H. S. Demarest '83, Dr. William I. Chamberlain '82, Rev. Abram Duryee '93, S. Max Nelson '11, Henry J. Scudder '90, and Charles E. Corwin '92.

"In brief, the plan of the pageant was as follows: When the curtain was lifted the audience saw a college campus, with a stately chapel on the hill in the rear. In the foreground a group of students were lounging, discussing the theme of a lecture they had just heard on 'The Contributions of Holland to America.' As they are commenting, and wishing they might know more, the day darkens and in the growing twilight the figure of an old man in monkish costume appears. He volunteers to show the students some of the great scenes in the history of the Reformed Church since 1628, and takes the students back over the years.

"The old man, whose name is 'Memory,' appeared at the beginning of each episode and read from a scroll the connecting links and announced the next episode, so that the audience could appreciate the trend of the pictures presented. 'Memory' was Arthur F. Mabon, D.D., '90, whose dignified and clear interludes contributed much to the success of the pageant.

"The episodes, eleven in number, are here briefly described: [Description follows]

"Following the episodes, came the Epilogue, showing in one crowded scene the widely varied present-day work of the Reformed Church in America, by groups of the many nationalities served by it both at home and abroad. Many of the groups sang verses of their national hymns; and as they went off the stage, the group of college boys came back again, commenting upon how wonderful their journey had been and leading the vast audience in the singing of the ancient folk-song of the Netherlands, ascribed to Adrianus Valerius, 1626-27.

"Of particular interest to our *Monthly* readers was Episode IV, portraying the granting of the charter to Queen's College in 1766. John Wyckoff Mettler '99, took the part of Governor Franklin; Dr. Demarest of Domine Jacob Rutsen Hardenbergh; Dr. Jasper S. Hogan '91, Domine Johannes Leydt; Dr. Winfred R. Ackert '92, Domine Marinus, Dr. Albert von Schlieder '93, Domine S. Romeyn. Members of the Council included Francis B. Sanford '93, Philip M. Brett '92, Gen. Louis W. Stotesbury '90, F. Marmaduke Potter '09, Ralph W. Voorhees '16. Ministers of the Dutch Church were represented by Dr. William I. Chamberlain '82 and Rev. William Reese Hart '99. The Petitioners were Dr. John H. Raven '91, Rev. Charles J. Scudder '89, Dr. W. Ten Eyck Elmendorf '02, Henry P. Schneeweiss '77, and Mr. Thomas E. Hardenbergh. Dr. Milton J. Hoffman, of the New Brunswick Theological Seminary, took the part of Domine Samuel Verbryck.

"Rutgers men participating in the pageant in addition to those already mentioned included: Edward Dawson '98, J. Frederic Berg '92, Charles W. Gulick '95, Eugene S. Booth '76, Harry W. Noble '06, J. Howard Brinckerhoff '05, Harold W. Schenck '13, Abram W. Hopper '91, O. L. F. Mohn '94, Daniel G. Verwey '05, Bradley J. Folensbee '15, Charles A. Runk '74, W. H. Van Steenbergh '77, David Layton '94, Dana B. Scudder '24, Treadwell K. Berg '24, Garrett J. Wullschleger '25, F. Divoux Licht '26, Ernest R. Palen '22, August Pfaus, Jr., '27, Daniel Y. Brink '26, Earl D. Compton '31, Peter Boelhouwer '31, and Abram Pepling '29."

. . . . . .

(B) Second phase: The proposal of the Institute of International Education that Dr. Plooij, as the Dutch scholar available for the purpose, should be invited to lecture at the Uni-

Governor Franklin Presenting the Charter of Queen's College (now Rutgers University) to Domine Hardenbergh, first President of the College, in 1766—Episode IV, Tercentenary Pageant, New York, May 4, 1928.

(*Left to right, front*) The Rev. W. I. Chamberlain, D.D., Gen. Louis W. Stotesbury, Mr. John Wyckoff Mettler, the Rev. Pres. W. H. S. Demarest, D.D., Mr. Philip M. Brett, the Rev. Albert Von Schlieder, D.D. (*Rear*) Mr. Francis B. Sanford, Mr. H. P. Schneeweiss, F. M. Potter, L.H.D., W. Ten Eyck Elmendorf, M.D., the Rev. W. R. Ackert, D.D.

versity, was gladly complied with and notices were sent out as follows:

> Dr. Daniel Plooij, Professor at the University of Amsterdam and member of the Royal Academy of Science, Amsterdam, Holland will lecture on the Luther Laflin Kellogg Foundation, in Kirkpatrick Chapel, Rutgers University, on Tuesday afternoon, May eighth, and Tuesday afternoon, May fifteenth, at four-thirty o'clock.
>
> His subject on May eighth will be "The Pilgrim Fathers in Holland," and on May fifteenth "Dutch Influence upon the Leader of the Pilgrim Fathers."
>
> Members and friends of the University are invited to attend.

(C) The third phase had in it all the elements of surprise that add their special charm to such occasions. Among the honorary degrees granted at the Commencement exercises on June 9th, the following four were manifestly in the glow of that pervasive thing that some have called "the Tercentenary spirit." The citations for the bestowing of doctorates upon Professor Plooij, Mr. Arthur Fiske Warren, the Rev. Harry W. Noble, and the Rev. Edgar F. Romig are here given:

DANIEL PLOOIJ, of Amsterdam, Holland:

graduate of the University of Leyden; honored pastor of Reformed Churches in the Netherlands;

professor of New Testament Exegesis in the University of Amsterdam; whose scholarly researches have added to knowledge of texts of the New Testament and of early Christian history;

master of knowledge of the life of the Pilgrim Fathers in Holland, whose investigations in Pilgrim history and activities in commemoration of Dutch contribution to the founders of freedom in America have added a new and important chapter to the record of "Brave Little Holland and what she has taught us."

Rutgers University, the principal monument of Dutch culture in America, confers upon you the degree of DOCTOR OF SACRED THEOLOGY.

ARTHUR FISKE WARREN:

graduate and Master of Arts of Amherst College;

teacher of English in schools of excellence and for seventeen years head-

master of the oldest school of the Middle Colonies and the only Dutch educational institution to which Rutgers accords seniority, the Collegiate School of New York;

former President of the Schoolmasters' Association of New York City and of the Headmasters' Association;

an educational leader honored for sound judgment and substantial achievement,

Rutgers University confers upon you the degree of DOCTOR OF HUMANE LETTERS.

HARRY WILLIAM NOBLE:

graduate of Rutgers College of the class of 1906, and of the New Brunswick Theological Seminary of the class of 1909;

servant of God in hard places, whose heart welcomes difficulty and whose zeal in the ministry of the blessed gospel never flags;

you are presented for this degree not merely by your dear and honored friend, the Governor of the Commonwealth, but by the affection, honor and respect of the men and women, and the little children, of the great city where it is your joy to serve the Master, and your Alma Mater gladly confers upon you in their behalf and for the honor in which we hold you the degree of DOCTOR OF DIVINITY.

EDGAR FRANKLIN ROMIG:

graduate of Franklin and Marshall College of the class of 1911, of Union Theological Seminary, Master of Arts of Columbia University, and honored and beloved pastor of the Collegiate Church of New York; whose masterly leadership and untiring activity in the commemoration of the three hundredth anniversary of the founding of the Reformed Church in America and the beginning of religious life in the Middle Colonies has brought national recognition of the noble contribution to the strength of America made by the piety, and industry, the sturdiness of character, and the respect for worth, of the men of the Netherlands,

Rutgers University, the child of the faith and benevolence of the people whose just honor you have done so much to make perpetual, confers upon you the degree of DOCTOR OF DIVINITY.

A brief word must be added concerning the unveiling (at 3:30 P.M. on June 9th) of the heroic bronze statue of William the Silent that had been placed on Neilson Campus as the gift of the Holland Society of New York. The exercises synchro-

nized with the Tercentenary, and we refer to them in this connection. Quotation is made from the *Rutgers Alumni Monthly* of July, 1928:

"The bronze statue of William the Silent, gift of the Holland Society of New York, was unveiled with impressive ceremonies on the Neilson Campus at 3:45 o'clock Saturday afternoon. President Thomas presided, and addresses were made by His Excellency, Dr. J. H. Van Royen, envoy extraordinary and minister plenipotentiary of the Netherlands to the United States; and Dr. Tunis G. Bergen, Rutgers '67, chairman of the committee of the Holland Society on the Statue of William the Silent.

"Dr. Van Royen told of the close connection between his country and Rutgers and traced briefly the career of the Dutch patriot.

" 'No matter how great a man has been, he is soon forgotten if he does not leave a lasting accomplished work behind him,' the ambassador said. 'The splendor of the accomplished work of William of Orange is the reason of his unperishable fame. He was the real founder of the independence and greatness of the Dutch Republic; he is the forefather of the present Queen of Holland, who by her sterling qualities reminds us on every occasion of the greatness of her ancestors and the magnificent work they have done for us.'

"Dr. Bergen, who made the speech of presentation, extolled the life and work of the great Holland patriot.

" 'William the Silent as the Father of his Fatherland was the guiding spirit of his country in Holland's struggle for independence,' Dr. Bergen declared. 'He was the spiritual progenitor of our Dutch forefathers who founded Rutgers College. All the ideas of freedom, independence and religious tolerance cherished and maintained by William the Silent were inherited by our forefathers who laid the foundations of Rutgers College in the heart of the New Netherlands.

" 'It is fitting therefore that this statue should stand in the grounds of Rutgers as a symbol of the ideals of sacrifice and triumphant struggle for freedom which were inherited by those ancestors of ours who laid the foundations of Rutgers.'

"President Thomas accepted the statue for the University and Governor A. Harry Moore, Dr. W. H. S. Demarest, Mr. Walter M. Meserole, secretary of the society, Rev. Andrew Doremus '64, descendant of William the Silent, and others whose traditions and heritage reach back to the Dutch Republic aided in the unveiling.

"The statue, which is located at the west end of Bleecker Place, portrays the national hero of the Netherlands in the attire of a civilian magistrate of the period. It is a duplicate of the famous statue erected in 1848 in the Het Plain Square in The Hague, a creation of Lodewyk Royer. The duplicate was made from the original plaster model in the Delft Museum by Toon Dupuis, noted Dutch sculptor."

COLUMBIA UNIVERSITY

President Nicholas Murray Butler in his annual report to the trustees on the condition and needs of the University for the year ending June 30, 1928, refers to "the reception tendered by the University to the distinguished delegates from Holland who came to participate in the celebration of the 300th anniversary of the establishment of the Collegiate Dutch Church in the City of New York." The hospitality of the University on this occasion was in line with a reciprocal spirit of good-will between the University and the Church dating back to bonds formed before the War of the Revolution. When the original charter of King's College was granted on October 31, 1754, one of the governors, it was stipulated in that document, was to be "the senior minister of the Dutch Church." By an amendment added in 1755 provision was made for "the establishment of a professor in divinity, according to the doctrine, discipline and worship established by the National Synod of Dort." This latter requirement never became effective, but the governorship, or trusteeship, was regularly regarded by both Church and University not simply as a regulation but as a continuing token of a valued association. When the Reverend Edward Benton Coe, D.D., S.T.D., LL.D., senior minister of the Collegiate Church, died in 1914, the *Columbia University Quarterly* said, "By the death of the Rev. Dr. Coe, which occurred on March 19th, the University has been deprived of one of its most devoted and efficient Trustees. Almost continuously since his election to the board in 1896 until his health gave way a year ago, he had taken an active part in the affairs of the University, serving for a large part of that time as chairman of the com-

mittee on education. In this office his quick perception and sound judgment made him an invaluable adviser and his deep interest in the work of the University insured the most careful consideration on his part of all its problems.

"As a man, Dr. Coe was greatly endeared to his associates by his charming personality and by the spirit of kindliness, which characterized his every act, as well as by his broadminded and courageous attitude toward every difficult situation. As a member of the Board, he did his full part toward the upbuilding of the University."

Comments like these may be said to be characteristic of the relations of the oldest church and the oldest university on the Island of Manhattan.

In May, 1928, the following invitation was sent to a selected list of persons in and about New York:

To meet the Delegates from Holland to the
Tercentenary Commemoration of the Founding of the
Reformed (Dutch) Church in America

The President of Columbia University and Mrs. Butler
and
The Association for University Teas
request the pleasure of your company
on Monday afternoon, the twenty-eighth of May
One thousand, nine hundred and twenty-eight
from four-thirty until six o'clock
at Faculty House

MORNINGSIDE DRIVE AND 117TH STREET. ENTRANCE ON 117TH STREET

We are indebted to the *New York Tribune* for the following account of what took place—another page in a chronicle of friendship one hundred and seventy-four years old:

"DR. BUTLER RECEIVES DUTCH DELEGATES TO CHURCH ANNIVERSARY

"President of Columbia and His Wife Welcome Foreign Visitors and Many Others

"Delegates from Holland to the tercentenary commemoration of the founding of the Reformed Dutch Church in America were honor guests at a reception given yesterday afternoon by Dr. Nicholas Murray Butler, president of Columbia University, and Mrs. Butler, at the Men's Faculty Club.

"Members of the delegation who were present were Dr. J. Schokking, formerly Minister of Justice, representing the Leyden Pilgrim Fathers' Society; Dr. D. Plooij, University of Amsterdam, and Dr. A. Eekhof, University of Leyden, [with Mrs. Eekhof]. Dr. P. J. Kromsigt and Dr. W. J. Aalders, who also are delegates, have not yet arrived in New York.

"Dr. Butler was unable to attend because of his recent illness, but Mrs. Butler was present, also Mrs. John Erskine, president of the Association for Universtiy Teas; the Rev. Edgar F. Romig, chairman of the tercentenary committee, and Mrs. Romig; the Rev. J. Howard Brinckerhoff, chairman of the committee for reception of foreign visitors to the tercentenary, and Mrs. Brinckerhoff; Mrs. De Witt Knox, chairman of the ladies' committee for the tercentenary."

Other invited guests, according to the *Tribune,* included:

"Mr. Charles Keller Beekman, Dr. Fenwick Beekman, Mr. William Fenwick Beekman, Mr. Andrew Aldridge Bibby, Mr. and Mrs. Henry Lawrence Bogert, Mr. William Mould Clearwater, Mr. and Mrs. C. Van Rensselaer Cogswell, Mr. Edward Coykendall, Mr. and Mrs. John Ross Delafield, Mr. and Mrs. Frederic Ashton de Peyster, Mr. and Mrs. Frederic Foster de Rham, Mr. and Mrs. Edward De Witt, Mr. and Mrs. Stuyvesant Fish, Mr. and Mrs. Frederic de Peyster Foster, Mr. and Mrs. Gerard Beekman Hoppin, Mr. and Mrs. William Warner Hoppin and Justice and Mrs. Phoenix Ingraham.

Also Mr. and Mrs. Philip Livingston, Mrs. Evelyn Pierrepont Luquer, Mr. J. Van Vechten Olcott, Mr. and Mrs. Eben Erskine Olcott, Mr. and Mrs. Howland

Pell, Mr. and Mrs. Robert Low Pierrepont, Dr. and Mrs. Edward Quintard, Mr. and Mrs. Frederic Rhinelander, Mr. T. J. Oakley Rhinelander, Mr. and Mrs. Charles Lawrence Riker, Mr. and Mrs. Archibald B. Roosevelt, Colonel and Mrs. Theodore Roosevelt, Mr. and Mrs. Franklin Roosevelt, Mr. and Mrs. Herbert Livingston Satterlee, Mr. and Mrs. Alfred Egmont Schermerhorn, Mr. and Mrs. A. Coster Schermerhorn, Mr. and Mrs. Arthur Frederic Schermerhorn and Mr. and Mrs. Edward Gibert Schermerhorn.

Also Mr. and Mrs. Philip Van Rensselaer Schuyler, Mr. and Mrs. Walter Lispenard Suydam, Mr. and Mrs. S. Oakley Van der Poel, Mr. and Mrs. William Halsted Van der Poel, Mr. and Mrs. Charles A. Van Rensselaer, Mr. William Van Rensselaer, Mr. and Mrs. James Burtis Van Woert, Mr. and Mrs. William Cordon Verplanck, Mr. and Mrs. Charles Henry Voorhees, Mr. and Mrs. Arthur H. Van Brunt, Mr. and Mrs. Augustus Van Courtlandt, Jr., Brigadier General and Mrs. Cornelius Vanderbilt, Mr. Harold S. Vanderbilt, Mr. and Mrs. A. Philippe von Hemert, Mr. Jonathan Mayhew Wainright, Mr. and Mrs. Walter Cornelius Wyckoff and Major Philip Rhinelander.

Also Mr. and Mrs. E. E. Olcott, Mr. and Mrs. Charles T. Olcott, Mr. J. V. V. Olcott, Mr. and Mrs. Finley J. Shepard, Dr. and Mrs. A. P. Voislawsky, Miss Anna W. Olcott, Mr. John E. Van Nostrand, Mr. and Mrs. Joseph S. Frelinghuysen, Mrs. De Witt Knox, Mr. John Frelinghuysen Chambers, the Rev. and Mrs. Henry Evertson Cobb, the Rev. and Mrs. Malcolm James MacLeod, the Rev. and Mrs. Irving Husted Berg, the Rev. and Mrs. Daniel A. Poling, Mr. William L. Brower, Mr. and Mrs. William E. Reed, Mr. and Mrs. Charles A. Runk, Mr. and Mrs. Thomas E. Hardenbergh, Mr. William V. V. Powers, Mr. E. Francis Hyde, Mr. and Mrs. William H. Van Steenbergh, Mr. and Mrs. Joseph R. Greenwood and Mr. and Mrs. Frank B. McGay.

Also Mr. and Mrs. S. Cliffton Mabon, Mr. George W. M. Stock, Mr. Charles Stewart Phillips, Mr. and Mrs. Henry P. Miller, Mr. Alphonso T. Clearwater, the Rev. and Mrs. Joseph R. Duryee, Mr. Robert Goelet, Mr. Eugene A. Hoffman, Mr. Samuel Ver Planck, Mr. William M. V. Hoffman, Mr. and Mrs. W. M. Meserole, Mr. and Mrs. J. Wilson Poucher, Mr. and Mrs. Charles L. Schenck, Mr. and Mrs. William A. Simonson, Mr. Walter L. Suydam, Dr. and Mrs. Fenton B. Turck, Mr. and Mrs. De Witt Van Buskirk, Mr. S. Oakley Vander Poel, the Rev. Dr. and Mrs. Henry Van Dyke, Mr. and Mrs. William G. Ver Planck, the Rev. Oscar M. Voorhees, Mrs. John S. Bussing and Mr. and Mrs. Forest M. Towl.

Also Miss Louise G. Zabriskie, the Rev. Dr. and Mrs. Edgar Tilton, Miss Elizabeth Vermilye, Mr. and Mrs. N. M. Pond, Mr. and Mrs. Arthur Taylor Sutcliffe, Mr. F. S. Douglas, Mr. and Mrs. Jeremiah Van Brunt, the Misses Van Brunt, Mr. and Mrs. S. V. V. Huntington, Mrs. Edward Maynard, the Rev. Dr. and Mrs. J. A. Ingham, the Rev. and Mrs. Arthur F. Mabon, Mrs. Peter A. MacLean, Miss Sarah A. Bussing, Mrs. Charles H. Knox, Miss Margaret A. Jackson, Miss Katherine Van Nest, Miss E. R. Greenwood, Miss M. M. Greenwood, Miss Mary Bussing, Mr. and Mrs. Charles W. Ballard and Mr. and Mrs. James B. Mabon.

There were present also Mr. and Mrs. Tunis G. Bergen, Mr. and Mrs. George Debevoise, Mr. and Mrs. Charles M. Dutcher, Mr. and Mrs. Henry D. Lott,

Mr. and Mrs. James H. Pinckney, Mr. and Mrs. James S. Polhemus, Mr. and Mrs. Franklin D. Roosevelt, Mr. and Mrs. Edwin H. Updike, Mr. and Mrs. Reynier J. Wortendyke, Mr. and Mrs. Arthur H. Van Brunt, Mr. and Mrs. John de C. Van Etten, Mr. and Mrs. Seymour Van Santvoord, Mr. and Mrs. G. Evans Hubbard, Mr. and Mrs. Henry G. Bartol, Mr. and Mrs. Irving T. Bush, Mr. and Mrs. William D. Gaillard, Miss Margaret A. Jackson, Mr. and Mrs. Van S. Merle-Smith, Mr. and Mrs. John Motley Morehead, Mr. and Mrs. J. G. Phelps Stokes, Mr. and Mrs. William Van Wyck.

Also Mr. and Mrs. Joseph Ferris Simmons, Mr. and Mrs. Edgerton Parsons, Mr. and Mrs. Frank A. Vanderlip, Dr. and Mrs. F. T. Van Beuren, Jr., Colonel and Mrs. Walter Graeme Eliot, Judge and Mrs. John Bassett Moore, Mr. and Mrs. R. E. Tucker, Mr. Charles G. Strater, Mr. and Mrs. Arthur H. Scribner, Mr. and Mrs. Charles Scribner, Mr. and Mrs. William A. Read, Jr., Mrs. Malcolm Stuart, Mr. and Mrs. William Gorham Rice, Mr. and Mrs. Russell F. Van Doorn, Mr. and Mrs. Lindley M. Garrison, Miss Augusta P. Dixon, Miss Eleanor de Graff Cuyler, Dr. and Mrs. George F. Kunz, Mrs. Wright Prescott Edgerton, Miss Alice M. Davison, Mrs. Edward B. Coe, Miss Margaret E. Coe, the Rev. and Mrs. Edward Niles, Miss Katharine Olcott and Mrs. Wilton Merle-Smith."

NEW BRUNSWICK THEOLOGICAL SEMINARY

This honored institution of the Reformed Church was associated in the Tercentenary in many ways, notably, the participation of its president, the Reverend W. H. S. Demarest, D.D., LL.D., and many of its faculty in the work of the Committee. Linked with the university recognition were its two meetings at which Professor Plooij in his official capacity as a delegate was an honored speaker. His first lecture was early in May when he spoke on some phases of New Testament research. His second appearance was referred to in the *Intelligencer* in its notice of the Seminary commencement. "The first after-dinner speaker was Professor Plooij, of Amsterdam University, Tercentenary representative from Holland. Dr. Plooij is professor of New Testament Textual Criticism, and is stopping at present with Mr. H. C. Hoskier, in South Orange, N. J. Out of compliment to the Seminary, Mr. Hoskier, who is well-known in scholastic circles as a student of New Testament problems, made Professor Plooij the bearer of a gift to the Seminary Museum, which he presented during the course of his address. Mr. Hoskier's gift is an iridescent glass vase, about twelve inches

high, obtained by him from excavations in Galilee. As the Professor pointed out, the date of the vase being approximately the beginning of the Christian era, its importance consisted in the light it cast upon the culture of the province at that time. Professor Beardslee has promised to prepare an article for *The Christian Intelligencer and Mission Field,* detailing the exact circumstances of the discovery and giving a photograph of the vase." At this gathering the Tercentenary was also mentioned in the address to the graduates given by the Reverend J. Harvey Murphy, D.D., of Hudson, New York. As this volume is being printed the likelihood is being considered of placing all the important documents, letters and mementos of the Tercentenary in the Sage Library of the Seminary for permanent keeping.

UNION THEOLOGICAL SEMINARY

The hospitality of this inter-denominational school of theology was accorded the visiting Dutch scholars present in New York for the Tercentenary in several ways. At the Columbia Faculty Club a number of the Union professors engaged in New Testament research or cognate fields of study entertained Professor Plooij on May 16th. Present were: Professors James Moffatt, Wm. Walker Rockwell, Julius A. Bewer, James Everett Frame, Professor Plooij and the Reverend Edgar F. Romig. On May 29th Professor Eekhof of Leyden University, Professor Aalders of Groningen University and Professor Plooij participated with the faculty of Union in the services of commencement of the Seminary. In the evening these professors, together with Mrs. Eekhof and some members of the Tercentenary Committee, were among the guests at the Senior Reception given by President and Mrs. Henry Sloane Coffin.

HOPE COLLEGE

In the Committee's report in 1927 the partaking of Hope College in the educational plans for the Tercentenary was noted.

What took place is recounted here from the letter of President Dimnent:

"The Tercentenary Observance of the Founding of the Reformed Church in America was carried out at Hope College in a series of addresses given from time to time by visitors from other sections of the Church and by local ministers and laymen. These addresses covered the history of the denomination from the year 1628 to 1928. The colonization of the middle states in particular was emphasized and the founding and development of the Reformed Protestant Dutch Church in Michigan, later the Reformed Church in America, was made the principal theme of several of the addresses.

"During the Commencement Week of June 17, 1928, at Hope College a Pageant of the Church was given under the direction of the Alumni Association of the College. The presentation was made in Grand Rapids, Kalamazoo, Muskegon, and Holland. The book of the Pageant was the work of students and graduates of Hope, but local church people presented the parts in their own communities. The music was under the direction mainly of the Rev. Temple J. Barcafer, Central Reformed Church of Grand Rapids, Michigan, and the general management was cared for by Mr. Simon Heemstra of the College Faculty and Mr. Fred Olert of the Western Theological Seminary. The Very Rev. P. J. Kromsigt, President of the Classis of Amsterdam, the Netherlands, was the guest, with Mrs. Kromsigt, at the College presentation of the Pageant. Dr. Kromsigt gave a series of lectures on Reformed Church History and Theology during his week's stay in Michigan and added greatly to the dignity and value of the Observance."

Reference will be made in Chapter XVII of this volume to the Convocation and granting of honorary degrees at Hope College on Dec. 4, 1928. For completeness we insert here the cover page text and some portions of the contents of the "Pageant of the Word" written by Hope graduates:

Tower of the Memorial Chapel of Hope College, Holland, Michigan.
(From a photograph taken shortly before the dedication of the building on June 7, 1929.)

"PAGEANT OF THE WORD"

300 Years of Thrilling Church Adventure of the Reformed Church of America

The Pageant of the Word was composed by the following members of the *Hope College Alumni Association:*

Miss Hanna G. Hoekje, '06 ..... Editor
Willis M. Oosterhof, '28 ..... Episode I
Miss Lois Brockmeier, '26 ..... Episode II
Rev. Milton J. Hoffman, D.D., '09 ..... Episode III
Mrs. John A. Dykstra, '12 ..... Episode IV
Mrs. Theodore H. Elferdink, '16 ..... Episode V

FOREWORD

This pageant was sponsored by the Hope College Alumni Association in order to make a definite contribution to the Tercentenary Year of the Reformed Church in America. The aim has been to stimulate a greater knowledge of our church history, to inspire a holy reverence for the church, and to secure a lasting patriotism and enthusiasm in the church. In this vast coöperative enterprise of all the Reformed Churches of the vicinity may all be bound in a closer bond of Christian unity.

HOPE COLLEGE ALUMNI ASSOCIATION.
Executive Committee:
Dr. John A. Dykstra, President.
Dr. E. J. Blekkink, Vice-President.
Simon Heemstra, Treasurer.
Frederick H. Olert, General Production Director.
Simon Heemstra, General Business Manager.

SCENE II

(EPISODE III)

Hope College

(Time: June 1850. Place: Holland, Michigan. Scene: In the open air back of Dr. Van Raalte's home are rows of rather rude benches before

which stands the stump of a tree which is to be used for a pulpit. Groups of people clad in the fashions of the day take their places in the seats. Dr. Van Raalte takes his place behind the pulpit and announces the opening hymn, Psalm 89:8. There is a precentor who gives the pitch and all sing heartily.)

Dr. Van Raalte:

It is now three and one-half years since we settled here. We look back upon much privation and suffering, but still more do we recall the good hand of God upon us. In spite of sickness and many deaths, we are a larger company to-day than we were three years ago. But, my dearly beloved, there can be no real future for us unless we make better provision for the Christian training of our children and make larger plans for the future of the Christian church in our midst. If we forsake God we cannot hope to prosper. How shall our children know God and His word unless we provide them with churches? How can we have churches without ministers of the Gospel? How can we have ministers unless we provide a place where they can be trained?

Ever since I set foot upon these shores that thought has been with me day and night. As I look into the future I see not only an academy, but a college and best of all, a school of the prophets. For all three are needed if we, my people, are to be true to those principles for the maintenance of which we left the Netherlands, and counted it all joy to suffer hardship as good soldiers of Jesus Christ. The time has come when action can no longer be delayed. I am depending upon you to stand by me in taking the first forward step. If we dare to take the first step, God will lead us in the taking of the second and third as well. A college will be for you, my people, an anchor of hope. Ofttimes I lie awake long hours in the night thinking of all that we might do and of the glory that will be ours when in the coming day, let us say 75 or 80 years from now, this city shall have grown beyond limits of which to-day we dare not dream; and there shall be in this city a college and a seminary which will be the pride of the whole church.

(As if in answer to the prophecy, Hope graduates are heard singing "Old Hope.")

CENTRAL COLLEGE

From the *Intelligencer* we glean these facts about Central's part in the celebrations of 1928:

Tercentenary Pageant at Pella, Iowa

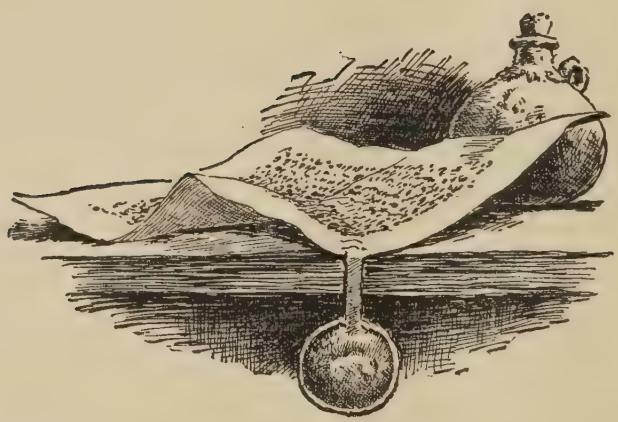
"The Tercentenary Pageant was elaborately presented at Pella, Iowa, on Friday evening, June 29th, at the College Athletic Field. Dressed in brilliant costumes the members of the cast vividly portrayed the chain of historic events that began at the early dawn of pioneer settlements and stretched over three centuries to the present day. An all day rain on the previous day drenched all the hopes of the community and seemed sure to upset the well-laid plans of those who had worked hard for weeks of faithful preparation, for it was necessary to postpone the performance. But Friday dawned fair and clear, and the news was broadcast that the pageant would take place. The big amplifier from Des Moines was ordered to come, and by working hard all day the grounds were in fit condition for the great event.

"Old residents of Pella said that nothing so pretentious had ever been attempted there. One after another the episodes in the great outdoor drama were presented. The Pella Band gave a concert while the audience was waiting for darkness. Then the invocation was pronounced by Rev. George Hankamp, and the scenes began to unfold. The group of college students was led through the door of memory into the living past. The Guide, Rev. Bernie Mulder, read a brief interpretation of each episode before it proceeded, his voice and the voices of all that took part being heard clearly not only in the Athletic Field, but all through Pella, by means of the powerful amplifier supplied by WHO of Des Moines.

"The first episode depicted the beginnings of the Church in the Horse Mill on Manhattan; then came an early wedding scene and two Revolutionary scenes. The scene then shifted to the mission fields of India, portraying the moaning and weeping of Indian women, Temple girls, and the missionary doctor bringing hope and healing. The next three scenes depicted the founding of the first Woman's Foreign Missionary Society in America; the coming of Dr. Van Raalte to the shores of Western Michigan; and the coming of the 800 with Dr. Scholte to settle Pella. Perhaps the most impressive scene was that which depicted Rev. Frederick Zwemer, the pioneer missionary to the Dakotas, saving an old man and a school teacher with two of her pupils, caught in a blizzard—all in the day's work of the intrepid messenger of the gospel, but that which finally proved too much and claimed the life of the hero of the western plains. The pageant closed with a picture of the General Synod of 1906, in New York City, and the Epilogue, where the cast of over 200, all in costume,

filed out on the grassy stage, lit by the powerful spotlights, while the massed chorus, under the direction of Tudor Kepakes, sang.

"Those in charge feel highly gratified with the results, especially since the weather conditions completely upset plans for a final complete rehearsal. The business manager, Elmer Borr, says that a complete check-up on admissions indicates that more than 2,000 attended the pageant, and more than $300 will be left after all expenses have been met, which will go to the Building Fund of Central College. Special mention should be made of Miss Frances M. Bailey, general director of the pageant, the chorus, orchestra, and band, the electricians, stage and seat builders, the members of the cast and the ticket salesmen, and all who helped to make it a real success. Miss Ruth Langerak sold most tickets. Next in order were Mary Hoeksema, Bertha Vos, Emma Kaldenberg and William Wesselink."



Chapter X

A PROGRESSION OF EVENTS

> The Dutch, who were the first founders of the colony, established in it that spirit of order and economy which is the universal characteristic of their nation. As they always constituted the majority of the people, even after these had changed masters, those whom conquest had associated to them generally adopted their manners. The Germans, compelled to take refuge in America by the religious persecution which drove them out of the Palatinate, or the other provinces of the empire, were naturally inclined to this modest behavior; and the English and French, who were not accustomed to so much frugality, soon conformed either from motives of wisdom or emulation, to a mode of living less expensive and more familiar than that which is regulated by fashion and parade. From thence it followed that the colonists did not contract any debts with the mother country; that they preserved an entire liberty in their sales and purchases, and have been enabled always to give the most advantageous turn to their affairs."—Page 345, *A Philosophical and Political History of the Settlements and Trade of the Europeans in the East and West Indies,* by the Abbé Raynal; published in Edinburgh, 1804.

A GLANCE at the Committee's report to the General Synod in June, 1927, will show that the Tercentenary plans had, by that time, gained considerable momentum; for the personnel of the working committees had been practically completed and the requirements for a satisfactory program were being recognized in their major details. What took place between June, 1927, and June, 1928, is recorded in some of its aspects in separate chapters, but it is necessary to gather together memories and notes in a kind of miscellaneous chapter for the sake of not altogether omitting essential parts of a picturesque whole. Some

of these paragraphs will relate to the mechanics of the enterprise, yet cannot be overlooked; others will group themselves around the "human" accompaniments of the undertaking.

The Committee on Correspondence early in 1928 became, by a natural evolution due to the leadership of its chairman, Dr. Wm. I. Chamberlain, the "Committee on Correspondence and Program." It gave particular attention, first, to the heavy task of writing to almost innumerable ecclesiastical organizations scattered over the face of the globe, second, to communicating in formal ways with distinguished leaders in civic and educational circles, and, third, to putting the program into form. The words expressive of the Committee's (and the Church's) debt to Dr. Chamberlain contained in the report to the General Synod in 1928 are an attempt at a just valuation of his devotion to this timely cause; but it must be added that there are few chapters in this volume that do not bring reminders, in their record of events, of his counsel and help. The invitation sent out under his direction, for the Synod, is displayed, in slightly reduced form on an accompanying page in this chapter.

The invitation when sent to individuals, rather than to churches or other institutions, had this slight variation in wording, "The General Synod of the Reformed (Dutch) Church in America requests the honour of the presence of ..... at the exercises, etc."

This enclosure went with each invitation:

> "It is requested that a reply, giving the name, title and postoffice address of the Delegate, be sent to Reverend W. I. Chamberlain, Chairman Committee on Correspondence, 25 East Twenty-second Street, New York, before the first day of May."

Committee members, delegates to the Synod and others received specimen invitations and the following notice:

> "With the authorization of the General Synod, R. C. A., the Committee on the Tercentenary Commem-

1628 1928

The Tercentenary Commemoration

of the Founding of

The Reformed (Dutch) Church in America

June 9th to 11th

A. D. 1928

The General Synod of the Reformed (Dutch) Church in America requests the honour of the presence of a Delegate from

at the Exercises in Commemoration of the Three Hundredth Anniversary of the Founding of its first Church, in 1628, on the Island of Manhattan, now New York, to be held in the City of New York on Saturday, Sunday and Monday, June the ninth, tenth and eleventh, nineteen hundred and twenty-eight.

oration has prepared Invitations and a Program of observances. Formal invitations have been sent to representatives of historic Churches of other Communions in America, Europe, Asia, Africa and South America, as well as to Educational Institutions and Historical Societies, and to individuals in official position.

"The Tercentenary Committee begs leave to present to you, as a Delegate to the Tercentenary General Synod, an invitation as a souvenir and to enclose also a program of the observances, so far as arranged, and to state that in due time tickets of admission for the special public meetings will be placed at your disposal, limited in number, necessarily, by the seating capacity of the Church in which the services are to be held.

NEW YORK, "W. I. CHAMBERLAIN,
"Chairman Committee on Correspondence."
MAY 15, 1928.

The 1927 Report called attention to the fact that the time was at hand "for the securing of the services of some person, versed in the history of the Church, of known capacity for leadership, to give his full time for the period of a year, beginning October or November next (*i. e.*, 1927), to the project of making the Tercentenary a thorough success for the *denomination,* for, if the Tercentenary really has in it potencies for the creating of a new 'esprit de corps' in our ranks . . . this surely ought to be done as a necessary step in the direction of a great fulfillment. We should find at the earliest moment a capable executive secretary." The man was found in the Reverend John A. Ingham, D.D., secretary of the Progress Council, and chairman of the Committee on Promotion of the Tercentenary. The Progress Council gave the Tercentenary the "loan" of Dr. Ingham for a period of six months, beginning December 15th; and in retrospect it is obvious that the effective work rendered by him in stirring up the local churches and classes with the commemorative idea all redounded to the good of the aims of the Progress Council. The Tercentenary columns in the *Intelli-*

gencer, appearing for a period of almost a year, were owing to Dr. Ingham's labors; the circulation of literature among pastors and churches so as to distribute the enthusiasm (which might easily have confined itself to New York) was also carried on under his supervision. Due tribute is paid to Dr. Ingham elsewhere for his divers services.

The Executive Committee of the Tercentenary functioned as its name suggested, and it fell to the writer, as chairman, (a) to formulate ideas of procedure, (b) to seek out the salient historical facts linking the Tercentenary with this or that organization, (c) to interview heads of institutions and present the purposes of the Tercentenary to them at luncheons or in committees, etc. It is not irrelevant to say that in the long and arduous months of preparing for the great celebrations of 1928 the comradeship of Drs. Chamberlain, Ingham and Demarest, Mr. Brower, and the Chairman in what was felt to be an enterprise for abiding good was at the same time a solemnizing and a heartening thought.

Gratitude for the labors of Dr. Demarest, as chairman of the Committee on Research and Publication, is registered in another chapter; likewise for those of Mrs. Knox and Mrs. Voislawsky, chairman and secretary, respectively, of the Women's Coöperating Committee. This paragraph is written to mark the place of the transactions of those committees in the months of 1927-28.

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It would be difficult to over-state the importance of the work of the Committee on the Tercentenary appointed by the Collegiate Church early in 1927. As a matter of procedure it had to be determined early whether the Commemoration in New York would be under the auspices of the Consistory of the parent church or of the Synod of the denomination. Although the final conduct of the program fell to the supervision of Synod's Committee, the Collegiate Church Committee gave of its services unstintedly in a score of ways, and indeed rendered

contributions without which the celebration could not have been what it was. Elder Brower's volume on the history of the Collegiate Church, elsewhere mentioned, was only one of many tokens of participation. The substantial financial aid rendered by the Collegiate Church was another such token. The arranging for the buses on June 9th and the hospitality accorded in connection with the dinner in the Hotel Pennsylvania on June 11th, also mentioned in another connection, were still further evidences of a generous coöperation, to say nothing of the provision of the Synod Church, the elaborate music, and the entertaining of synodical and fraternal delegates at hotels. On the Tercentenary Committee of the Collegiate Church were: Elder Wm. L. Brower, chairman, Elder Wm. E. Reed, secretary, Elder Wm. H. Van Steenbergh, Elder Chas. A. Runk, Deacon Wm. S. Denison, Deacon Robert J. Noble, Jr., and the Rev. Edgar F. Romig. During the sessions of the General Synod Elder Runk served as chairman of a special sub-committee to supervise arrangements for hospitality to the incoming guests. His faithfulness at this vital post should be made a matter of permanent record.

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Were it not for limitations of space a complete detailed account of all appropriations and expenditures would be printed here as revealing the services of the Finance Committee. Tribute is certainly due Mr. Francis B. Sanford, chairman, who also acted as treasurer, for his labors for a period of over two years. In a large measure credit should be given to him for building up and safeguarding the fund necessary for the right promotion of the Tercentenary. And at this time appreciative note should be made of the donations of a company of men and women who realized the monetary implications of the Tercentenary plans and gave accordingly. Quotation is made from Mr. Sanford's report:

"At an early meeting of the Executive Committee of the Tercentenary Committee a budget of the estimated expenses

in connection with our celebration was adopted calling for the expenditure of something over $12,000. As the General Synod had only provided an appropriation of $5,000 toward these expenses, it was apparent that we must either greatly modify our program which we all felt was the minimum, for we should strive to fittingly observe in a dignified and appropriate way so notable an occasion, or we must find other sources of revenue for our modest financial requirements. After mature deliberation it was properly decided, as we believe, not to modify our program or to make a general appeal for funds, particularly as just at that time every effort was being exerted to raise the amount needed to complete the Ministerial Pension Fund which was brought to such a happy and successful conclusion at the Tercentenary General Synod.

"We, accordingly, decided quite frankly to make known our needs to the whole Tercentenary Committee and to certain loyal and devoted members of our church, who responded promptly and generously to our invitation to contribute and furnish the additional funds needed to help defray the salaries of our Executive Secretary and stenographers, the expenses for stationery and printing, for miscellaneous incidental items, for publicity, including the Hope Pageant and the New York Pageant, for the expenses of foreign visitors, for manuscripts, for publishing the Tercentenary Studies compiled and edited by Dr. William H. S. Demarest, for assisting in publishing Dr. W. D. Brown's History, to the extent of procuring certain important manuscripts, and for compiling and publishing the historical volume describing the Tercentenary Celebration in which this article appears which has been . . . edited by Dr. Edgar F. Romig, the . . . Chairman of the Tercentenary Committee.

"We desire here to record our grateful appreciation of the financial assistance so graciously given by Mr. E. Francis Hyde, the Reformed Church of Flushing, Dr. John H. Raven, Messrs. A. Page Smith and W. G. Gaston, Mrs. Caroline R. MacLean, Mr. and Mrs. E. E. Olcott, Mrs. John S. Bussing, Miss Mary Bussing, Dr. Edgar Tilton, Mr. Frank R. Chambers, Mr. and Mrs. Franklin Eddowes, Messrs. William L. Brower, Francis B. Sanford, S. Cliffton Mabon, Joseph R.

Greenwood, Philip Gerhauser, James B. Mabon and Louis Sherwood, the Reformed Church of Harlem, Dr. John Marsellus, Dr. Charles H. Dockstader, Messrs. William R. Hill, J. R. Van Brunt, Dr. O. M. Voorhees, Marble Collegiate Church, Messrs. S. B. Chapin, W. Edward Foster, W. M. Johnson, the Hon. J. S. Frelinghuysen, and Hon. G. B. D. Hasbrouck."

. . . . . .

The recording secretary of the Committee, the Rev. W. N. P. Dailey, D.D., has already been named for his writings and for his promoting of the historical meetings at 25 East 22nd Street. These latter continued in 1928 and, due to his able leadership, were very popular.

. . . . . .

Although not explicitly recommended in June, 1927, it was soon felt necessary to engage a salaried publicity counselor for the Tercentenary. The burden of this need was felt so keenly that in January and February the Chairman spent much time making a thorough canvass of the field of possibilities. The result was the engaging of Mr. Charles Stelzle of No. 1 Madison Avenue, New York. (In the financial arrangements for these services the Collegiate Church through its Tercentenary Committee again rendered great aid, assuming two-thirds of the responsibility of payments.) Looking back over the period of four months during which Mr. Stelzle was associated with the Tercentenary plans (Feb. 15-June 15) the writer finds himself more and more mindful of the invaluable character of his publicity efforts. He was not engaged to portray values that were non-existent or to make notorious phases of the celebrations whose very nature called for nothing but dignified representation; but it was felt that, with his rich newspaper experience, he could place before the public through the medium of the press the news-worthy facts linked with the Tercentenary. The reprints of articles shown in this volume, while typical, can but inadequately tell of the mass of material of an editorial, news and feature character that was culled from the daily and

weekly papers and magazines and is now filed in a volume of clippings, due in large measure to Mr. Stelzle's efforts. The Rev. Wm. E. Compton, press clerk of the Synod, far from finding his labors diminishing in the Tercentenary year, co-operated with Mr. Stelzle and "covered" the celebrations for many papers and religious journals.

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In 1927 and 1928 a number of meetings of the Tercentenary Committee were held in such places as Roosevelt House, West End Collegiate Church parlors, and the Consistory Room of the St. Nicholas Collegiate Church. On three delightful occasions meetings of the men's and the women's committees were held on the same afternoon. In each instance the tea and sandwiches served by the women added zest and friendliness to the gatherings. Special thanks are due to the women's sub-committee headed by Miss Elizabeth Van Brunt and Mrs. Wm. H. Van Steenbergh.

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The records of the year 1928 tell of two visits to Washington, D. C., the first being that of members of the Committee on Correspondence and Program for the purpose of interviewing President Coolidge, H. E. Sir Esme Howard and H. E. Dr. J. H. van Roijen on Tercentenary matters. A press memorandum concerning this trip is here given:

"The President of the United States received to-day, Thursday, April 12, 1928, a delegation of representatives of the Reformed Church in America, in the interest of the three hundredth anniversary of the organization of this Church, the oldest church in New York City and in the Middle States.

"Those calling upon the President were the Reverend Drs. Henry Evertson Cobb, Malcolm J. MacLeod and Edgar Franklin Romig, ministers of the Collegiate Church of New York City, in direct line of succession from the first minister, Rev. Jonas Michaelius, who landed April 7, 1628, and organized the Church. Other members of the delegation were former Senator Joseph S. Frelinghuysen, descendant of Rev. Theo-

dorus Jacobus Frelinghuysen, pioneer minister in Central Jersey, serving an extensive territory in what are now Somerset and Middlesex counties; Reverend Dr. Wm. I. Chamberlain, Secretary of the Board of Foreign Missions of the Reformed Church, and Reverend Dr. William H. S. Demarest, President of the New Brunswick Theological Seminary.

"The tercentenary celebration is to be held in connection with the meeting of the General Synod of the Reformed Church in America in New York City, June 7 to 13.

"The committee above named called also on His Excellency Dr. J. H. Van Roijen, Minister to the United States from the Netherlands. Dr. van Roijen is to be one of the speakers at the Service of Recognition of Fraternal Delegates in the Saint Nicholas Church, Fifth Avenue and 48th Street, New York City, on Monday afternoon, June 11, 1928. They also visited the British Embassy to lay before His Excellency Sir Esme Howard a greeting prepared for His Majesty, George V, of England, acquainting him with the ties linking the history of the Dutch Church with England. Sir Esme Howard will not be in the United States at the time of the tercentenary, but has arranged to have the British minister, Mr. H. G. Chilton, C.M.G., represent that nation at the ceremonies in June."

The second excursion to Washington grew out of the wish of the Committee to have the Dutch delegates see the nation's capitol and meet the Chief Executive. A press memorandum is here reprinted:

"June 5, 1928.

"Dutch Reformed Tercentenary Delegates in Washington.

"The following delegation composed of distinguished Hollanders visiting America in connection with the Tercentenary Commemoration of the Reformed (Dutch) Church in America, which is to take place in New York City on June 9, 10 and 11, and Americans, members of the Tercentenary Committee, visited Washington to-day as a part of the program of events associated with the Tercentenary: His Excellency Dr. Jan Schokking, former Minister of Justice of the Netherlands, Burgomaster of Katwyck and Member of the Parliament; Professor Dr. W. J. Aalders of the University of Groningen, representing the General Synod of the Dutch Reformed Church of Holland; Professor Dr. D. Plooij of the University of Amsterdam, Honorary Secretary of the Leyden Pilgrim Fathers Society and Member of the Dutch Royal Academy of Sciences; Professor Dr. Albert Eekhof of the University of Leyden, with Mrs. Eekhof; and Dr.

P. J. Kromsigt, President of the Classis of Amsterdam, with Mrs. Kromsigt. Also former Senator Joseph S. Frelinghuysen; Dr. Edgar F. Romig, Minister of the Middle Collegiate Church, New York, and Chairman of the Tercentenary Committee, with Mrs. Romig; Dr. Wm. I. Chamberlain, Chairman of the Tercentenary Committee on Correspondence and Program; Dr. Henry E. Cobb, Senior Minister of the Collegiate Church of New York City; the Rev. J. Howard Brinckerhoff, Chairman of the Tercentenary Committee on Reception of Foreign Visitors, and Mrs. Brinckerhoff; Dr. Malcolm J. MacLeod, Minister of the St. Nicholas Collegiate Church, New York City; Mrs. De Witt Knox, Chairman of the Women's Tercentenary Committee; and Mr. Wm. L. Brower, Senior Elder of the Collegiate Church of New York.

"The delegation arrived on the 6:15 A. M. train from New York and had breakfast at the Mayflower Hotel. They were then met by Dr. J. Herman van Roijen, Netherlands Minister, and at 12:15 proceeded to the White House, where they were received by the President. Later they were the guests at luncheon of the Dutch Minister and Mme. van Roijen. They spent portions of the morning and the afternoon visiting the Congressional Library, the capitol building, etc., and placed a wreath on the Tomb of the Unknown Soldier at Arlington Cemetery. They left Washington at 11 P. M. for New York."

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A narrative of this sort must in places give the appearance of a mere catalogue. But it can hardly be otherwise, since it is humanly impossible to reproduce all impressions. All that can be hoped is that the brief words that follow concerning many and varied phases of the Tercentenary will lead to a fuller retelling of the tale through the years.

From our chronological list we recall that Professor Plooij was the first of the Dutch delegation to reach our shores. Arriving on the *Volendam* of the Holland America Line on April 28th, he was in good time to attend and be wholeheartedly delighted by the Pageant given on May 4th. He was entertained, first at the home of Mr. H. C. Hoskier of South Orange, N. J., and then at the home of Mr. Wm. L. Brower, 17 East 77th Street, New York. Mr. Hoskier, noted banker and New Testament scholar, became linked with the Tercentenary through the

Consistory of the Collegiate Church at Dinner in Recognition of Dr. Cobb's 35th Anniversary as a Minister.

(*Around table, beginning lower right*) Messrs. Herbert N. Armstrong, Jas. H. Hopkins, Jos. R. Greenwood, John M. Kyle, John F. Chambers, John Laimbeer, Wm. L. Brower; Drs. Irving H. Berg, Wm. I. Chamberlain (guest), Henry E. Cobb, M. J. MacLeod, W. H. S. Demarest (guest), E. F. Romig; Messrs. Chas. A. Runk, Chas. S. Phillips, Edwin E. Dickinson, Wm. H. Van Steenbergh, Frank B. McGay, Chas. W. Ballard, Sidney B. Fitz-Gerald, Otto A. Johnson, Wm. E. Reed, M. D. Ketchum, Wm. S. Denison, Wm. V. V. Powers, Henry H. Harrison (now deceased), E. Francis Hyde, Robert H. Robinson, Thos. E. Hardenbergh; Dr. James H. Brice.

luncheon which he gave at his home for Professor Plooij and many of his friends on May 26th. With the arrival of Professor Plooij, a new sub-committee came into being, with the Reverend J. Howard Brinckerhoff as the chairman, namely, "On the Reception of Delegates from Abroad." Through the good offices of Mr. Brinckerhoff the foreign visitors were in each case met at the piers and again accompanied to the boats at the time of their departure. Prof. Dr. A. Eekhof, Mrs. Eekhof and Dr. Schokking arrived on the *Rotterdam* of the Holland America Line on May 26th, Prof. Aalders on the *Majestic* of the White Star Line a few days later, and Dr. and Mrs. Kromsigt on the *Volendam* of the Holland America Line of June 3rd. On this last named date many of the prominent pulpits of the Reformed Church in New York were occupied by these visiting preachers from the Church in the Low Countries. This fact was made much of in the news columns on Monday morning. Quotation is made from the *New York Times:*

FINDS OUR HERITAGE BINDS DUTCH TO US

"Delegate to 300th Anniversary of Reformed Church Lauds Religious Freedom

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"SEES FAITH BEING UPHELD

"Both Nations Cherish Faithfulness to Dictates of Conscience, He Tells Harlem Congregation

"The Rev. Dr. Daniel Plooij of the University of Amsterdam, Holland, who is in this country as a delegate to the coming 122d General Synod of the Reformed Church in America, greeted the congregation of the Reformed Church of Harlem, Lenox Avenue and 123d Street, at yesterday's services. Dr. Plooij is a member of the Dutch Royal Academy of

Sciences. The General Synod will mark the tercentenary of the church's establishment here.

" 'There is still one spirit binding our little country to this great nation of America,' he said. 'Freedom of religion and faithfulness to the dictates of conscience are the great heritage which each country still cherishes. The same prayers and psalms and liturgies unite the Reformed Church in Holland to the church in the United States, and there is still the same faith in the same God.

" 'I bring greetings to this church from the Dutch nation and the Dutch church, and I congratulate you that, although surrounded by the temptations and distractions of a great city, you have been able to preserve your faith and religion. The two churches and the two nations have drifted apart somewhat, but this great commemoration anniversary should teach us not to forget one another, and to keep our contacts as strong as those which are preserved by our one religion.'

"The Rev. Dr. Edgar Tilton, Jr., pastor of the church, spoke of the effect of Christian unity in drawing the nations of the earth together, and stated that the religious tie was one of the most powerful agents in the creation of international amity."

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"CALLS GOD A PERSONALITY

"Dr. Eekhof Criticizes Use of Science in Religious Fields

"The Rev. Dr. A. Eekhof, Professor in the University of Leyden, criticized the application of scientific methods in the field of religion in a sermon yesterday morning at the West End Collegiate Reformed Church, Seventy-seventh Street and West End Avenue.

" 'To-day the world is full of laboratories in which everything, even the soul, is tested and studied,' he said. 'Every one is analyzing both himself and his neighbor. But we cannot know God through scientific analysis and scrutiny. We can hope to know Him only through His divine love. The hungry soul of a man or woman cannot live on analysis, but must feast on love.'

"In defining the nature of God, Dr. Eekhof declared that He is not an abstract force, a universal law, but is an actual personality. Sin, he said, is far more than a negation of virtue, an infirmity explained by heredity

and environment. He considered it one of the biggest things in the world, the greatest thing being the love of God."

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"URGES PROTESTANT BOND

"Dr. Schokking Points Out Need for World-Wide Unity

"The contact between the different Reformed Churches and between the Protestant Churches generally of the world is too little, the Rev. Dr. John Schokking, formerly Minister of Justice of the Netherlands, and at present a member of Parliament and Burgomaster at Katwyck aan Zee, declared in an address yesterday morning at the Collegiate Reformed Church of St. Nicholas, Fifth Avenue and Forty-eighth Street. Dr. Schokking is here as one of a number of fraternal delegates to the General Synod.

"Dr. Schokking, who is president of the so-called 'Christian Historial Party of the Netherlands,' said this lack of sufficient contact was in contrast to the Roman Catholic Church in its world-wide unity. He continued:

" 'I take the opportunity kindly given to me to say a few words in this congregation for giving greetings from the Dutch Reformed Church in Holland,' began Dr. Schokking, who is here representing the Leyden Pilgrim Fathers Society.

" 'For although I am at this time no more a clergyman in the service of that church, I still belong to her and often preach for her, and I am sure she will be pleased to hear of my meeting with you members of the Dutch Reformed Church in America.

"The contact between the different Reformed Churches in the world—I should like to say the Protestant Churches—which is so much needed in our time, is too little. Therefore I am very glad in consequence of the tercentenary of the founding of your church to have been able to come to America.

" 'Not only for remembering the various ties between that church and yours in the past but also for strengthening that tie in the future it is a privilege to be here from the Mother Church in Holland to greet the Daughter Church in America.'

"At the request of the Rev. Dr. Malcolm James MacLeod, pastor of the host church, Dr. Schokking pronounced the benediction in the Dutch language."

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"Dr. Peter S. Kromsigt, President of the Reformed Church Classes in Amsterdam, Holland, and delegate to the Reformed Church Synod, made his first American address yesterday in the Middle Collegiate Reformed Church, Second Avenue and Seventh Street. Dr. Kromsigt, who had arrived in New York a few hours earlier, reached the church just as the pastor, the Rev. Edgar Franklin Romig, chairman of the committee, was preparing to deliver the sermon.

" 'I believe with you, Minister, that the Trinity of God, which we celebrate on this Trinity Sunday, is a unifying force,' said Dr. Kromsigt, 'and I hope that we will be strengthened in our mutual faith by the holy power of God.' "

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"Dr. W. J. Aalders, professor at the University of Groningen, Holland, and delegate to the Tercentenary of the Reformed Church in America, brought greetings to the congregation at the Fort Washington Church from the Reformed Church in Holland."

On June 9th Dr. Aalders spoke in the Middle Church. The *Times* report was:

"DUTCH DELEGATE PREACHES

"The Rev. W. J. Aalders Defines Spiritual Mission of Modern Church

"The Church must 'in this business world' devote itself solely to its spiritual message of 'the reality of Christ,' the Rev. W. J. Aalders of Groningen University, The Netherlands, said yesterday morning when he preached in Middle Collegiate Reformed Church, Second Avenue and Seventh Street. The Rev. Mr. Aalders heads the delegation visiting here during the tercentenary celebration of the Collegiate Churchs in New York, and the 122nd Annual Synod of the Dutch Reformed Churches in America, as representatives of the General Synod of the Hervormde Kerk, the Reformed Church in The Netherlands.

" 'The Church must call attention to but one thing—the reality of Christ, of sin and salvation,' the Rev. Mr. Aalders said yesterday. 'It must bring to men an understanding of the existence of two worlds, one of grace and the other of sin, one of Jesus and the other of the sinner.

That is its only task, its sole vocation in this world of business, of sin, of doubt and of war.' "

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The record of the months of May and June, 1928, tells of the hospitality of the Hon. Joseph S. Frelinghuysen and Mrs. Frelinghuysen, at whose home the Committee on Program and also visiting delegates were entertained; Mr. Wm. L. Brower, with whom Dr. Schokking and Prof. Plooij spent several weeks; and Miss Anna Wyckoff Olcott, who in the old Olcott home at 111 West 13th Street, gave a tea on June 2nd to welcome the European and Asiatic visitors. "The sedate but truly charming homestead seemed to be a token of America opening its arms to us," said one Hollander, of the event, "and our hostess seemed to typify the quiet gentility and good will of American womanhood." Among those who assisted Miss Olcott in receiving were Mrs. De Witt Knox and Miss Sue Paradise.

The Misses Greenwood also arranged a delightful tea at their home, in the Apthorp Apartments, in honor of the guests from abroad. A paragraph is here printed concerning it:

"Flowers, music and an atmosphere of gracious hospitality, greeted the members of the Tercentenary Committee, and their distinguished guests, at the reception given on June eighth, by the Misses Mary and Eliza Greenwood in their apartment at the Hotel Apthorp, New York City.

"Mrs. John S. Bussing, Honorary President, Mrs. Edgar Tilton, newly elected President, and other officers of the Women's Board of Domestic Missions assisted the hostesses in receiving the guests, while Mrs. John Greenwood, Mrs. Joseph Greenwood and Miss Cornelia Bedell presided at the tea table, with its attractive floral decorations, old family silver and delicious refreshments.

"Those who paused long enough between greetings, might see hanging on the walls the portraits of men and women who in their day had played a worthy part in Reformed Church affairs, and it was not difficult to go a step farther in imagination and

picture each one giving a sincere, though silent, blessing on the afternoon's hospitality and pleasure."

Dinners to welcome the Dutch delegates were given by the Rev. and Mrs. Edgar F. Romig, at their home, 40 West 9th St.; and Mrs. De Witt Knox, at the Hotel San Remo, Central Park, West, and 74th Street. Among others who showed special hospitality to these visitors were: Mr. and Mrs. Finley J. Shepard, Mrs. Wm. H. Van Steenbergh, Mrs. P. A. MacLean and Mr. and Mrs. E. E. Olcott.

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Early in 1925 the Federal Council of the Churches of Christ in America through its administrative committee, took the following action:

"VOTED: That the Chairman appoint a Committee to coöperate with similar committees appointed by other agencies and organizations to observe the Tercentenary of the founding of New York by the Dutch and particularly the establishment of the Reformed Church and that the Committee be authorized to add to its number."

The Chairman appointed the Rev. W. I. Chamberlain, Chairman; the Rev. Thomas H. Mackenzie, the Rev. Harry R. Miles, the Rev. I. W. Gowen, the Rev. John W. Langdale, the Rev. Alfred Wms. Anthony, the Rev. Edgar F. Romig, and the Rev. Charles S. Macfarland, ex officio. The name of Dr. John A. Ingham was later added to this list, and he was made secretary. Numerous meetings of the committee were held, serving to bring the many denominations in America into closer touch with the plans for 1928. At the Solemn Service on June 9th, as will be seen, the Rev. S. Parkes Cadman, D.D., LL.D., President of the Federal Council, as the spokesman for the Protestant bodies, preached the commemorative sermon.

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Roosevelt House at 28 East 20th Street, New York, the birthplace of the great president, (who as a boy became a communicant of the Collegiate Church and remained a member till his death), was used by the Committee several times for official meetings. Thanks are owing to the officers of the Woman's

Roosevelt Memorial Association and especially to Mrs. King McDowall, executive secretary of the House.

The Museum of the City of New York, likewise, was exceedingly friendly in its associations with the Committee. Mr. Hardinge Scholle, Executive Secretary, offered the use of the Gracie Mansion to the Committee, through the Chairman, in 1927. The tea given by the Women's Committee on June 13, 1928, at that historic home on the brink of the East River is described in another chapter.

The Hon. James J. Walker, Mayor of the City of New York, received a delegation, headed by the Rev. J. Howard Brinckerhoff and consisting of some of the Dutch visitors and members of the Committee, on Friday, June 8th, at the City Hall. This official welcome on the part of the chief executive of the metropolis greatly impressed our friends from abroad. In this connection it will be recalled that the Hon. Alfred E. Smith in the year 1927 on the occasion of the induction into office of the elders and deacons of the Collegiate Church sent to the minister of the Middle Church, where the installation took place, the following very gracious telegram:

"I have your letter and can well visualize the thoughts that are in the minds of those celebrating the 299th year of the history of the Collegiate Church, which is the oldest ecclesiastical organization in New York. The officers who will be installed and the entire congregation must have that sense of pride which goes with reward for service in a worthy cause and a realization that they are furthering ideals which have been maintained since that time when the first Colonial Governor of the Dutch settled in America. You all have my very best of good wishes, which I am glad to send in this way through you."

The Holland Society of New York through its secretary, Mr. Walter M. Meserole, offered as much space as our Committee might need in *De Halve Maen* for an article on the Tercentenary. The June, 1928, issue of that bright orange quarterly contains such an account by the Chairman and also a splendid, full-column editorial on the subject by Mr. Meserole.

In looking over the journal for the years 1927-1928 the Chairman is reminded of many kindnesses shown him by representatives of the Netherland-America Foundation of New York of which the Hon. Wm. C. Redfield is president. Mr. Evans Hubbard, Executive Secretary, and Miss R. Ethel Ingram, his assistant, rendered countless services to the Tercentenary. The invitation reprinted here is typical of the Foundation's desire to coöperate with our Committee:

INSTITUTE OF INTERNATIONAL EDUCATION
THE NETHERLAND-AMERICA FOUNDATION

THE PLEASURE OF YOUR COMPANY IS REQUESTED
AT A LUNCHEON IN HONOR OF DR. D. PLOOIJ,
OF AMSTERDAM UNIVERSITY
PROFESSOR OF EXEGESIS OF THE NEW TESTAMENT
AND EARLY CHRISTIAN LITERATURE,
WHO IS VISITING NEW YORK IN CONNECTION WITH THE
TERCENTENARY OF THE COLLEGIATE CHURCH,
IN THE MEMORIAL ROOM AT THE HARVARD CLUB,
26 WEST 44TH STREET, NEW YORK CITY,
TUESDAY, MAY 1ST, AT ONE O'CLOCK.

R. S. V. P.

THE NETHERLAND-AMERICA FOUNDATION
551 FIFTH AVENUE, NEW YORK CITY

. . . . . .

Guest membership in the following clubs was accorded various fraternal delegates from abroad through the kindness of persons interested in the Tercentenary: Century, University and Metropolitan. Hospitality was accorded them also by the Authors' Club, Knollwood Country Club, Chi Alpha and Theta.

The entertainment of the Dutch delegates was so constant during their stay in America that their desire to reciprocate could only be realized a few days before their departure. Then

(on Wednesday, June 13th) they gave a dinner at the Prince George Hotel to various members of the Synod's and the Women's Tercentenary Committees with whom they had been intimately associated. Bi-national table decorations, a Holland menu, and the customary Dutch interchange of tributes—all together made an evening of fellowship that will not be forgotten amid many memories.

On June fifteenth the Rev. J. Howard Brinckerhoff, chairman of the Committee on the Reception of Delegates from Abroad, and Mrs. Brinckerhoff, gave a farewell dinner at their home, the Hotel Gladstone, New York City, for the foreign delegates, and a number of executive officers and friends of the Tercentenary. It was an altogether delightful evening of hospitality and good cheer tinged only with the sadness all felt in the thought that they must soon bid adieu to friends new-found but well loved.

Chapter XI

THE SOCIAL SIDE

"I have stood
Where Hudson rolled his lordly flood:
Seen sunrise rest and sunset fade
Along his frowning Palisade."

—John Greenleaf Whittier.

"After a little flourish of music as we left the wharf, we were soon as quiet as if we had been in our own parlor. I had been induced, by invitation from some books and papers which were lying upon a table in the ladies' cabin, to seat myself and commence reading; but papa, tapping me gently on the shoulder, said, half-smilingly and half-reproachfully, 'I did not expect, my daughter, to see you thus neglecting to view the country through which we are passing.' . . . 'Indeed, Caroline,' said he, 'much as I have ever encouraged in you a taste for reading and literature generally, I should be sorry to see this taste carried so far as to cause you to neglect any opportunities for learning by your own actual observation. What is gained from books is but second-hand information; what we derive primarily from the study of real objects is peculiarly our own, and gives tone and character to our minds. . . . Traveling can only be made useful when the mind is active to observe passing scenery and passing events: we should never fail to watch the character of man in his various conditions, and this with even closer scrutiny than the material world; for, noble as is the latter, and full of amusement and instruction, yet the former, as showing our own nature, is to us an object of still greater interest.'

"Papa, then taking my arm, walked with me upon the deck of the boat, and pointed out to me various spots, interesting from their historical associations, or native beauties."—Page 212, *Caroline Westerley; or, The Young Traveler from Ohio,* from *Boys' and Girls' Library,* XVI, published, New York, 1833."

Residence of Mr. and Mrs. Finley J. Shepard
Irvington-on-Hudson, New York

THE EXCURSION OF JUNE 9, 1928.

(*Upper*) Lyndhurst, home of Mr. and Mrs. Finley J. Shepard, Irvington, New York.

(*Lower*) Steamer *Alexander Hamilton* of the Hudson River Day Line (representing the hospitality of Mr. and Mrs. Eben E. Olcott and Mr. Alfred V. S. Olcott).

"The whole house, with its wings, was constructed of the old-fashioned Dutch shingles, broad, and with unrounded corners. It is a peculiarity of this material to give houses built of it the appearance of being wider at bottom than at top, after the manner of Egyptian architecture; and in the present instance this exceedingly picturesque effect was aided by numerous pots of gorgeous flowers that almost encompassed the base of the buildings."—Pages 77, 79 and 88, *Landor's Cottage, A Pendent to "the Domain of Arnheim,"* by Edgar Allan Poe, from Vol. III, *Tales.*

A FORE-GLIMPSE into a day of rare enjoyment a year away is to be seen in these words in the Committee's 1927 report: "Among the many phases of their (*i.e.* the Women's) contemplated plans one that calls for attention is the inviting of the delegates to the General Synod of 1928 to the historic Van Rensselaer home in the Hudson Valley by Mrs. Antonie Voislawsky, daughter of the late Mrs. James H. Van Rensselaer, who, a generation ago, as Miss Margaret Rutgers Birch, was closely identified with the activities of the Reformed Church. Plans like this hold in them the promise of kindling new loyalties in the hearts of our people." Shortly after this was written the traditional hospitality of our Reformed Church families was still further demonstrated by the invitations of Mrs. Finley J. Shepard and Mrs. Eben E. Olcott, making possible an enlargement of the original plans, so that fully seven hundred persons could have the pleasure of an excursion into the Hudson Valley, being entertained in a variety of ways. The program found its ideal completion when the Tercentenary Committee of the Collegiate Church made all arrangements for the service of motor omnibuses for the conveying of the guests of the day who were to go into Westchester County. The task of preparing a list, including synodical and fraternal delegates, members of the Tercentenary committees, persons who had assumed responsibility in the Pageant, and others, was no easy one, as must be obvious to any one who has ever engaged in so tremendous an undertaking. Time schedules, too, and the allocating of persons to different places, all complicated the work.

But when June 9th arrived matters were satisfactorily in hand for a day of no confusion and of unforgettable delight.

The invitation and tickets re-printed here will show something of the technique of preparing for the excursion:

The Reformed (Dutch) Church in America

THE TERCENTENARY EXCURSION

under the auspices of

THE WOMEN'S TERCENTENARY COMMITTEE

and

THE COLLEGIATE CHURCH TERCENTENARY COMMITTEE

DEAR FRIEND:—

You are cordially invited to an all-day excursion in the historic Hudson River Valley and the adjacent country on Saturday, June 9th, 1928.

We are indebted to the Hudson River Day Line for furnishing the Steamer on this occasion.

The details of the excursion are as follows:

No. 1—All Day Steamer Trip on The "Alexander Hamilton."

Leave New York—Desbrosses St. Pier 9:00 A. M. Daylight Saving Time
West 42nd St. " 9:20 A. M. " " "
West 129th St. " 9:40 A. M. " " "
Yonkers " 10:15 A. M. " " "

Arrive Poughkeepsie 1:30 P. M.

This journey of seventy-five miles comprises views of the famous Palisades, the Highlands, West Point and other places of interest.

At Poughkeepsie change boat for the return to New York.

Leave Poughkeepsie 2:00 P. M.

Arrive New York—129th St. 5:40 P. M. Daylight Saving Time
West 42nd St. 6:00 P. M. " " "
Desbrosses St. 6:30 P. M. " " "

Luncheon will be served on return trip to New York through the hospitality of the Hudson River Day Line.

No. 2—Steamer and Motor Bus Trip, via Bear Mountain, on Steamer "Alexander Hamilton," as indicated above.

Arrive Bear Mountain at 11:20 A. M.

Leave Bear Mountain at 12:00 M. by motor bus for Katonah to visit an old historic Farm House on the Van Cortlandt Grant, the home of Dr. and Mrs. Antonie P. Voislawsky, where luncheon will be served through their hospitality, after which the journey will be continued by motor bus to New York, planned to arrive at 6 P. M.

or Leave Bear Mountain 12:00 M. by motor bus for Irvington, where at Lyndhurst, the home of Mr. and Mrs. Finley J. Shepard, luncheon will be served through their hospitality, after which the journey will be continued by motor bus to New York, planned to arrive at 6 P. M.

No. 3—Persons planning to visit Westchester County in private automobiles instead of motor buses will be required to secure the Committee's tickets in advance for luncheon at the homes named, and are asked to indicate their intention on the reply card.

The hospitality of these generous friends must necessarily be limited to about 200 guests each, therefore the Committee in charge must allocate the tickets according to their discretion.

In case of your acceptance of this invitation please sign and mail at once the enclosed card, indicating on the same your preference (which will be respected as far as possible) for

No. 1—All Day Steamer Trip

No. 2—Steamer and Motor Bus Trip, via Bear Mountain

No. 3—Trip to Westchester County by private automobiles.

It is necessary that all replies be received by the Committee not later than Wednesday, June 6th.

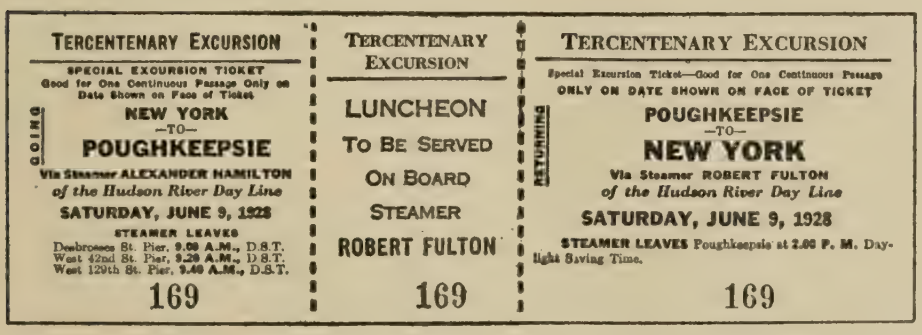
Tickets for the Delegates to General Synod will be delivered to them on their registration at the Synod.

Tickets for all others will be sent by mail.

On behalf of the Women's Tercentenary Committee
(Mrs. DeWitt Knox) LOUISE CHAMBERS KNOX,
Chairman.

On behalf of The Collegiate Church Committee
WILLIAM LEVERICH BROWER,
Chairman.

New York, May 24, 1928.



REPLY CARD.

The Tercentenary Excursion
Saturday, June 9th, 1928

I accept the invitation to this Excursion and prefer

☐ No. 1 All-day Steamer Trip.
☐ No. 2 Steamer and Motor Bus Trip via Bear Mountain.
☐ I intend to make the trip to Westchester Co. by private automobile.

Signed .....
Address .....

PLEASE CHECK YOUR PREFERENCE

Among those who served on the combined committee were: Mr. Wm. S. Denison, chairman of transportation committee, Mr. John F. Chambers, Mr. John Laimbeer, Mr. Sidney B. Fitz-Gerald, Mr. Robert H. Robinson, Mr. Wm. H. Van Steenbergh, Mr. Wm. E. Reed, Mr. Charles A. Runk, Mr. Wm. L. Brower, Mr. Robert J. Noble.

No scribe can do justice to the happenings of the day as it actually came to pass. In the first place, ubiquity being denied us mortals, there can be no common perspective. Again, it is humanly impossible to fuse seven hundred and fifty variegated recollections into a unified memory. In addition, Nature herself was so elusive in her enchantment that one could well puzzle his head till the end of time trying to picture her mood. As if to betoken that celebrations, after all, are celebrations, and must stand out in a kind of glow against life's background, the sun grudgingly held back his rays until around the hour of ten, and then condescended to brighten the scenes only until the festivities were well over. But that was all that any one could have wished for, and the record as to the weather, therefore, was that the day was "perfect." As to the spirit of cordiality prevailing everywhere it was thoroughly in keeping with the geniality of Old Sol. We should like to write more about the

unaffectedly lovely hospitality of the three families especially responsible for the happy holiday—the Olcotts, the Shepards, and the Voislawskys—all linked with Hudson Valley traditions, all knit into the life of the Reformed Church, all loved for their gracious friendliness—but due restraints must be observed in this scroll and we shall hasten on to piece together a synoptic record from many sources—the *Intelligencer,* letters, and conversations:

Under the heading, "The Social Side of the Tercentenary Celebration," Dr. John A. Ingham (in the columns of our weekly journal) states:

"In addition to the formal dinner in the Hotel Pennsylvania on Monday evening, June 11th, Saturday, June 9th, was given over to excursions, trips and other entertainments. Beside the privately arranged excursions the Collegiate Church Committee provided three delightful trips, one on the Albany Day Line, through the courtesy of its president, Mr. E. E. Olcott, and two others by means of buses and autos to the homes of Mrs. Antonie P. Voislawsky and Mrs. Finley J. Shepard. We are indebted to a correspondent for the following description of the Westchester County explorers:

" 'A group consisting of 150 delegates and members of the Tercentenary Committee who accepted the courtesy of Mrs. Helen Gould Shepard, leaving the Albany boat at Bear Mountain were conveyed in buses over the Bear Mountain Bridge and along the new Mountain Highway, a magnificent piece of engineering through the charming mountain scenery.

" 'A stop was made at the old Sleepy Hollow Church at Tarrytown, made famous by Washington Irving, and founded in 1697. Here was reënacted a scene of bygone days. At the entrance of the church a lady attired in colonial costume received the visitors, and after being seated, Rev. Milton J. Hoffman, D.D., of the New Brunswick Seminary, led in the singing of the 84th Psalm in the Dutch language. Seated in the audience was Mr. Perman Su, a Comanche Indian of Lawton, Oklahoma, who listened to the strange tongue as perhaps his ancestors did in days of yore.

" 'Upon reaching Lyndhurst we were received by Mrs. Shepard and a bountiful luncheon was served on the spacious lawn. Each guest received

as a souvenir a booklet, "The Celestial Railroad," by Nathaniel Hawthorne, and a photograph of the Gould mansion.

" 'After the luncheon the freedom of the house and grounds was extended to the group, and the picture gallery with its famous paintings admired. Mrs. Shepard personally took a group of guests about the grounds and through the spacious conservatory. A rising vote of appreciation was given to Mrs. Shepard, and upon leaving a gracious invitation to "Come again" was given by the charming hostess.' "

Among those who were asked to be hosts and hostesses at Lyndhurst were: Mr. and Mrs. A. P. Cobb, Dr. and Mrs. Wm. I. Chamberlain, Mrs. John La Bau, Mr. and Mrs. Robert A. Patterson, Mrs. Theodore Ward, Mrs. Alfred L. White, Dr. W. Francis Irwin. A typical word from the pen of Mrs. De Witt Knox reveals an appreciation of the hospitality of Mrs. Shepard:

"After a charming drive through the rolling country, we found Mrs. Shepard prepared to greet us, in front of her old-fashioned but stately home, built on truly hospitable lines, the widely open doors even giving us a welcome and the neat maids so alert to help us clean up after the dusty drive, and ready to point the way to the tables placed under a huge canvas, as Jupiter Pluvius seemed ominously near.

"However, he kept his distance until we had amply satisfied the 'inner urge' and in fact waited until we had followed our hostess through the various rooms of the interesting old house—notably the picture gallery and the music room where the son of the house was bringing harmonies out of the fine organ for our benefit.

"Our gracious hostess made us feel entirely at ease and more than welcome to all the enjoyment possible during our visit, and we were sorry when the time came to make our adieux and to leave the lovely and picturesque gardens to climb again into the motor buses for the return to the city. One of the visitors remarked, 'Mrs. Shepard truly gives herself when she entertains.'

The heavy downpour of rain came just after we had reached our homes."

. . . . . .

"Rensselaerwyck" is the name given to the charming summer home of Dr. and Mrs. Antonie Voislawsky and their son Van Rensselaer and daughter Elizabeth. It was the rendezvous for about 200 of the excursionists on June 9th. Situated on a 300-acre tract of woodland that is a part of the original Van Cortlandt grant, and now in the possession of the tenth generation of that historic family, it has all the associations, natural and historical, to invite lovers of the royal traditions of the Dutch to linger and drink in the simple joys of life. Hither came the friendly host, on the day named, escorted by a platoon of state police on motorcycles, trusted officers, paying their friendly tribute to friendly folk. One could have wished to linger by the way for all the rustic scenes, but the discovery was that they were all repeated in simpler unspoiled vistas as the sylvan setting of Rensselaerwyck came into view. Then did Nature bring her offerings in bewildering profusion. What wealth there was of beauty—drifts of dogwood, piled against the green of spruce or fir like banked snow—in the meadows, wild azalea proudly affirming June's right to existence—scattered in fairy retreats, droll Jacks-in-the-pulpit and Solomon's seal, Indian moccasin (or lady's slipper), viburnum, and the humbler buttercups and daisies—bushes of baneberry and foam-flower rising between the trees—and, everywhere, ferns to hold the wind's coolness and the secret of the woods—these things baffle the most willing pen.

No patroon and his lady of old could have given a more welcome reception than did Dr. and Mrs. Voislawsky to their friends from the four corners of the earth. Their house, the main part of which was built prior to the Revolution, was the central point from and to which the guests coursed in their delightful "at-homeness." The immediate grounds were the scene of breaking-of-bread and fellowship. Assisting the Vois-

lawsky family in receiving were: Miss Sarah Schuyler Van Rensselaer, Mrs. Fritz C. H. Ungar, Mrs. Clarence Baker Tippett, Mrs. Voislawsky's sisters; and Miss Margaret Van R. Ungar, the Misses Atterbury, Mrs. Roswell Patterson, Mrs. Emery Deyo, Mr. and Mrs. Edmund Vaughan, Mr. and Mrs. John J. H. Field. The luncheon consisted of: chicken salad, beans in aspic, rolls, ice-cream and coffee. Too much cannot be said of the facility and speed with which it was served to the guests.

A characteristic letter (from Mrs. H. W. Collingwood) will throw light on the afternoon: "Many, many times during these months have I reviewed the entire program of the Tercentenary, re-living each service and occasion, always with renewed joy. I have almost wished that we could have it all over again, it was so marvelous, so perfectly planned and so admirably worked out.

"As to the day at your ancestral home, from beginning to end that was pure delight. You would be surprised if you could know how frequently I close my eyes and recall the loveliness of it all. The natural beauty of the grounds appeals to me as no other place ever has. I love the absence of anything like landscape gardening—we get that everywhere. With things in perfect order, there was the absence of any appearance of having been groomed! It all seemed to be just as nature had made it.

"Then, too, all you Voislawskys just seemed to belong there —to be a part of the picture. The comfort everywhere and the rare taste in everything, with no evidence of ostentation in any way pleased me beyond the power of words to express.

"You were wonderful to undertake so much to give pleasure to others. You must know that you succeeded in doing so to the fullest measure. Dr. Voislawsky's running down the field waving good-by with the flag was the crowning scene in the series of beautiful pictures."

We return to the *Intelligencer* account for its information as to the delightful voyage on the river, this being due to the thoughtfulness of Mr. and Mrs. E. E. Olcott and their son

THE EXCURSION OF JUNE 9, 1928.

(*Lower*) "Rensselaerwyck," country home of Dr. and Mrs. Antonie P. Voislawsky.
(*Upper*) The grounds of "Rensselaerwyck."

Alfred V. S. Olcott and the Hudson River Day Line. The kindness of the Olcott family in matters like this has become so proverbial that this particular trip was only one among many. Yet it was different, a token that each successive sail on the lordly Hudson, especially in an "Olcott party," is happier than the preceding one:

"Promptly at 9:10 on Saturday morning, the Steamer 'Alexander Hamilton,' bound for Albany, N. Y., with several hundred members of the Reformed Church in America aboard, nosed its way from the Desbrosses Street pier and another day in the celebration of the Tercentenary had begun. It was not hard to distinguish the delegates from the regular passengers aboard the ship as a glance at the yellow badge and the happy, smiling face of the wearer gave the secret away at once. The next stop was made at 42nd Street and additional stops were made at 129th Street and Yonkers, N. Y., to allow for the people that lived in the immediate vicinity to get aboard more conveniently. By the time the delegation had assembled there were about seven hundred passengers in all.

"After greetings had been exchanged and one had been comfortably seated, either on deck or in the luxurious parlors, the opportunity of viewing the beautiful Hudson with its ever unfolding and unending glory was presented and many of the familiar and never-tiring sights were again resplendent in all their perfection. To those delegates who had come from the West and points beyond the ordinary reach of such a trip the day must have been doubly satisfying, as nowhere else can the beauty of the old historic Hudson be compared or equaled either in historic importance or beauty unsurpassed.

"A special stop was made at Bear Mountain, where a fleet of large gray busses awaited the arrival of the guests who were to depart for the homes of Mrs. Finley J. Shepard and Mrs. Antonie P. Voislawsky. But for those who remained on board a treat was in store in the form of refreshments. These refreshments were served to all delegates and consisted of sandwiches, cake and punch. Needless to say, it did not take long for the appetizing snack to disappear, for the bracing air and the general excitement of renewing old acquaintances and making new friends all aided in whetting the appetite. After being duly instructed by Mr. R. J. Noble and Dr. J. Addison Jones as to the general merits and virtues of the city of Poughkeepsie, the delegation was warned not to wander away from the

pier when the landing was made as time would not permit this privilege.

"We did not have to wait long for the arrival of the Steamer 'Robert Fulton' which was to take us on our journey back to New York City. Upon boarding the 'Robert Fulton' we were instructed that dinner would be ready immediately and upon investigation a most abundant and satisfying meal was served. It was just 2:30 when we approached the fine new Bear Mountain Bridge and after settling comfortably on deck once more the homeward journey was begun with the same satisfying appeal that it had at the start. The music which was rendered on board the boat was thoroughly enjoyable and when the last farewells had been said and the boat again returned to Desbrosses Street pier one could not help but feel that this was a day apart from the whirl and busy affairs of the time which will not be soon forgotten by all who attended."

Thus closes the narrative of a day of sheer delight. Now, almost a year off, it seems as if the glad memories of June ninth have not faded a bit. From Europe, Asia, Malaysia and Africa have come echoes of appreciation.

The words of Henry Van Dyke seem to link themselves with these echoes and recollections:

"We followed that wide water-way, by Palisades

Of naked rock where giants might have held
Their fortress; and by rolling hills adorned
With forests rich in timber for great ships;
Through narrows where the mountains shut us in
With frowning cliffs that seemed to bar the stream;
And then through open reaches where the banks
Sloped to the water gently, with their fields
Of corn and lentils smiling in the sun."

"But what a river! God has never poured
A stream more royal through a land more rich."

. . . . . .

In the columns of the *Intelligencer* mention of the tea given at the Gracie Mansion in East End Park, New York, is coupled with the paragraphs on the events of June 9th. The report here

given indicates how beautifully the tea brought the hospitality of the Women's Tercentenary to a conclusion.

"The Tercentenary Synod was very happily concluded with a reception at the Gracie Mansion, 88th and 89th Streets and the East River, on Wednesday afternoon, June 13th, from 3 to 5 o'clock. Invitations to the reception were issued in the names of the Women's Tercentenary Committee, the Woman's Board of Foreign Missions and the Women's Board of Domestic Missions. On the receiving committee were Mrs. De Witt Knox, Mrs. Edgar Tilton, Jr., Mrs. C. V. R. Gilmore, Mrs. Antonie P. Voislawsky, Miss Louise Zabriskie, Miss Cornelia Anderson, Mrs. Finley J. Shepard, Mrs. P. A. MacLean, Miss Greenwood, Miss Sarah Bussing, Mrs. H. W. Collingwood, Mrs. E. H. Maynard, Mrs. John S. Bussing, Mrs. E. E. Olcott, Mrs. Edgar F. Romig, Mrs. J. H. Brinckerhoff, Miss Elizabeth Van Brunt, Mrs James E. Graham and Mrs. John S. Allen.

"The Gracie Mansion is beautifully located on a point of land jutting out into the East River just below Hell Gate. Its ample rooms are now housing some of the collections which are to be shown in the permanent home of the Museum of the City of New York. Old furniture, pictures, and many other objects of historical interest are on exhibition. The guests were received in the broad central hallway which opens into the two large rooms toward the river. Refreshments were served in the long room on the west side of the mansion. A large number were in attendance, and all enjoyed the social hour which brought to its end the historic meeting of General Synod."

Chapter XII

THE SOLEMN SERVICE OF THANKSGIVING

"The glorious company of the Apostles: praise Thee.
The goodly fellowship of the Prophets: praise Thee.
The noble army of Martyrs: praise Thee.
The holy Church throughout all the world: doth acknowledge Thee;
The Father: of an infinite Majesty;
Thine adorable, true: and only Son;
Also the Holy Ghost: the Comforter."

Te Deum Laudamus.

"Great as my attachment is to the denomination to which I belong, and ever studious to promote their spiritual benefit, I consider them as part of the Catholic church, and all the saints as one body in Christ, and every one members one of another."—Page 199, *Discourses on the Signs of the Times,* by the Rev. William Linn, D.D.; published, New York, 1794.

THE Tercentenary had its cardinal expression in an act of worship which, more adequately than anything else, accorded with the devout gratitude of the people of the Reformed Church for the leading of Divine Providence in their household of faith over a period of thirty decades of years. "No description of this meeting can do it justice," wrote one editor. "In splendor, solemnity and rejoicing, with both pride in what has been done and regret because of past failures, with prayers for courage and thankfulness for what has been accomplished the service was begun, continued and ended amid a hush of joy and a silent prayer of praise from every auditor." From this word of a witness of the Solemn Service of Thanksgiving, which took place in the Collegiate Church of St. Nicholas on Sunday, June tenth, at three o'clock in the afternoon, let us turn back in thought to the steps which brought it into being.

Collegiate Church of St. Nicholas, New York City.

The Committee, early in its deliberations, when it was apparent that the Tercentenary would have a variety of parts, resolved that nothing should militate against its supremely spiritual hour. The adjective "solemn" was accepted as a fitting one for the service that was to be. Certainly it would be applicable to any demonstration of the ancient faith of the Reformed communion. The Dutch were iconoclasts in their days of stress when the shackles of Philip II were being broken. The shattering of the idols of a rite whose synonym was greed and tyranny had naturally carried in its wake a doing away with much that was beautiful in worship. To this day superficial travelers in the Netherlands, in contrasting the richness of Belgian or German Roman Catholic cathedrals with the white-washed plainness of the Dutch *groote kerken* carry away the impression that the Calvinistic services have nothing in them of noble joy or vital dignity. The fact is that, with all its austerity, the Dutch liturgy has ever had three elements of tremendous power: it has—through its sheer departure from the ornate—maintained the *awesome* character of devotion; it has, in the prominence it gives to the Bible, exalted the *prophetic* note; and, finally, in the genuine democracy of the psalm-singing it has kept the secret of all really living worship, namely, the spontaneous blending of the souls of the people with the mediated spirit of the Eternal One. In America, it need hardly be said, the interior beauty of the churches of the Reformed group, as well as their abundance of devotional forms, is still in contrast with what obtains in the Mother Church in the Netherlands. But there is nothing inharmonious in their two conceptions of worship. The central thought in both is that all that takes place must find its focus in the august majesty of the Almighty. The blessings that flow to man in his need cannot be dissociated from his exalting of the truth of the sovereignty of God.

The Solemn Service of Thanksgiving was designed, further, to be representative. The invitations that had been sent out for all of the functions in June, as has been stated, were in conformity with the idea that there was something ecumenical in the gather-

ing together of different delegates to acknowledge the meaning of the beginnings of religious life in what is now the greatest city in the world. In the tentative plan for a procession, proposed as early as December, 1926, this order was anticipated:

(a) The ministers, elders and deacons of the Collegiate Church.

(b) The President of General Synod.

(c) The fraternal representatives of evangelical denominations represented at Synod.

(d) The professors of the Theological Seminaries of the Dutch Reformd Church.

(e) The secretaries of the Synodical boards of the Church.

(f) Representatives of other historic churches in New York City, (Trinity, etc.).

(g) Representatives of the older Reformed Churches in New York City, (Harlem, etc.).

(h) A representative of the Spanish-Portuguese Jewish community in New York.

(i) A representative of the Roman Catholic Church in New York.

(j) Representatives of the Reformed Church in its Italian, Indian, Hungarian and German work.

(k) Representatives of educational institutions in New York City, (Columbia, N.Y.U., etc.).

(l) Representatives of educational institutions in the Middle States, (Princeton, Rutgers, Union, etc.).

(m) Representatives of long established boards of foreign or domestic missions.

(n) Representatives of the American Bible Society, Y. M. C. A., N. Y. Bible Society, U. S. of Christian Endeavor, American Seamen's Friend Society, American Tract Society, etc.

(o) The clerical members of Synod.

(p) Representatives of The Holy Orthodox and other Oriental Churches.

As to who was to participate in the conduct of the service, there was a kind of logic that brought about the selection.

The presiding clergyman, naturally, would be the president of the General Synod, the preacher would be the president of the body which is becoming more and more expressive of the essential unity of Protestantism, namely, the Federal Council of the Churches. Turning next, chronologically, to kinship with our common tradition, we desired a spiritual representative of the State, and one of the Church, of The Netherlands. In like fashion the Protestant Episcopal and the Congregational Churches, typifying the religious beginnings centering at Jamestown and Plymouth, respectively, were to be represented. So, likewise the Presbyterians, Moravians, and "German" Reformed.

The Committee had to deal with scores of suggestions. There was promise of a tremendous out-pouring of people. To welcome them all would it not be well to hold the service in the largest church in the city, or even in an armory? The final sentiment was all in favor of the Collegiate Church of St. Nicholas. In that event, admission would have to be by ticket. The Church holds twelve hundred. There would be four hundred fraternal delegates and Synod guests to be seated first. The decision was to assign small numbers of entrance cards to all of the pastors within reasonable distance of New York. Should there be a color guard, or a detachment of soldiers in the procession, since the offer of these had been made? The answer was negative, the feeling being that, whilst we desired representatives of the Army and the Navy of the United States, we must guard the distinctly ecclesiastical character of the observance. Should there be an escort of trumpeters and out-door singing in the processional? No, we must eschew the theatrical, adhere to what most befitted our own best customs. This may seem to some like a recital of burdensome details. Others will realize that it is a chapter in a chronicle of corporate working for an ideal. The Committee shrank from doing less than its best in fashioning a service that was to be invested with all liturgical richness, yet altogether indigenous; distinctive in its ceremonial, yet truly of the people; noble in its historical wit-

ness, yet nobler still in a vision of great tasks lying close at hand.

The newspapers of Greater New York of Saturday, June ninth, carried the following advertisement:

REFORMED CHURCH IN AMERICA

REFORMED CHURCH
1628—1928

SERVICES IN CONNECTION WITH THE TERCENTENARY COMMEMORATION OF THE FOUNDING OF THE REFORMED (DUTCH) CHURCH IN AMERICA, TO BE HELD IN THE COLLEGIATE CHURCH OF ST. NICHOLAS, FIFTH AVENUE AND FORTY-EIGHTH STREET.

June 10, at 3 P. M.—SOLEMN SERVICE OF THANKSGIVING. Sermon by the Rev. Dr. S. Parkes Cadman. Greetings by Dr. Jan Schokking and Prof. Dr. W. J. Aalders of the Netherlands, and the Very Reverend Dean Howard Chandler Robbins and the Rev. Dr. Wm. Horace Day. (Seats will be reserved for ticket holders until 2:50 P.M.)

June 11, at 10 A. M.—HISTORICAL SERVICE—Addresses by the Rev. Dr. W. H. S. Demarest and the Rev. Dr. Daniel A. Poling. Greetings by the Rev. David Tweed of Ceylon, Dr. P. J. Kromsigt, President of the Classis of Amsterdam, and others. (A limited number of seats available without tickets.)

June 11, at 3 P. M.—SERVICE FOR THE RECOGNITION OF FRATERNAL DELEGATES. Addresses and greetings by His Excellency, Dr. Herman Van Roijen, Netherlands Minister, the Honorable H. G. Chilton, British Minister in Washington; Chancellor Elmer Ellsworth Brown, the Rev. Dr. Robert E. Speer, the Rev. Dr. Arthur J. Brown, the Rev. Dr. G. C. Pidgeon, Moderator of the United Church of Canada; Prof. Dr. D. Plooij of the Dutch Royal Academy of Sciences; Prof. Dr. A. Eekhof of Leyden University; the Rev. T. Narasimham of the United Church of S. India; the Rev. Dr. Wm. Douglas Mackenzie, and the Rev. Marshall Lang of the Church of Scotland, and others, representing churches in many lands. (Seats reserved for ticket holders until 2:50 P. M.)

Ministers of the Collegiate Church Examining Early Records in Preparation for the Tercentenary.

(*Left to right*) The Rev. Irving H. Berg, D.D., the Rev. Daniel A. Poling, D.D., the Rev. Edgar F. Romig, D.D., the Rev. Malcolm J. Macleod, D.D., and the Rev. Henry E. Cobb, D.D.

Marking the culmination of the Tercentenary Observances there will be a reception and dinner at the Hotel Pennsylvania on Monday, June 11, at 6:30 P. M. Addresses by the Hon. Frank B. Kellogg, Secy. of State, H. E.; Dr. J. Herman Van Roijen, Hon. H. G. Chilton, the Hon. Joseph S. Frelinghuysen and the Rev. Dr. Wm. I. Chamberlain. (For purchase of dinner tickets apply to Dinner Committee, 25 E. 22nd Street, N. Y. City—Telephone Ashland 1585.)

In the seating arrangements for the service the Reverend Arthur Frederick Mabon, D.D., served as chairman of the committee on ushering. Associated with him were Dr. Charles Olcott, Mr. Pryor Kalt, Mr. Wm. Angus, and the ushers' staff of the Church.

The exacting task of marshaling the procession fell to Gen. Louis W. Stotesbury. The following is a copy of the printed order distributed among marshals and delegates:

"Chief Marshal, General Louis W. Stotesbury.
Two Assistant Marshals.

Unit No. 1

(a) Deacons and Elders of the Collegiate Church.
(b) Reformed Clergy of Classis of New York, not delegates.
(c) Visiting Reformed Clergy from other Classes, not delegates.

Unit No. 2

Marshal.
(a) Reformed Clergy Delegates to Synod.
(b) Secretaries of Boards of Reformed Church in America.
(c) Professors of Reformed Theological Seminaries in the U. S., delegates or otherwise.

Unit No. 3

Marshal—The Rev. Winfred R. Ackert, D.D.
(a) Representatives of Historical, Genealogical and other Societies.

(b) Clergy of Sister Denominations Representing Historic Churches in New York.
(c) Delegates from Colleges and Universities of America.

Unit No. 4

Marshal.
Fraternal Delegates from Churches of America.

Unit No. 5

Marshal—The Rev. J. H. Brinckerhoff.
Fraternal Delegates from Churches and Institutions of Africa, South America, Canada, Asia and Europe in the order named.

יהוה

Unit No. 6

(a) Escort—Ministers of the Collegiate Church.
(b) Clergy taking part in the service."

. . . . . .

The printed order of worship was a thing of beauty and is herein reproduced in full. The gradual unfolding of the stately service will then be described.

. . . . . .

1628 1928

A Solemn Service of Thanksgiving

ON THE OCCASION OF THE

Three Hundredth Anniversary

OF THE

FOUNDING OF THE FIRST CHURCH IN NEW NETHERLAND, NOW NEW YORK,

AND THE BEGINNING OF ORGANIZED RELIGIOUS LIFE UNDER THE

Reformed (Dutch) Church in America

✠

HELD UNDER THE AUSPICES OF THE GENERAL SYNOD

In the Collegiate Church of St. Nicholas

Fifth Avenue and Forty-eighth Street

NEW YORK

✠

Sunday, June Tenth, A. D., 1928

AT THREE O'CLOCK IN THE AFTERNOON

1628 - 1928

RESPICE - ADSPICE - PROSPICE

What hath God wrought!

We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old.

Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men.

And his mercy is on them that fear Him throughout all generations.

Tell ye your children of it, and let your children tell their children, and their children another generation.

O Lord, show Thy mercy upon us
And grant us Thy salvation.
O Lord, save the State
And mercifully hear us when we call upon Thee.
Endue Thy Ministers with righteousness,
And make Thy chosen people joyful.
O Lord, save Thy people
And bless Thine inheritance.
Give peace in our time, O Lord
For it is Thou, Lord, only that makest us dwell in safety.
O God, make clean our hearts within us
And take not Thy Holy Spirit from us.

The Service

✠

The President of the General Synod, officiating.

✠

Hymn: "A Mighty Fortress Is Our God." *Ein' Feste Burg*

(The Congregation is asked to join in the singing of this hymn.)

A MIGHTY fortress is our God,
A bulwark never failing;
Our helper He amid the flood
Of mortal ills prevailing;
For still our ancient foe,
Doth seek to work us woe;
His craft and power are great,
And armed with cruel hate:
On earth is not his equal.

Did we in our own strength confide,
Our striving would be losing,—
Were not the right Man on our side,
The Man of God's own choosing:
Dost ask who that may be?
Christ Jesus, it is He!
Lord Sabaoth, His name,
From age to age the same;
And He must win the battle.

And though this world, with devils filled,
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us:
The prince of darkness grim—
We tremble not for him;
His rage we can endure;
For lo, his doom is sure;
One little word shall fell him.

That word above all earthly powers—
No thanks to them—abideth;
The Spirit and the gifts are ours,
Through Him Who with us sideth:
Let goods and kindred go,
This mortal life also;
The body they may kill,
God's truth abideth still;
His kingdom is forever.

Amen.

Dr. Martin Luther, 1529. Tr. by Frederick Henry Hedge, 1852.

The Invocation and Lord's Prayer

The Salutation

The Psalter Psalm CIII.

(To be read responsively, the people standing, after which is to be sung the GLORIA PATRI.)

BLESS the Lord, O my soul:
And all that is within me, bless his holy name.
Bless the Lord, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with loving-kindness and tender mercies:
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle's
The Lord executeth righteousness,
And judgment for all that are oppressed.

He made known his ways unto Moses,
His acts unto the children of Israel.
The Lord is merciful and gracious,
Slow to anger and plenteous in mercy.
He will not always chide:
Neither will he keep his anger forever.
He hath not dealt with us after our sins;
Nor rewarded us according to our iniquities.
For as the heaven is high above the earth,
So great is his mercy toward them that fear him.
As far as the east is from the west,
So far hath he removed our transgressions from us.
Like as a father pitieth his children,
So the Lord pitieth them that fear him.

For he knoweth our frame;
He remembereth that we are dust.
As for man, his days are as grass:
As a flower of the field so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.
But the mercy of the LORD is from everlasting to everlasting upon them that fear him,
And his righteousness unto children's children.
To such as keep his covenant,
And to those that remember his commandments to do them.
The LORD hath prepared his throne in the heavens:
And his kingdom ruleth over all.
Bless the LORD, ye his angels, that excel in strength,
That do his commandments, hearkening unto the voice of his word.
Bless ye the LORD, all ye his hosts;
Ye ministers of his, that do his pleasure.
Bless the LORD, all his works, in all places of his dominion:
BLESS THE LORD, O MY SOUL.

Glory be to the *Father*, | and to the | Son: ‖ *and* | to the | Ho-ly | Ghost ‖ As it was in the beginning, is *now*, and | ev-er | shall be: ‖ *world* | without | end. A= | men.

Lesson from the Old Testament: Deuteronomy VI: 3-13.

HEAR therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD GOD of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: the LORD our GOD is one LORD: and thou shalt love the LORD thy GOD with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. And it shall be, when the LORD thy GOD shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildest not, and houses full of all good things, which thou filledst not, and wells digged which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage. Thou shalt fear the LORD thy GOD, and serve him, and shalt swear by his name.

Te Deum Laudamus

Festival Te Deum in E Flat
DUDLEY BUCK

WE praise thee, O GOD: we acknowledge thee to be the LORD.
All the earth doth worship thee: the FATHER everlasting.
To thee all Angels cry aloud: the Heavens, and all the Powers therein:
To thee Cherubim and Seraphim: continually do cry,
Holy, Holy, Holy: LORD GOD of Sabaoth;
Heaven and earth are full of the Majesty: of thy glory
The glorious company of the Apostles: praise thee.
The goodly fellowship of the Prophets: praise thee.
The noble army of Martyrs: praise thee.
The holy Church throughout all the world: doth acknowledge thee;
The FATHER: of an infinite Majesty:
Thine adorable, true: and only SON;
Also the HOLY GHOST: the Comforter.
Thou art the King of Glory: O CHRIST.
Thou art the everlasting SON: of the FATHER.
When thou tookest upon thee to deliver man: thou didst humble thyself to be born of a Virgin.
When thou hadst overcome the sharpness of death: thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of GOD: in the glory of the FATHER.
We believe that thou shalt come: to be our Judge.
We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious blood.
Make them to be numbered with thy Saints: in glory everlasting.
O LORD, save thy people: and bless thine heritage.
Govern them: and lift them up forever.
Day by day: we magnify thee;
And we worship thy Name: ever, world without end.
Vouchsafe, O LORD: to keep us this day without sin.
O LORD, have mercy upon us: have mercy upon us.
O LORD, let thy mercy be upon us: as our trust is in thee.
O LORD, in thee have I trusted: let me never be confounded.

Lesson from the New Testament: Hebrews XI: 1-10.

NOW faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God.

Hymn: "Holy, Holy, Holy! Lord God Almighty"

Nicæa

Rev. Dr. Dykes.

"They rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come."

(To be sung standing, after which the people, still standing, repeat audibly with the Minister, the Nicene Creed.)

HOLY, Holy, Holy! Lord God Almighty!
Early in the morning our song shall rise to Thee:
Holy, Holy, Holy! merciful and mighty!
God in Three Persons, blessed Trinity!

Holy, Holy, Holy! All the saints adore Thee;
Casting down their golden crowns around the glassy sea;
Cherubim and seraphim falling down before Thee,
Which wert, and art, and evermore shalt be.

Holy, Holy, Holy! though the darkness hide Thee,
Though the eye of sinful man Thy glory may not see,
Only Thou art holy; there is none beside Thee,
Perfect in power, in love, and purity.

Holy, Holy, Holy! Lord God Almighty!
All Thy works shall praise Thy Name, in earth, and sky, and sea:
Holy, Holy, Holy! merciful and mighty!
God in Three Persons, blessed Trinity!
Amen.

Bishop Reginald Heber, 1827.

The Nicene Creed

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God: Begotten of his Father before all worlds, God of God, Light of Light. Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven. And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate: He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven. And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come.

Amen.

The Litany:

(The Litany is also set forth in the Liturgy of this Church, pages 101 to 104, copies of which will be found in the pews for those who desire to use them.

The congregation is requested to follow devoutly and to join audibly in the responses which are printed in italics.)

Let us Pray:

O GOD, the Father of Heaven, have mercy upon us. O God the Son, Redeemer of the world, have mercy upon us.

O God the Holy Ghost,

Have mercy upon us.

Be merciful unto us, and spare us, O Lord.

Be merciful upon us, and deliver us, O Lord.

From all sin, from all error, from all evil, from the wiles of the devil,

Deliver us, O Lord.

From dying suddenly and unprepared; from pestilence and famine, from war and slaughter, from sedition and conspiracy, from lightning and tempest, from everlasting death,

Deliver us, O Lord.

By the mystery of Thy holy Incarnation, by Thy holy Nativity, by Thy Baptism, Fasting and Temptations,

Deliver us, O Lord.

By Thine Agony and bloody Sweat, by Thy Cross and Passion, by Thy Death and Burial, by Thy Resurrection and Ascension, by the coming of the Holy Ghost, the Comforter,

Deliver us, O Lord.

In all time of our tribulation, in all time of our felicity, in the hour of death, in the day of judgment.

Deliver us, O Lord.

We sinners beseech Thee to hear us:

That it may please Thee to rule and govern Thy holy Church Universal;

That it may please Thee to preserve in soundness of word and holiness of life all pastors and ministers of Thy Church;

That it may please Thee to remove all sects and scandals;

That it may please Thee to bring back into the way of truth all such as wander and have been led astray;

That it may please Thee to crush Satan under our feet;

That it may please Thee to send forth faithful laborers into Thy harvest;

That it may please Thee to grant the increase of Thy Word and the fruit of Thy Spirit unto all that hear;

That it may please Thee to raise the fallen, and strengthen those that stand;

That it may please Thee to console the weak-hearted, and succor the tempted;

We beseech Thee to hear us.

That it may please Thee to give peace and concord unto all rulers and governors;

That it may please Thee to guide and protect our chief Magistrate, with all his counselors:

That it may please Thee to bless and preserve our people, and all in authority among us;

We beseech Thee to hear us.

That it may please Thee to look upon the afflicted, and those that are in danger, and to comfort them;

That it may please Thee to succor all women in the perils of child-birth;

That it may please Thee to cherish and protect young children and sick persons;

That it may please Thee to defend and suitably provide for the orphans and widows;

That it may please Thee to grant freedom unto captives;

That it may please Thee to have mercy upon all men;

That it may please Thee to forgive our enemies, persecutors, and slanderers, and to convert them;

That it may please Thee to give and preserve the fruits of the earth;

That it may please Thee to grant all these our requests;

We beseech Thee to hear us.

Lamb of God, who takest away the sin of the world;

Have mercy upon us.

Lamb of God, who takest away the sin of the world,

Grant us Thy peace.

Lord, deal not with us after our sins, neither reward us according to our iniquities.

O GOD, merciful Father, who despisest not the groans of the contrite, nor rejectest the desire of the sorrowful; be favorable to our prayers, which, in our afflictions that continually oppress us, we pour out before Thee, and graciously hear them; that those things which the craft of the devil or of man worketh against us may be brought to naught, and by the counsel of Thy goodness be scattered; that being hurt by no persecutions, we may ever give thanks unto Thee in Thy holy Church; through Jesus Christ our Lord. *Amen.*

O GOD, from whom all holy desires, all good counsels, and all just works proceed; give unto Thy servants that peace which the world cannot give; that both our hearts may be set to obey Thy commandments, and also that we, being defended from the fear of our enemies, may by Thy protection pass our time in rest and quietness; through Jesus Christ our Lord. *Amen.*

Introductory Word

By the President of the General Synod of the Reformed Church in America.

Greetings

In behalf of the Dutch Reformed Church in the Netherlands, the Mother Church, by the Very Reverend Professor Doctor W. J. Aalders, member of Algemeene Synodale Commissie der Nederlandsche Hervormde Kerk.

From Her Majesty the Queen, Wilhelmina, by Dr. Jan Schokking, former Minister of Justice of the Netherlands, Burgomaster of Katwyck and Member of the Parliament.

Hymn: "Now Thank We All Our God" J. Crüger

"O clap your hands together, all ye people; O sing unto God with the voice of melody."

Nun Danket Alle Gott.

(To be sung standing.)

NOW thank we all our God,
With heart, and hands, and voices,
Who wondrous things hath done,
In Whom this world rejoices;
Who from our mother's arms
Hath bless'd us on our way
With countless gifts of love,
And still is ours to-day.

O may this bounteous God
Through all our life be near us,
With ever joyful hearts
And blessed peace to cheer us;
And keep us in His grace,
And guide us when perplex'd,
And free us from all ills
In this world and the next.

All praise and thanks to God
The Father now be given,
The Son, and Him Who reigns
With Them in highest Heaven,
The One Eternal God,
Whom earth and Heav'n adore,
For thus it was, is now,
And shall be evermore. Amen.

Martin Rinkart, 1644.

Greetings

In behalf of the Protestant Episcopal Church by the Very Reverend Howard Chandler Robbins, D.D., Dean of the Cathedral of St. John the Divine.

In behalf of the Congregational Church by the Reverend William Horace Day, D.D., former Moderator of the National Council of the Congregational Churches.

Hymn: "I Love Thy Kingdom, Lord" *State Street*

J. C. Woodman, 1844

"If I forget thee, O Jerusalem, let my right hand forget her cunning."

(To be sung standing.)

I LOVE Thy kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious Blood.

I love Thy Church, O God:
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

Jesus, Thou friend divine,
Our Saviour and our King,
Thy hand from every snare and foe
Shall great deliverance bring.

Sure as Thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven. Amen.

Rev. Timothy Dwight, 1800.

Sermon

By the Reverend S. Parkes Cadman, D.D., LL.D., President of the Federal Council of the Churches of Christ in America.

Prayer

Hymn: "O God, Our Help in Ages Past" *St. Anne*
W. Croft, 1708

"Lord, thou hast been our refuge from one generation to another."

(To be sung standing.)

O GOD, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home:

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Dies at the opening day.

O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last
And our eternal home. Amen.

Dr. Isaac Watts, 1719.

Doxology and Benediction

Recessional Hymn: *Faut il ô Dieu*
(Walloon)

"God of the Prophets! Bless the Prophets' Sons."

GOD of the Prophets! Bless the prophets' sons:
Elijah's mantel o'er Elisha cast;
Each age its solemn task may claim but once:
Make each a nobler, stronger than the last!

Anoint them Prophets! Make their ears attent
To Thy divinest speech; their hearts awake
To human need: their lips make eloquent
To assure the right, and every evil break.

Anoint them Priests! Strong intercessors they
For pardon, and for charity and peace!
Ah, if with them the world might pass, astray,
Into the dear Christ's life of sacrifice!

Anoint them Kings! Aye, kingly kings, O Lord!
Anoint them with the Spirit of Thy Son:
Their's, not a jeweled crown, a blood-stained sword;
Their's, by sweet love, for Christ a kingdom won.

Make them Apostles! Heralds of Thy cross,
Forth may they go to tell all realms Thy grace;
Inspired of Thee, may they count all but loss,
And stand at last with joy before Thy face.

O mighty age of prophet-kings, return!
O truth, O faith, enrich our urgent time!
Lord Jesus Christ, again with us sojourn;
A weary world awaits Thy reign sublime!

Amen.

Dr. Denis Wortman, 1884.

Clergy participating in the Service

In addition to the Delegates named as Speakers:

✠

Reading of the Old Testament Lesson by the Reverend Paul de Schweinitz, D.D., President of the Society of the United Brethren for Propagating the Gospel, of the Moravian Church in America.

Reading of the New Testament Lesson by the Reverend Allen R. Bartholemew, D.D., President of the General Synod of the Reformed Church in the United States.

Benediction by the Reverend William Pierson Merrill, D.D., S.T.D., Minister of the Brick Presbyterian Church of the City of New York.

ALSO

The Reverend Henry Evertsen Cobb, D.D., Senior Minister of the Collegiate Reformed Protestant Dutch Church of the City of New York.

The Reverend Malcolm James MacLeod, M.A., D.D., Minister of the Collegiate Church of St. Nicholas.

The Reverend Irving Husted Berg, D.D., Minister of the Fort Washington Collegiate Church.

The Reverend Edgar Franklin Romig, M.A., D.D., Minister of the Middle Collegiate Church and Chairman of the Tercentenary Committee appointed by the General Synod.

The Reverend Daniel A. Poling, D.D., LL.D., Minister of the Marble Collegiate Church.

The Reverend Wm. I. Chamberlain, Ph.D., Secretary of the Board of Foreign Missions, R. C. A., and Chairman of the Committee on Correspondence and Program of the Tercentenary Committee appointed by the General Synod.

The venerable bell in the steeple of the Collegiate Church of St. Nicholas was finishing its summons to worship with an unwontedly glad peal of sound. Its silver tones harmonized well with the beauty of the building in whose highest recesses it was sheltered, a brownstone Gothic church, pronounced by the late Dean Stanley, on his visit to America, "the finest specimen of parish architecture he had seen." Perhaps in the vibrancy of its bronze there was a not unpardonable pride in its own good achievements in the passing years since 1732 when Abraham De Peyster had had it brought from Amsterdam for the use of the "Low Dutch Church at New York," for it could tell of ringings—in 1776, when the Declaration of Independence was read at the head of each brigade in Washington's army; in 1790, to proclaim the re-opening of the (old Middle) Church after the desecrations of war; and, in subsequent years, to mourn with the populace in the deaths of Washington, Lincoln, Roosevelt, and Wilson. Yet its glad pride was blended with humility in the thought of the three centuries in honor of which it was giving its music. It seemed that the blue sky and the zephyrous air, and even the doves flitting about in their cotes in the belfry, knew that this, the ninth day of June in the year of our Lord nineteen hundred and twenty-eight, was a great and solemn day for the Dutch Church. God was to be praised for His presence in this unresting metropolis, from the hard days of earliest beginnings to the present. And so—with these fellow-servants, the sky, the breezes, the birds of the air, the stones of the temple—the bell spoke thankfulness. A last tug there was upon the hempen rope and from the belfry came a more than willing pæan of sound.

Below, the street was like a gray riband with specks of black and some richer colors upon it. At closer range three hundred men could be seen slowly marching, first, a short distance in a westerly direction and then, by counter march, toward the church. In that procession the major tone was somber, the note of many Geneva gowns. But there were, too,—the white surplice of the Anglicans, the scarlet of the Doctors of Divinity, the alb of the *Unitas Fratrum,* the purple of the Law, the ermine *des uni-*

THE SOLEMN SERVICE OF THANKSGIVING—THE PROCESSION.

(*Upper, left to right*) Drs. D. Plooij, A. Eekhof and P. J. Kromsigt; Dr. C. S. G. Mylrea of Arabia; the Revs. David Tweed of Ceylon and M. B. Lang of Scotland; the Revs. W. T. Scudder and T. Narasimham of India.

(*Lower, right to left*) Dr. J. Schokking, Dr. Paul De Schweinitz, Dr. W. J. Aalders (representing the Mother Church), Dean H. C. Robbins.

versités de France, and the sack-cloth-like *aba* of men from Arabia. The mortar-board of the American alumnus was mingled with the velvet *berret* of the Dutch theologian and the turban of the Indian mystic. A glance at the company revealed clergy and professors of the Reformed denominations; as well as distinguished religious leaders from outside, whose names are household words; and a goodly number of pastors and teachers, physicians and evangelists, historians and lay-workers from a bewildering variety of churches, universities and missions throughout the world. Two standard-bearers carried the national and the Christian flags. The members of the Consistory of the Collegiate Church, as hosts, came first. Their names are given:

Elders—Messrs. William L. Brower, Charles H. Brown, William S. Denison, John M. Kyle, Oliver I. Pilat, William E. Reed, Charles A. Runk, Herbert N. Armstrong, Edwin E. Dickinson, Sidney B. Fitz-Gerald, E. Francis Hyde, Robert H. Robinson, and William H. Van Steenbergh; deacons—Dr. James H. Brice, Messrs. John F. Chambers, Thomas E. Hardenbergh, Milton D. Ketchum, John Laimbeer, Robert James Noble, Jr., William V. V. Powers, Charles W. Ballard, Joseph R. Greenwood, James H. Hopkins, Otto A. Johnson, Frank B. McGay, S. Cliffton Mabon, and George W. M. Stock; clerk, Charles S. Phillips.

Although not all the clergy delegates marched with Unit 2 their names are here given as formally representing all the Classes of the Church.

PARTICULAR SYNOD OF NEW YORK

Classis of Hudson—the Revs. H. A. Freer and H. Hageman; Classis of North Long Island—the Revs. George S. Bolsterle, Henry C. Dalhoff, David C. Weidner and Edward Niles; Classis of South Long Island—the Revs. Floyd L. Cornish, John Gilmore Addy and Howard C. Hasbrouck; Classis of New York—the Revs. Malcolm J. MacLeod, Henry Evertson Cobb, Arthur F. Mabon, Winfred Rugan Ackert and Edgar Tilton; Classis of Orange—the Revs. M. N. Kalemjian, Wm. E. Phifer and Sheldon S. Vandeburg; Classis of Poughkeepsie—the Revs. Frank D. Blanchard and Leonard Appledoorn; Classis of Ulster—the Revs. Frank B. Seeley, Wilbur F. Stowe and John B. Steketee; Classis of Westchester—the Revs. Deane Edwards, W. N. Ross and A. I. Parker.

PARTICULAR SYNOD OF ALBANY

Classis of Albany—the Revs. Robert W. Searle, C. Vander Mel and Arthur H. Voerman; Classis of Greene—the Revs. George D. Wood and M. G. Nies; Classis of Montgomery—the Revs. Calvin C. Meury, Thomas J. Kirkwood and Adrian Van Oeveren; Classis of Rensselaer—the Revs. E. A. MacCullum and A. B. W. Smith; Classis of Rochester—the Revs. G. Hondelink, B. De Young and H. E. Tellman; Classis of Saratoga—the Revs. John Black and P. T. Phelps; Classis of Schenectady—the Revs. H. C. Willoughby, C. P. Ditmars, Alexander Hill and Wm. E. Compton; Classis of Schoharie—the Revs. George Z. Collier and Chas. W. Smith.

PARTICULAR SYNOD OF CHICAGO

Classis of Chicago—the Revs. L. H. Benes, C. J. Schroeder and T. W. Muilenburg; Classis of Grand Rapids—the Revs. John A. Dykstra, C. H. Spaan, John A. Van Dyk and John A. Klaaren; Classis of Holland—the Revs. F. J. Van Dyke, C. P. Dame, P. E. Kinkamp and J. A. Roggen; Classis of Illinois—the Revs. James Sterenberg and Alex. Turco; Classis of Kalamazoo—the Revs. W. Van Vliet, D. D. Ellerbroek and J. J. Hollebrands; Classis of Muskegon—the Revs. J. Bovenkerk, M. D. Vander Meer and Enos E. Heeren; Classis of Wisconsin—the Revs. B. M. Flikkema, Joseph Klerekoper and John Engelsman.

PARTICULAR SYNOD OF NEW BRUNSWICK

Classis of Bergen—the Revs. Harold E. Green, Jas. E. Hoffman and Charles E. Bloodgood; Classis of South Bergen—the Revs. F. Raymond Clee, Harry W. Noble and George J. Schork; Classis of Monmouth—the Revs. F. T. B. Reynolds and Alfred Duncombe; Classis of Newark—the Revs. Harold W. Schenck, John Y. Broek, Henry K. Post and James B. Mulder; Classis of New Brunswick—the Revs. H. K. Hotaling, Andrew Kosa and C. M. Severance; Classis of Palisades—the Revs. A. Q. Wettstein, Edward Kelder and Frederick Buttenbaum; Classis of Paramus—the Revs. Henry J. Scudder, Elias B. Van Arsdale and Marion T. Conklin; Classis of Passaic—the Revs. Simon Blocker, Edward Dawson, Chas. L. Palmer and Richard E. Shields; Classis of Philadelphia—the Revs. M. G. Gosselink and W. H. Vander Borgh; Classis of Raritan—the Revs. Julius Prochnau, John H. Heinrichs and Edgar I. McCully.

PARTICULAR SYNOD OF IOWA

Classis of Cascades—the Rev. Marinus Cook; Classis of Dakota—the Revs. Wm. Duven and John D. Dykstra; Classis of Germania—the Revs. J. M. De Vries and William R. Everts; Classis of Pella—the Revs. Gerrit Menning and George Hankamp; Classis of Pleasant Prairie—the Revs. George Schnucker and Henry H. Schoon; Classis of East Sioux—the Revs. H. Beltman, G. H. Maat and J. W. Te Selle; Classis of West Sioux—the Revs. N. Cloo, A. Haverkamp and Jas. Vander Heide.

Also—From the New Brunswick Theological Seminary—the Rev. John H. Raven; from the Western Theological Seminary—the Rev. E. J. Blekkink; from Hope College—President E. D. Dimnent; from Central College—President John Wesselink; from the Board of Foreign Missions—the Rev. John Ter Borg and the Rev. W. T. Scudder. Also—Members of Synod's committees—the Rev. W. Reese Hart, Mr. E. C. Hulst.

Also—Secretaries of Boards of the Church, Theological Professors and Missionaries—the Rev. James Cantine, the Rev. Abram Duryee, the Rev. John A. Ingham, the Rev. J. S. Kittell, the Rev. G. C. Lenington, Dr. C. S. G. Mylrea, Dr. F. M. Potter, the Rev. S. W. Watermulder, the Rev. W. A. Worthington, the Rev. John W. Beardslee, the Rev. T. F. Bayles, Prof. M. J. Hoffman, Prof. E. S. Worcester.

The Unit Assignments for the fraternal delegates are here given, (detailed titles being omitted since they are stated elsewhere, with the list of delegates).

FRATERNAL DELEGATES

Unit III—Representatives of Historical, Genealogical and other Societies; Clergy of Sister Denominations Representing Historic Churches in New York; Delegates from Colleges and Universities of America—The Rev. Winfred R. Ackert, marshal; the Rev. A. J. Brown, the Rev. J. A. Marquis, the Rev. C. S. MacFarland, the Rev. C. K. Gilbert, the Rev. L. B. Chamberlain, Mr. W. P. Hall, the Rev. George S. Webster, Dr. G. W. Carter, Dr. David G. Latshaw, the Rev. F. W. Loetscher, Mr. John C. West, the Rev. D. J. McMillan, the Rev. George Alexander, the Rev. J. R. Duryee, the Rev. N. W. Hess, Dr. Neil Van Aken, Mrs. F. N. Warner, Miss E. Frye Barker, Mrs. Deas Murphy, Hon. W. C. Redfield, Hon. J. E. Van Nostrand, Mr. W. M. Meserole, the Rev. H.

Duffield, Major W. I. L. Adams, the Rev. J. B. Stoudt, Mr. C. W. Bowring, Mr. A. C. Flick, Dr. A. J. Wall, Mr. J. A. Stewart, Mr. J. C. Kerr, Hon. F. K. Pendleton, Mr. H. G. Murray, Mr. J. L. Merrill, Mr. O. B. Bridgman, Mrs. S. L. Otis, Mrs. E. J. Grant, Miss M. Jackson, the Rev. D. B. Aldrich, the Rev. Vladimir Kupchynski, Dr. B. G. Demarest, the Rev. W. F. Sunday, the Rev. F. B. Upham, Mr. H. S. Hendricks, Prof. E. C. Moore, the Rev. L. H. Holden, Dean R. Heermance, Mr. W. B. Parsons, Mr. M. H. Dodge, Mr. N. Morris, the Rev. C. R. Stetson, Prof. A. J. Barnouw, Mr. Guy Van Amringe, Mr. W. M. K. Olcott, Pres. J. M. Thomas, the Rev. J. H. Raven, the Rev. C. M. Severance, the Rev. W. D. Brown, Dean M. S. Brown, Hon. F. P. Bellamy, Prof. J. B. Nykerk, Dr. A. F. Warren, Pres. W. H. S. Demarest, Pres. J. R. Stevenson, Pres. W. D. Mackenzie, Prof. W. A. Brown, Prof. G. S. White, Pres. G. W. Richards, Prof. C. H. Boynton, Pres. E. S. Tipple.

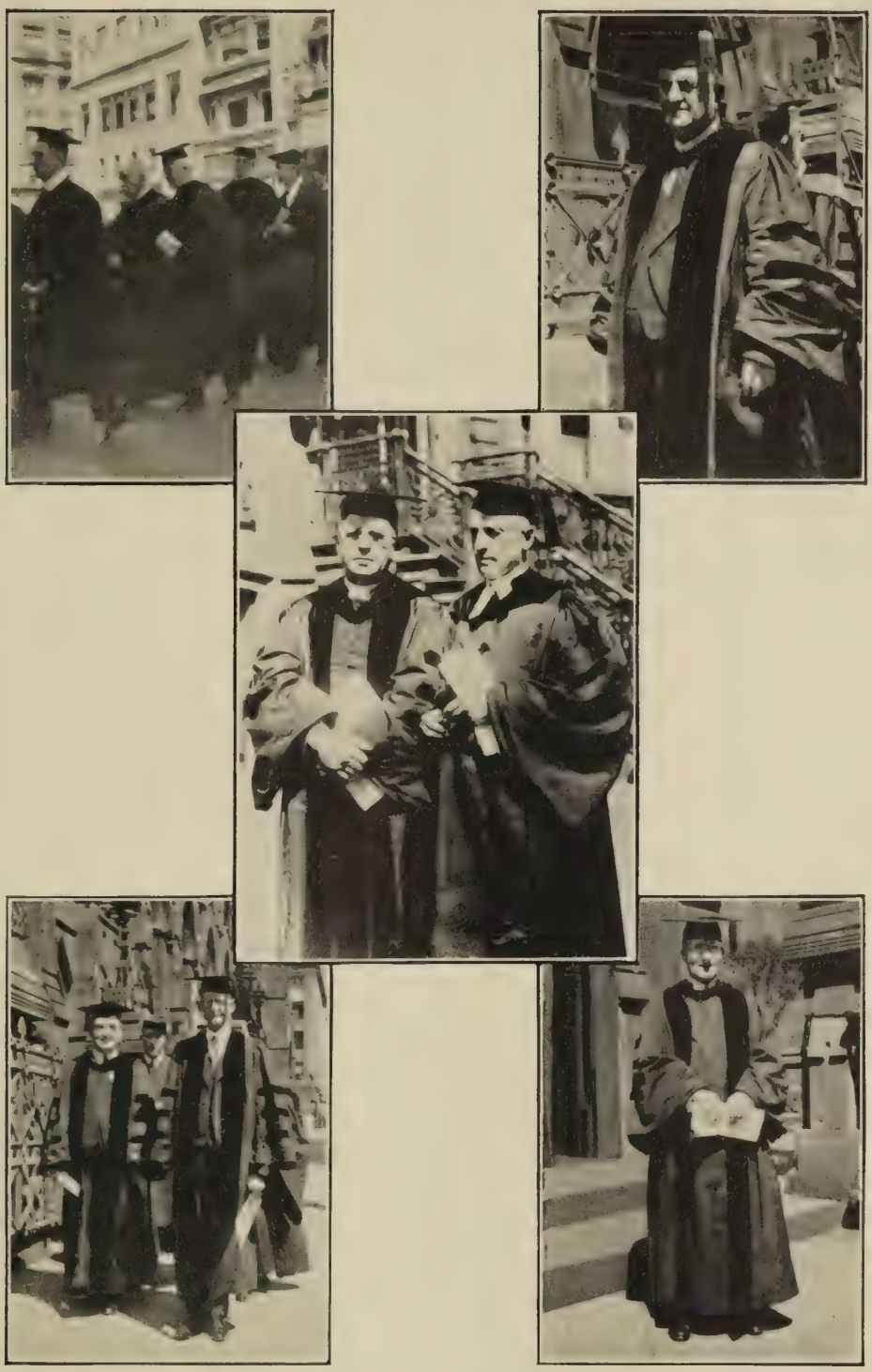
Unit IV—Fraternal Delegates from Churches of America—the Rev. Charles E. Burton, the Rev. W. P. Van Wyck, Dr. R. E. Speer, the Rev. E. Thompson, the Rev. J. Johnson, the Rev. R. A. Ashworth, the Rev. W. H. Hainer, the Rev. F. J. McConnell, the Rev. C. Denny, the Rev. W. A. Freemantle, the Rev. S. Trexler, the Rev. M. Simons, Prof. R. M. Jones, the Rev. G. Menexopoulos, Mr. D. E. Valakos.

Unit V—Fraternal Delegates from Churches and Institutions of Canada, Europe, Asia and Africa—Dr. A. Eekhof, Dr. D. Plooij, Dr. P. J. Kromsigt, the Rev. P. Griglio, the Rev. M. B. Lang, the Rev. W. I. Dempster, the Rev. D. Tweed, the Rev. T. Narasimham, the Rev. G. C. Pidgeon, the Rev. F. S. MacKenzie.

Unit VI—Participating Clergy—the Rev. P. de Schweinitz, the Rev. A. R. Bartholomew, the Rev. W. P. Merrill, the Rev. W. H. Day, the Rev. W. J. Aalders, the Rev. J. Schokking, the Rev. H. C. Robbins, the Rev. S. P. Cadman, the Rev. E. F. Romig, the Rev. I. H. Berg, the Rev. D. A. Poling, the Rev. H. E. Cobb, the Rev. M. J. MacLeod, the Rev. W. I. Chamberlain.

As an escort of honor, preceding the clergy participating in the conduct of the service, were Captain W. J. Borden, representing the Army, and Captain R. E. Bakenhus, representing the Navy of the United States of America.

As the procession reached the main portal of the Church the sounds of the tune "Ein' Feste Burg" issued from the mighty



THE SOLEMN SERVICE OF THANKSGIVING—GLIMPSES OF THE CLERGY.

(*Upper left*) Drs. J. R. Duryee (center), G. C. Lenington, J. A. Ingham, Abram Duryee. (*Right*) Dr. Henry Lockwood, Stated Clerk of Synod. (*Center*) Drs. S. Parkes Cadman, Malcolm J. MacLeod, President of Synod. (*Lower left*) Dr. Edw. Dawson, the Rev. John Ter Borg, Dr. E. J. Blekkink. (*Right*) Dr. J. Addison Jones.

organ, which was presided at by Mr. Arthur Depew, Mus. Bac., director of music at St. Nicholas. In a moment Luther's noble words, "A mighty fortress is our God," were taken up by the congregation and the clergy with tremendous, yea, awe-inspiring power, while, without a trace of confusion or delay, the marchers went to their respective pews. "As the company advanced up the center aisle," says the *Intelligencer,* "clad in black silken robes, with degree hoods of many colors, the impression made upon the standing audience was very deep." As for those who were slowly entering the sanctuary, the writer believes that with one accord they were filled with an emotion of such mingled joy and reverence in the manifest presence of the Ineffable One in the midst of the communion of His people that the hymn that was sung, far from being a human composition, seemed a veritable anthem of eternity.

"That word above all earthly powers—
No thanks to them—abideth;
The Spirit and the gifts are ours,
Through Him Who with us sideth:
Let goods and kindred go,
This mortal life also;
The body they may kill,
God's truth abideth still;
His Kingdom is forever."

The invocation was spoken by the Reverend Irving Husted Berg, D.D., Minister-in-charge of the Fort Washington Collegiate Church. It was concluded with the Lord's Prayer, in which all the worshippers took part, saying:

"Our Father who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen."

Dr. Berg then uttered the salutation: "Grace be unto you,

and peace, from God our Father, and from the Lord Jesus Christ."

The one hundred third Psalm was then read, responsively, the people standing, with the Reverend Daniel A. Poling, D.D., LL.D., Minister-in-charge of the Marble Collegiate Church, leading. This was followed by the singing of the Gloria Patri:

> "Glory be to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be: world without end. Amen."

The lesson from the Old Testament, Deut. VI: 3-13, was read by the Reverend Paul de Schweinitz, D.D., President of the Society of the United Brethren for Propagating the Gospel, of the Moravian Church in America.

After the singing, by the choir, of *Te Deum Laudamus,* the Reverend Allen R. Bartholomew, D.D., President of the General Synod of the Reformed Church in the United States, read the Lesson from the New Testament, Heb. XI: 1-10.

Then there was sung the hymn, "Holy, Holy, Holy! Lord God Almighty," after which the worshipers gave expression to their belief in the repeating of the Nicene Creed. Harking back to the year A. D. 381 and the Ecumenical Council of Constantinople, this ancient *Symbolum Nicaeno Constantinopolitanum* somehow seemed a welding influence to bring the congregation of 1,200 persons, representing many types in Christendom, into a new acknowledgment of spiritual oneness.

> "I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen."

Then came a peculiarly solemn moment as the ancient Litany of the Church was read, the people following in their responses the petitions spoken by the Reverend Wm. I. Chamberlain, Ph.D., D.D., Secretary of the Board of Foreign Missions, R. C. A., and Chairman of the Committee on Correspondence and Program of the Tercentenary Committee appointed by the General Synod. There were some in the vast company, who as they uttered the responses could not restrain tears in the remem-

brance of another hallowed day some years before when the same undying Litany was used at the memorial service for the late President Theodore Roosevelt.

"Lamb of God, who takest away the sin of the world,
Have mercy upon us.
Lamb of God, who takest away the sin of the world,
Grant us Thy peace.

Lord, deal not with us after our sins, neither reward us according to our iniquities. . . .

O God, from whom all holy desires, all good counsels, and all just works proceed; give unto Thy servants that peace which the world cannot give; that both our hearts may be set to obey Thy commandments, and also that we, being defended from the fear of our enemies, may by Thy protection pass our time in rest and quietness; through Jesus Christ our Lord. Amen."

An Introductory Word was then spoken by the President of the General Synod of the Reformed Church in America, the Reverend Malcolm James MacLeod, M.A., D.D., Minister-in-charge of the Collegiate Church of St. Nicholas. He said, "It is a great pleasure, dear friends, to give this introductory word of greeting to our own delegates and those from abroad this afternoon, and to the representatives from all the other communions and sister churches in and around New York, and the institutions of learning from Europe and America, and to all the friends who honor us with their presence.

"It seems most fitting at this meeting of our General Synod and under its auspices that we should have a Solemn Service of Thanksgiving on the occasion of this, the three hundredth anniversary of the founding of the first church in New Netherland and the beginning of organized religious life under the Reformed Church.

"The program is so long and there are so many speakers that I am not going to take your time except just to express this warm word of welcome and of greeting. But the Chairman, Dr. Romig, has a further word, and I will call upon him."

The Reverend Edgar Franklin Romig, M.A., D.D., Minister-

in-charge of the Middle Collegiate Church and Chairman of the Tercentenary Committee appointed by the General Synod, then spoke as follows: "In July of 1927 the General Synod of the Dutch Reformed Church of the Netherlands, meeting in the Hague, received two delegates from the General Synod of our Dutch Reformed Church in America. In this delegation there was present the President of our General Synod, Dr. Jones. An invitation was given to the brethren of the Mother Church to be present on this occasion of our Solemn Service of Thanksgiving and to bring the greetings of that body.

"Very happily and graciously they voted to send not only one but three delegates, and we are all honored by the presence with us now of these three brethren of our common faith. It is a privilege to present to you, first, as the chairman of the delegation representing the Synod of the Dutch Reformed Church of the Netherlands, the Very Reverend Professor Doctor W. J. Aalders, of the University of Groningen."

The Very Reverend Professor Doctor W. J. Aalders then spoke:

"Mr. President, Fathers and Brethren: I have the great honor to represent the General Synod of the Dutch Reformed Church of the Netherlands and have, at the same time, been requested to bring you the greetings of the State University of Groningen.

"Your Committee addresses our Church as 'Mother,' and you sent Dr. Jones and Dr. Romig to our Synod, inviting us to be represented at this Tercentenary. Our Synod has gratefully responded to your kind invitation by sending three official delegates, and both personally and on behalf of my colleagues, I would thank you most cordially for your invitation and for the way in which it was extended to us.

"It was the Church of Amsterdam, belonging to the great body of Dutch Reformed Churches, which sent out Jonas Michaelius who organized here a Dutch Reformed Church. The fact itself belongs to a remote past, but its effects are still active in the present day. There have been times in which we seem to have forgotten how closely and how intimately we are related. This Tercentenary inaugurates, I hope, a new era, in that the mother may be proud of her child and the child of its mother, and in which both are deeply convinced that we need one an-

other and wish to coöperate with one another in the communion of the Holy Spirit.

"I have been requested to voice, on behalf of my Church, the warm sympathy with the work of her daughter Church over here and the great interest we take in this Celebration.

"You are reminding us to-day of the great and powerful period of our Church when the Dutch Reformed Church was famous throughout the world as the champion chosen by God for the liberty of faith and for faith in liberty.

"Your Church never has lost its original character. The Reformed Church in America has always been a Church of the Word of God and of the principles of the Reformation in their Calvinistic form. This implies that all you have to confess, to preach and to apply is nothing but the tremendous truth of the Glory of God and the salvation of men through Jesus Christ only. You believe that creation, salvation and transfiguration are the three cardinal points in the economy of God. And so you maintain, as we do, the basic union of religious life and of life as a whole, the fundamental relation between Church and nation, and between Christianity and knowledge. This is one of the vital points of the Reformation, as being not a static but a dynamic element of Christianity and civilization. The Reformation is not a dead past, but a living process. *Reformanda quia reformata.* The Church has to be reformed because she has been reformed. Founding your faith on so deep a basis you are able to be broad on the surface. The more deeply a tree is rooted, the more widely it spreads its branches. In remaining faithful to yourself, you can best help your fellow men. In being a real Reformed Church you have the excellent opportunity of serving the coöperation of Churches as represented nowadays, especially in this country.

"Dr. Weyland, the President of our Synod, was, to his great regret, prevented from coming. In his place I beg to present to you the official greetings of the Synod in written form, signed and sealed by our President. I expect that all the greetings of the sister churches will appear in print, so I simply quote the initial words of the document, 'Soli Deo Gloria,' in which classic device is expressed our common faith and all our wishes for the future of your Church. This really is the *articulus stantis* and *cadentis ecclesiæ,* the human attitude towards God with which the Church, every church, stands or falls.

"I may be allowed to add a few words as a delegate of the University of Groningen, the first to be founded after our oldest University of

Leiden. They were founded, both of them, in the first place, with the set purpose of preparing ministers for the national Church, and in the second place, to be centers of scientific research and of Christian civilization. To-morrow I hope to find the opportunity to offer to your Chairman the official greetings of the Senate of Groningen. To-day I call only your attention to the old Groningen University seal of 1614: An open Bible on which are the words of the Psalm, 'Verbum Domini lacerna pedibus nostris.' And I want to concentrate all our wishes and prayers for your Church in all her activities and members, now being and for the centuries to come, in the words of that seal: 'Thy word is a lantern unto my feet and a light unto my paths.' "

Dr. Romig then spoke: "In September, 1927, Her Majesty, the Queen of the Netherlands, received a representative of our General Synod, who also bore the greetings of the Federal Council of the Churches of Christ in America and the Collegiate Church of New York, on the eve of this Tercentenary.

"There is with us at this time a representative of the Leyden Pilgrim Fathers Society who also comes commissioned by Her Majesty, the Queen, to bring her personal greetings on this occasion of our Solemn Service of Thanksgiving. He comes to bring to us the greetings of the Queen as a fellow-member of the beloved Reformed Church. It is with pleasure that I present Dr. Jan Schokking, former Minister of Justice of the Netherlands, Burgomaster of Katwyck and Member of the Parliament."

Dr. Jan Schokking's words were:

"Being here as a delegate of the Leyden Pilgrim Fathers Society, I beg to state that Her Majesty, the Queen of the Netherlands, the Society's August Patron, has been graciously pleased to command me to convey unto this solemn gathering the following message:

> 'The origin of the Dutch Reformed Church in America and the ties which in consequence thereof exist between that Church and My country prompt Me to congratulate you on your tercententary commemoration.
>
> 'May God Almighty continue to give your Church the bless-

ing of His divine grace in the pursuit of the high and important task which He has entrusted to it.

'It is My hope and prayer that the auspicious event you commemorate to-day may tend to strengthen the bonds of spiritual relationship so happily existing between the Netherlands and the United States of America, and maintained during three centuries.' "

Then was sung, "Now Thank We All Our God," a hymn familiar to the beloved Queen who had so graciously greeted her kinsfolk in the faith, as indeed it is to all people, whether in Europe or America, who walk in the light of Reformation truth.

As president of the General Synod, Dr. MacLeod then spoke these words of introduction: "It is a great pleasure to have Dr. Robbins with us, and we will hear his greetings in behalf of the Protestant Episcopal Church, representing the Episcopal foundation of our religious life. The Very Reverend Howard Chandler Robbins, D.D., Dean of the Cathedral of St. John the Divine."

With rare understanding and with winsome friendliness Dean Robbins then spoke as follows in behalf of his honored communion:

"In Mr. Brower's historical sketch of the Collegiate Church it is told of the Reverend Archibald Laidlie, one of its ministers in colonial days, that his first sermon—and an afternoon sermon at that—was two hours in length and that it was preceded by both an *exordium remotum* and an *exordium proximum*. In order that Dr. Cadman may have the full allowance of time needed for an anniversary sermon which is to cover the events of three hundred years, we who come from sister churches will confine ourselves strictly within the limits of the *exordium remotum*, but even in this abbreviated time, you will forgive me if I take a moment or two to bring in certain personal associations.

"In preparing for this occasion, I went through my wife's genealogical papers, she being of Dutch descent, and I found among her progenitors the name of Eva Van Saale, who was baptized in the Dutch Church in New Amsterdam November 3, 1647, and of Hendrick Ulek, whose name appears on your church rolls early in 1653. And I also found at about the same period the names of Garrett Kruser, of Jan Snedeker and of

Jan Van Cleve. This being the case, I venture to appear not only as a friendly visitor from a sister communion but more intimately, so to speak, as a son-in-law of the Collegiate Church.

"This is only the following of time-honored precedents, for, for three hundred years, first as members of the Church of England and latterly as members of the Protestant Episcopal Church, my ecclesiastical kin have been intermarrying with yours, and that may account in part for the fact that on Manhattan Island, and I fancy elsewhere no less, members of our respective communions have come to regard each other as ecclesiastically nearly related. They are nearly related, and in more ways than that.

"In respect of doctrinal truth, and the emphasis placed upon it, it would be difficult to distinguish their respective positions. The Apostles' Creed is central in the catechisms of both Churches as a simple and sufficient symbol of the Christian faith. In their more elaborate confessions, both Churches are strongly and unequivocally evangelical. The approach is made not from the awful height of God's sovereignty and the immutable character of His divine decrees, but from the lowlands of man's sin and his need of a divine revelation and a divine redemption. To that heart-searching and pathetic question with which the Heidelberg Catechism abruptly opens, 'Was ist dein einiger Trost im Leben und im Sterben?'—'What is thy only comfort in life and in death?'—both Churches, though using different words, make identical replies. There is a warmth, a sweetness, a moderation, and, if one may say so, a humane character in the doctrinal symbols of these Churches which is impressive, in view of the fact that they were framed in fiercely controversial times.

"Another respect in which our respective communions are closely related is in their worship. The Protestant Episcopal Church is a liturgical Church. One of its chief claims to distinction is the Book of Common Prayer. The Reformed Church in America has been described by one of its own members as semi-liturgical, and an Episcopalian worshiping with you this afternoon would wonder why the word 'semi' was introduced. The Reformed Church makes larger use than is the case with most non-episcopal churches of established forms of worship and pre-composed prayers. And more particularly, in the place of high importance assigned to the sacraments and in the realization of them as Holy Mysteries, the Reformed Church approximates closely the position of the Anglican communion.

"A third and last particular of kinship is the emphasis which both

Churches place upon an educated ministry. Almost all of the ministers of the Reformed Church are, I believe, college-bred men, and the Reformed Church was the first to provide seminary training for its theological students. The requirements of the Episcopal Church along this line are also exacting. You will agree with me, I think, that there has never been a time when this particular emphasis was more greatly needed than now. In a time of transition, of intellectual unrest and confusion, of many mental readjustments, when so many of our young people are groping and bewildered, our pulpits need men of liberal education, trained to think and trained to lead. We do well to remember that wisdom and understanding, no less than fervent zeal, are gifts of the Holy Ghost.

"For these and other reasons far too numerous even for passing allusion, for the tolerance which New Amsterdam showed to members of the Church of England when few indeed of the American colonies showed them tolerance, for the happy coöperation which has obtained from the earliest days down to the present time—and we Episcopalians are not apt to forget that the first rector of Trinity Church in this City was inducted into office in the Dutch Church, Trinity Church not being yet completed, —for all these reasons, I take delight in bringing to you, on this great occasion, not perfunctory greetings, but the heartfelt and grateful affection of a sister Church."

President MacLeod then spoke: "It is a great pleasure to have Dr. Day in our pulpit this afternoon. Dr. Day and I were associated together for many years on the Pacific Coast. He will bring to us greetings from the Congregational Church. The Reverend William Horace Day, D.D., former Moderator of the National Council of the Congregational Churches."

Speaking in behalf of a tradition closely intertwined with our own, Dr. Day said, in part:

"Mr. President, Fathers and Brethren: We, the children of the Pilgrims and the Puritans, salute you, and we salute you because we are sharers in a common heroic tradition. Not merely are we the sharers, your historic communion and ours, but we find ourselves sharing with all the pioneers of that period, Reformed and Anglican, Congregationalist and Catholic, Moravian, Presbyterian, Quaker, Huguenot, Lutheran, Baptist, and the others. We cannot meet in such an hour as this and

share with this great communion in its Solemn Thanksgiving without realizing that our thanksgiving parallels theirs.

"To us Congregationalists this hour is of peculiar interest because at this moment there is approaching the harbor of Boston a new Mayflower with twelve hundred and two British Congregationalists on their way to visit Plymouth Rock and the shrines of our New England forefathers. They come on the three hundredth anniversary of that second period of the establishment of religious life in New England which we call the Puritan Migration. They are following the same trail of the sea that John Endicott and his company followed as they came to Salem.

"You have asked me this day to say a word regarding these pioneers of New England in whose honor this special pilgrimage is now approaching our shores. We remember them because they were in some respects like the men of their time. They had small notion of religious freedom and very little idea of toleration. Outside of the Plymouth Colony there was almost none, and, Mr. President, we of the Pilgrim inheritance can never cease to be grateful that out of all the intolerance of the seventeenth century there was one sturdy country that had faith and vision for a larger view. And that these men of the new light should have found sanctuary on your hospitable shores is no small occasion of gratitude to us. Not only that, but we realize that which they wrought into the very fabric of the religious life of the Church I have the honor to represent. They brought into it the beginnings of that larger outlook, of that tolerant spirit, of that comprehensive conception of the Gospel of Jesus, that they could not have brought had they not been schooled in life as well as in theology. We are grateful for what they received, and we are grateful that that gift should have been transmitted to the country in which we live. In many of these matters, their belief in witchcraft, in their establishing of Christianity as a state religion—(to this day, if I am correctly informed, Congregationalism is established in the State of Maine. It was until a hundred years ago in my own State of Connecticut) —in these things of which we now speak, they shared with the men of the seventeenth century; and they had these characteristics not because they were Puritan, not because they were New Englanders, but because they were like the men of their time.

"But in other particulars they towered far above them. They took their religion in dead earnest. They feared God intensely. They felt the right of the moral law intensely. They set themselves to realize the larger good intensely. They were esteemed a 'stiff-necked and stubborn

race,' and it has been intimated to me that even in New York your ancestors sometimes suffered from a like uncompromising mind. I am sure of this, that when Manhattan Dutchman and Connecticut Yankee met in head-on collision, there was not much left. . . . Wall Street, as you remember, marked the site of that high stockade erected for defense against that live, aggressive race, the New Englanders. They were sometimes overzealous. But I am not certain but that there are times when it is true that nothing succeeds like excess. Certainly they exemplified it at certain periods of their history. But they did tower above the men of their time in their faith in God.

"Dr. Jefferson has very wisely reminded us that Plato taught that man should live for the State, Medieval thinkers taught that he should live for the Church, Tudors and Stuarts that he should live for the King; but these men were convinced that a man should live for God, obey Him on earth, and enjoy Him forever. These men saw God high and lifted up, and they made a conquest of fear the like of which has never been surpassed, because they feared God so intelligently and devoutly that there was nothing else in the universe that could make them cowards. They did not shirk the conviction of sin. In the august presence of divine holiness, they had no philosophy of self-realization through self-indulgence to make spoil of them. They beat upon their breasts and cried, 'God be merciful to me, a sinner,' and then in the experience that followed they could say, 'Now know we that Thou art the Saviour of the world.'

"And they were outstanding in their time in their devotion to the larger good, a sense of responsibility for the social aspects as well as for the personal aspects of the Gospel of Jesus. Those Pilgrims and the Puritans who followed never forgot the lesson which John Robinson taught them as he read the verses from the twelfth chapter of Genesis when they walked from old Leyden to Delftshaven to be embarked—'Get thee out of thy country.' 'I will make of thee a great nation.' 'In thee shall all the families of the earth be blessed.' Because of their faith in God, in the moral law, and in the duty to the larger good, they 'dug themselves in' and stuck in the face of savage beasts, savage men, and a more savage wilderness. These forefathers of ours, not knowing whither they went, were building the future of the nation.

"We are often asked, What good does the Church do? How much does it actually influence the life of the people? I would have you remember to this day that preacher standing in the pulpit of Center Church in Hartford. The assembly about to organize as a Constitutional Con-

vention was before him for its sermon. He preached, and out of that sermon preached in 1638, in which the doctrine was expounded that just powers of government proceed from the consent of the governed, there came the following year the first written state constitution on this continent. That became the model for other states and finally had very great influence in the national constitution. A sermon that produced results that are still going on!

"But you have the background of your tradition equally hallowed, and possibly even in your communion sometimes so exalted as to make members of that communion forget that there is any other tradition. I want to confess that we Congregationalists have not infrequently been guilty at that point. And we say as we listen to the story of either your church or ours, 'How truly these things describe our forefathers who laid the foundation for our religious liberties and our religious faith!' They are indeed a common tradition.

"Yonder spire of this church seems like a unit at the top, but if you go down deep, you will find its footings are four great piers that at the foundation seem to be absolutely distinct and never to be united. But as the structure grows the separate foundation footings are brought together in the spire, exalting the symbol of our salvation, and footings and walls are all one in a perfect whole of beauty and holiness. So are the traditions of our various communions.

"In closing, as I bring the greetings of these Pilgrims and Puritans of seventeenth century New England, I would remind you that we are not here merely for the happy task of beautiful and inspiring memory. No man has any right to any joy or inspiration unless it be coined into action and sacrifice. We are stewards, stewards together, of a great tradition. What shall we do with it in an hour of exceeding difficulty and challenge? It is so easy, and it has been in time past so easy, to render unto Cæsar the things that are God's; and the more we are enriched by our past the easier it is for us to so grow in desire for comfort and the popular, that with our riches we shall not be able to enter into the austere Kingdom of Christ and of His love. What of the struggle going on to exalt the national morality according to the standards of the Sermon on the Mount? Thank God for the noble men in the Government. . . . But I venture to say in this presence, with three hundred years of history to bear it out, that not always is the standard of Government the standard of that Sermon. It is the business of the Church to contend for that standard and to apply it to all forms of the national life.

"Have we the spirit of our fathers? Dare we in the fear of God say the unpopular, no matter what shall come? Brethren, it is to this challenge of the morrow and in its magnificent peril and opportunity that we, the children of Pilgrim and Puritan, salute you. God bless you!"

Then was sung the hymn, "I Love Thy Kingdom, Lord," after which Dr. McLeod voiced the feelings of all persons present in his hearty introduction of the great and beloved leader who had been invited to preach the sermon: "Our next speaker does not need any introduction anywhere. He is a world figure who belongs to all men. He honors us with his presence this afternoon. I honor Dr. Cadman for his great intellectual equipment, but I honor him for something more. I honor him for his great, big, loving heart. The Reverend S. Parkes Cadman, the President of the Federal Council of Churches of Christ in America."

Dr. Cadman's words were:

" 'But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession; that ye may show forth the excellencies of Him who called you out of darkness into His marvelous light.'—*First Epistle of St. Peter: second chapter: ninth verse.*

I

"This brief but pregnant letter has been somewhat overshadowed by the epistolary genius of the great Apostle to the Gentiles. Yet it has marked values of its own. It pursues a *via media* between St. Paul's pronounced catholicity and the Judaistic attitude of St. James and the writer of the Apocalypse. It is simple, practical, direct, comprehensive; devoid of the advanced speculations in divine philosophy which characterize the Pauline epistles, and often challenge human apprehension. It enlarges our conception of the Apostolic Age, and of its Gospel of inwardness and power.

"As a distinctly original contribution to early New Testament literature, St. Peter's Epistle is addressed to a struggling and persecuted Church then exposed to grave perils. Its author reminds his brethren of the honor and the glory of their Redeemer's Sacrifice, and of the moral power which fellowship in His suffering alone confers. He seeks to fortify their faith

and courage against the carnal forces they confronted. Outwardly these were in truth formidable. A vast, resourceful State, holding world dominion, having renowned political ability and exhaustless physical means, ostracized and persecuted these despised disciples of the crucified Nazarene. They were regarded as neither barbarian nor civilized, but a third race so debased and perfidious as to be scarcely human.

"After emphasizing these harsh conditions and the diversified contingencies they evoked, the letter takes a transforming turn at the text, passing at a bound from the estimates of decadent Paganism to the heights of a celestial appreciation. By Heaven's decree these same feeble sectaries of Jesus the Christ, gathered in their obscure conventicles, were registered as a spiritual corporation of priests and kings. The slaves, outcasts and outlaws of a haughty Empire became in their solidarity God's most typical creation in His Risen and Ascended Son: *the Christian Church.* To them was committed the Ideal of her being as forever one, holy and indivisible. In that being, animated by the deathless life of her Lord, they were indestructible, elevated, serene and precious.

"On them God bestowed the royal significance hitherto monopolized by the seed of Abraham. In them dwelt the fulfillment of Old Testament revelation and prophecy. Its loftiest symbols nourished their prestige. Beneath the guidance of the Holy Spirit they were destined to advance the conquests of the Cross to the frontier of Cæsar's territories. Charged with the mission of God's saving grace to all nations, henceforth so far from being common or unclean they were separate even from their lower selves, sanctified for one business, a people for His own possession; through whom He transmitted His regenerating mercy to those who sat in darkness and in the shadow of death.

II

"We assemble in solemn thanksgiving on this tercentennnial anniversary to maintain that notwithstanding the wear and tear of earthly agencies the divine essentials of the Church exist to-day as they have always existed. The changes Time has wrought upon her heaven-born fabric have not diminished her standing nor her consequence. She is forever the Divine Society, the Household of the Faithful, the Pillar and Ground of the Truth, the Alter Ego of her living Head. The false perspectives of unlicensed rule, the pursuit of minor or unreal ends, the tendency of overgrown institutionalism to annul personal freedom, the schemes of mistaken

advocates who live by policy alone, the harryings of antagonists and the more hazardous patronage of the great in this world's eyes, may have delayed the aims of her Founder, but have not defeated them. They still flourish unconsumed by neglect, unreduced by compromise, unwithered by the glare of nationalistic arrogance, undaunted by the wastes of theological controversy.

"But we also assemble to note that the circumstances portrayed by the Petrine letter were paralleled in the annals of our forefathers of the sixteenth century. Quite probably the sacred words I have chosen were read by them in beleaguered cities and dismal dungeons, or by the light of flaming homesteads and on stricken battle fields. For they also trod the ways of loneliness, assailment and even martyrdom, and overcame in Holland to afterwards impart on these shores the gifts of Life Eternal. Since no human spirit shines in its own light, and none can impart more radiance than it has received, we do but the barest justice to all the factors in this historic process by cherishing, as our ancestors did, a profound consciousness of the independence, the uniqueness and the freedom of the Christian Ecclesia. Universal and self-sufficient in her Creator, pledged to the recognition of all men as the objects of His redemption in Christ, she outlives the wreck of empires, and is the vital center around which the Human Order must crystallize afresh after recurrent cataclysms of wrath and conflict. She constantly adds to the list of her saints, scholars, theologians, pastors, evangelists and statesmen. Her Founder counts for more in the minds of thinking men than He has ever done before, and there is little doubt that He will count for far more yet during the ages to come. There is no department of life in which His standards are not the criterion by which men and events are judged. The number of those who are convinced that civilization can only be saved by obedience to the teachings of the Master is certainly increasing.

"Therefore we return to-day with grateful homage to Christ and to His Church. 'What God hath thus joined, let no man put asunder!' Degeneration of methods cannot blot out her sanctured life and purposes so long as she remains loyal to her Lord. And we should view with repugnance and distrust any theories or practices which tend to lower our ideal of His Body; to reduce her New Testament rank; to accommodate her holy nature to the exigencies of political ambitions or secular contrivances. St. Augustine declared that if God was the Father of men, the Church was their Mother. Her various branches spring from the one central vine and are nurtured by its common life. Moreover, the

efficiency of the pastoral office, the rights of the believer's priesthood, the restraint of rampant individualism, the evangelization of the nations and the safety and dignity of the State depend upon our renewed fealty to the Church as, after Christ Himself, the object of our growing devotion and service.

III

"Strange though it may seem, this kind of Churchmanship is the cure for clerical extravagance; the antidote for the bane of sectarianism. A more realistic consciousness of the catholicity of the Faith sustains us at a moment when the doctrine of Biblical infallibility is rife with debate and questioning, and believers and non-believers alike ask for a spiritual authority second only to that of Christ Himself. Where can this authority be found if not in the unbroken witness to Him by redeemed men and women of all kindreds and tongues during the last twenty centuries?

"The more sympathetic and informed temper of the age recognizes that every historic religion, Jewish, Roman or Protestant, has its due place and purpose in God's manifold wisdom. Those who are so engrossed with the crimes and cruelties of ecclesiasticism, with its bigots and tyrants, its parasites who craved life's beggarly elements, may not detect the virtues of these differing fraternities. But you, my brethren, are aware they did not drop fortuitously out of space. On the contrary they share many excellencies in common, and 'drink of the same brook by the way.' Their sacrificial services have enriched the fundamentals of faith, nor could they be severed from the past without dislocating its designed development. This principle of interpretation applies to your origin and annals in Holland and America. If these have any lesson to teach; any unity or plan which manifests Heaven's Will toward earth, it is that Holland's Protestantism belongs to the elect and chosen priesthood of the Most High. Its rare and gifted sons left an indelible impress on European and American institutions. Through them Commonwealths achieved prosperity and subject peoples were raised to influence and control. Their spermatic ideas fertilized the general mind of liberty and lawfulness. An unfaltering fortitude signalized them in a fierce and trying era as God's own possession. These acquisitions gain by comparison. For to be loyal to factual experience, Protestantism as a whole was not invariably disposed toward freedom. It did not always insist upon civil and religious liberty, nor concede to all its formative theory of the right of private judgment. Frequently it retained or enacted penal codes against heresy, and stipu-

lated that every schism should be forbidden but its own. That which some eminent Reformers wrested from the priests they surrendered unconditionally to princes. The plain folk outside the pale of privilege were not included in their ameliorating schemes. The State too often became dominant where the older Church had forfeited her sway, and political dictation of spiritual concerns proved disastrous to right and justice.

"Again, Protestantism in its extreme phases occasionally ignored the human view of life. It was given to hardness and separatism, and after its first love declined, dogmatic materialism set in. This is but to say that a noble effort to reappraise spiritual values had its secular aspects, and was bruised and coarsened by contact with a rough and unscrupulous opposition. Yet notwithstanding these and lesser hindrances, the revival of Pauline doctrine and breadth encouraged learning and fostered fearless inquiry. If Protestantism occasionally repressed the æsthetic cultures, and ignored the fact that beauty serves in the Temple of the Lord together with goodness and truth, it also checked the mediæval Romanticism which had well nigh outlawed the intellectual faculties. If it outraged lovers of form and ceremony it also furnished a counter-irritant for the prostrated emotionalism which millions had been trained to substitute for an ethical faith. If it diverted the tremendous stream of its energies from fascinating legends and marvels, it turned them toward the actual life of man in its varied activities. It bred magistrates of divinity and diplomacy who ushered in for good or ill what we call Democracy. They were conservative as well as radical, and preponderantly constructive; chary of an over-extended sovereignty which the ablest Pontiffs, Hildebrand or Innocent the Third, had vainly attempted to perpetuate. They incurred the risks of experiment in behalf of liberal measure, and made regnant and enlightened nations the monuments of their wisdom quite as conspicuously as contentious theological systems.

IV

"Economics, inventions, trade and manufacture; domestic security and defenses against hierarchical assumptions in prelate or prince, were the results of their innovations. While expressed in these seemingly mundane forms, Protestantism nevertheless remained at the core a great religion, chiefly because against pressure from within or without it refused to ban freedom of the mind as inimical to spiritual development. Reflect in the beneficial changes it achieved! What was the England of the

Tudors or the Holland of Spanish Rule when the thunderings of a solitary monk at Wittenberg broke the stupor of Church and State? What became of Spanish suzerainty in the Netherlands, and later, in Latin America, after the House of Orange cast its weight into the trembling scale of the Reformed Faith? History answers these queries. The moral is that if you desire a self-governing nation with enduring rights, equal and speedy justice, and a commonalty capable of wise readjustments, it must be a nation in which the Church does not prohibit knowledge, nor establish a dogmatic frontier as the sacred enclosure of mental and ethical stagnation. When will men learn that political freedom is the child of religious freedom, and that an ordered democracy proceeds from a moralized theocracy?

"For these salient issues Holland made the pace. Though a comparatively late form of Protestantism, she became its finest exhibit for passionate and yet sagacious devotion to freedom of soul and substance. Her art arose sequentially with an amazing splendor to reinterpret the earthward side of the Incarnation. Its trophies are beyond price; they enforce the true divinity of Christian civilization in an immortalizing manner, and reflect the domestic serenity and joy of the Dutch temper. Having redressed the balance of the Old World by their conquests, these Hollanders came here three hundred years ago to aid in the colonizing of the New World. Their adventure was prompted by their instincts for navigation and trade. But the fiery ordeal they had undergone demonstrated their anchorage in God, in the Bible, and in the Church as the organ of Christ's life and discipline. Against their concepts were arrayed those of the older religion. Roman Catholicism insisted that the Divine Will was everywhere present and exactly defined through the Papacy as its responsible and inerrant agent. It was John Calvin's thorough intimacy with the Roman theory which inspired his conviction that it was open to attack, and he marshaled his superb intellectual forces to demolish it.

"His psychic strength and mental excellence made him the personal focus of widely separated interests. From his single brain sprang the germinal ideas which were afterwards rooted in the leading governments of the West. His emissaries bowed to a pontifical determination, and traveled from Geneva into Britain, France and the Netherlands to propagate his adamantine creed. The conceptual might of St. Augustine's doctrine of predestination was reëmbodied in the Genevan giant. He made it the life blood of his thinking, and circulated it among the stern,

self-contained races of the north. The consciously elect believer felt himself to be the destined lord of creation, who in the power of God and for His honor had it laid on him to save and shape the human race. Thus by excluding clerical intermediaries, and making salvation solely dependent on the Divine election, Calvin cut the Gordian knot at a stroke, and rendered Latin Christianity superfluous for those who accepted his argumentation.

"The men it bred bowed in the dust before their Maker, but they set their feet on the necks of kings. It was for Calvin that Cromwell charged at Naseby and Marston Moor; and Milton sang in his latest phase when grace and tenderness had been extinguished by civil war, and Knox thundered in the pulpit of Edinburgh's cathedral. It was for Calvin that the Mayflower sailed, and William the Silent died on the palace stairway at Delft. Those who treat theology with contempt, and scout its literature as an archaic curiosity, may well reflect that a single New Testament doctrine became, in the grasp of this great divine and scholar, the bridge across which modern Protestantism marched to the subjugation of the world's foremost principalities and powers.

V

"Another illustrious presence pervades this Commemoration Service. He commandeers our imagination, and draws our hearts to him as flame is drawn to flame. It is needless to say that I refer to Protestantism's most worthy political chieftain: William, Prince of Orange and Count of Nassau. Educated people everywhere are familiar with the gay and gallant courtier misnamed 'The Silent,' who knew when to be sober and when merry. Born a Lutheran, he was congenital to the initial impulse of the Reformation. Educated a Roman Catholic, he displayed a magnanimity concerning the older Faith all too scanty in the hectic quarrels of the era. At a crisis he turned to a mild Calvinism which suited the native tolerance of the man and the sweep of his vast designs. Though he has been accused of a dexterous shift of religious profession, his voluminous correspondence shows William's to have been a profoundly spiritual nature. The circumstances of his career lend it a sublimity and a pathos comparable with those which ensphere Lincoln in American history. For this Prince was capable of embracive plans of betterment which he executed despite apparently insuperable obstacles. Constancy, which, next to charity, is the queen of the virtues, was his; and with it the

fortitude which could bear to see hope frustrated, and hope again. Without a murmur he laid upon the altar of his country his rich possessions, his high station, and ultimately, life itself.

"In this connection one thinks of the wounded Scottish knight who when asked to quit the field, quietly replied:

> 'I'll lay me down and bleed awhile,
> Then I'll get up and fight some more.'

Such was the soul of William of Orange. It explains how he took unpropitious occasion by the hand, and made the bounds of freedom wider yet. His utter self-forgetfulness, his serious aims, his lighter interludes, his matchless political wisdom, his prescience, his unflinching bearing in defeat, and his moderateness in victory, constitute him fit to stand side by side with Calvin as the twin pillars, by God's grace, of the Dutch Church.

"Memory frequently tells a tale almost as flattering as that of hope. But few public figures appear in the teeming fields of retrospect who justify this optimism as does that of William of Orange. While he is regarded with ever-growing reverence and gratitude, not the least cause for our thankfulness to-day is that He who sent him forth to rescue the despairing Low Provinces from the tyrant and the oppressor, can and will, if necessary, grant us other leaders who shall 'turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.'

"We are not of those who care nothing for these historic men and others of the same substance bred, save as they help us to better understand the difficulties of the present and the future. Yet with due regard for their conceptual strength and successful achievements, it is our bounden duty to emulate them; to stand if we may, as near God's right hand as they stood; and to be as completely wedded to His purpose. Though our day inherits from them, it requires another and a larger illumination for its overcast horizons. Its widespread blatant paganism, aversion to restraint, repudiation of standards, and of 'truths which wake to perish never,' are the prologue anticipating a momentous period for which the stage is being set on a dramatic scale. It must again choose between Christ and Cæsar. The peace and welfare of mankind now depend upon whether this pregnant democracy of ours shall be a readier vehicle for the materialist, the demagogue, the partisan and the corruptionist; or a baptism into the spirit and convictions of the heroes of the Lord who epitomized their eras.

"Assuredly action can not precede ideas, nor ideas be salutary without character, nor character be severed from the redemptive lordship of Christ. His crown rights are at stake with us. The righteousness which alone exalts a nation must be our paramount consideration. Nothing else will do, and nothing less than the righteousness of Christ will do. Here Cæsar's writ does not run, nor that of apostles of the temporal and the mundane. Those who tell us that society is best fitted to interpret the needs of humanity are flatly contradicted by history and experience. We derive our organic life and message of sacrificial love and redemption from sin from above, not below: from the revelation of Heaven, not the counsels of earth.

"The Church of Holland was not begotten by the will of the flesh, nor born in affluence and luxury. She came forth from that union of God with man in Christ which contains all the sanctifying forces of religion. She flourished amid the terrors of the sword, of famine and of pestilence. She bore in her body the marks of the Lord Jesus, in order that His life may be made manifest in her. These were her divine credentials, and they are her bequests to us and to our children. If they enforce one verity above another, it is that religion is the first business of a free people.

"Private and public life can be permanently upraised and blessed in one way alone, and this is by a renewal of God-consciousness in every rank of society! So much we know if we know anything, and we must declare it for the sake of our own souls and of Christian civilization. Our most formidable enemy is not neo-paganism, nor dust-to-dust metaphysics, nor the fatuous predictions of pessimism that man himself, and whatever he has thought or done, must ultimately be as though they had never been. Since when did such spiritual wickedness and forebodings in high places obstruct the march toward the city of God of those who had relit the torch and regirt the loin? No, our paralysis is traceable to the thinness and poverty of our spiritual life. 'Who,' asks Shakespeare, 'can hold fire in his hand by thinking on the frosty Caucasus?'

VI

"Yet this is easy compared with our entrance into the Holy War ahead without the sacred fire which Christ came to ignite. It flamed on the altars of apostolic and patristic hearts. It consumed the dross and baseness of succeeding centuries. It is for us, as it was for our fathers, an irrepressible passion for the souls of men and the spread of the Gospel!

It relights the expiring candle of the Lord which sloth and sense, and the sad world's unfaith had well-nigh extinguished. It has in it what Chalmers finely termed 'the expulsive power of a new affection.' Would that it now from Heaven might fall on us!

"Then shall we realize anew what the text means for us. We shall understand that the Church you love, watered by the blood of the Cross, is indeed an elect race, a royal priesthood, and that the quality of the life she lives, not the quantity of her resources for living, is the supreme consideration.

"In preparation for this service, I go back to a vision of the Alps in August, 1927, when I was returning from the Conference on Faith and Order at Lausanne with Dr. Merrill, Dr. Marquis, and others who were then present and are here to-day. In the little town of Zermatt I arose at four in the morning at the biddance of my fellow-pilgrim, and looked out into the Stygian darkness. 'Look up!' exclaimed my companion, and as I obeyed him, the blackness was relieved by a shadowy blue which slowly yielded to paler tint. Finally I gazed directly upward, and there stood the majestic Matterhorn, fifteen thousand feet above the Valley of the Rhone, and ten thousand above Zermatt. For half a mile down its snow-clad slopes, stainless as the altars of paradise, the dawn had struck it with a soft and luminous glow.

"I thought of the Mount of God where St. Francis and John Calvin, John Knox and the Wesleys dwell together forever freed from our earth-bound state. They have ascended on high, they have led captivity captive, they have received gifts for men. With their Risen Redeemer they have ascended the Holy Hill. From thence they bid us actualize our ideals and aims as a nation of kings and priests, and as God's peculiar people until all shall know Him whom to know aright is Life Everlasting.

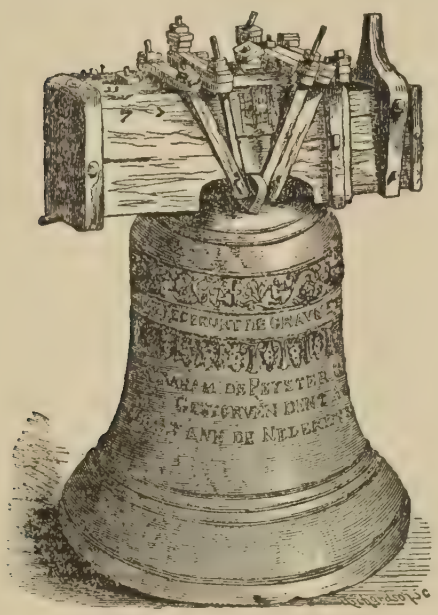
"'And now to God, the Father, God the Son, and God the Holy Spirit, be eternal praise throughout the Church, in Jesus Christ our Lord. Amen.'"

. . . . . .

The prophetic words of Dr. Cadman's noble discourse seemed to bind the hearts of all the worshipers into a new unanimity of faith. Thus inspired, they sang, "O God, Our Help in Ages Past," after which came the Doxology. Then the Rev. William P. Merrill, D.D., S.T.D., minister of the Brick Presbyterian Church of the City of New York, pronounced the Benediction. The

recessional hymn was "God of the Prophets! Bless the Prophets' Sons" (composed in 1884 by the Rev. Denis Wortman, D.D., a minister of the Dutch Church). As its words were sung to the Huguenot tune, "Faut il ô Dieu," while the delegates passed down the aisle of the Church toward the east portal, there were many who felt, as perhaps they had never felt before, that the prayer in the stately verses was no longer a petition; it was the beginning of a sublime fulfillment.

"O mighty age of prophet-kings return!
O truth, O faith, enrich our urgent time!
Lord Jesus Christ, again with us sojourn
A weary world awaits Thy reign sublime!"



Chapter XIII

THE HISTORICAL SERVICE

"While passing down the series of succeeding years, as through the interior of some ancient temple, which displays on either hand the statues of distinguished friends and benefactors, we should stay for a moment in the presence of each, doing justice to the humble, illustrating the obscure, placing in a true light the modest, and noting rapidly the moral and intellectual traits, which time has spared; to the end that ingratitude, the proverbial sin of republics, may not attach to the republic of letters."—Josiah Quincy's *History of Harvard University, I. 6.*

"Let us now praise men of renown, and our fathers in their generation."—*Ecclesiasticus* 44:1.

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The Order

Monday, June 11th, at 10:00 A. M.

THE VICE-PRESIDENT OF GENERAL SYNOD PRESIDING

Invocation

The Reverend James S. Kittell, D.D.,

Hymn 126—"O God, our help in ages past"

Scripture Reading

The Reverend Samuel G. Trexler, D.D.,
President, New York and New England Synod,
The United Lutheran Church in America

Singing of Psalm in the Dutch Language

Historical Address

The Reverend William H. S. Demarest, D.D., LL.D.,
President, New Brunswick Theological Seminary

Hymn 692—"Glorious things of Thee are spoken"

Greetings

The Very Reverend Dr. P. J. Kromsigt,
President, Classis of Amsterdam, Holland

Greetings

The Reverend David Tweed, B.A.,
Senior Minister, Dutch Reformed Church of Ceylon

Hymn 698—"A mighty fortress is our God"

Address—"Our History as an Incentive"

The Reverend Daniel A. Poling, D.D., LL.D.,
Minister, Marble Collegiate Church, New York

Hymn 902—"O God, beneath Thy guiding hand"

Benediction

The Reverend Professor E. J. Blekkink, D.D.,
Western Theological Seminary, Holland, Michigan

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HISTORY had its special place on the program of the Tercentenary in the meeting held in the Church of St. Nicholas on Monday morning, June 11, at ten o'clock. The arrangement of the service as indicated in the printed form shows that the plan of the Committee was to have the salient facts in the living narrative of the Church set forth in their deservedly large proportions. Great hymns like, "O God, our help in ages past," and, "O God, beneath Thy guiding hand," bespoke the perspective of the hour. Obviously the tone of the gathering was one utterly removed from the inconsequentialities of mere story-telling and lifted to a height of understanding review. Throughout, one could catch the echoes of the Pageant motif, "History must be harnessed. Its dynamic must be realized."

The presiding officer was the Reverend Henry E. Cobb, D.D., Vice-President of the General Synod. The Reverend James S. Kittell, D.D., Secretary of the Board of Domestic Missions of the Reformed Church in America, offered the invocation. This was followed by the singing of the hymn, "O God, our help in ages past," after which the Reverend Samuel G. Trexler, D.D., President of the New York and New England Synod of the United Lutheran Church in America, read the Scripture Lesson from the eleventh chapter of Hebrews. Then was sung by many in the assembly a Dutch psalm. Its closing verses, though in a language unknown to many, seemed to speak to the hearts of all.

"Histories," said Carlyle, "are as perfect as the historian is wise, and is gifted with an eye and a soul." As the Historical Address, which came next in the service, was spoken by the Reverend William H. S. Demarest, D.D., LL.D., President of the New Brunswick Theological Seminary, Carlyle's words seemed to fit the situation. With wisdom, keen eyesight for hidden truths, and a soul to sense the spiritual, President Demarest spoke thus upon his theme of special study:

"On just what day, 1628, the church we celebrate was formed we do not know. Its first minister arrived April 7; he writes, 'From the beginning we established the form of a church,' and tells the first communion service held with joy. In April then perhaps. Let us imagine it on the 11th day of June, 300 years ago to-day. What a contrast! To-day, a land subdued and built up everywhere, this island a metropolis with towering monuments and teeming millions, at our door a shining highway of all the riches of the world, and we within a great Cathedral of God's worship. Then a vast wilderness, on this bare island a few score souls in all, a little room over a mill—so tradition has it—fifty disciples of the Lord sitting at His table. Would that we could look in upon them as they take the bread and wine, listen to the Word, sing the songs of Zion in a strange land!

"It was the first Communion service, the first Church organizing, in this now great city, perhaps the greatest in the world, in this Empire State in some sense foremost in the Union, in all this central area which we call the Middle States. In all these United States had been only the Roman missions in the far south and southwest, the Anglican parishes in Virginia

each so interrupted in its life, and the Pilgrims at Plymouth, without ordained minister or sacraments until 1629.

"A new world was in the making. What it has meant for the Republic, meant for the world-wide program of the faith of Christ, that the Puritan possessed the northern seaboard and went westward, that every Anglican colony brought its minister with it to Virginia, that the Dutch traders and farmers at this midpoint of the forming national life were of the Reformed faith, none can measure or express. In that little group around the table 300 years ago, in the New Amsterdam life then beginning, was the vital spark of all that great tradition which has given the Netherlands place second to none in the annals of the nations. The story of Holland from early in the Christian era through Reformation time to the planting of her life on these shores is the story of the human stuff which makes rich and strong the common life. Her intelligence and virtue; courage and endurance; greatness in commerce, learning, and fine arts; hard-won liberty of religion and civil rights; principles and customs of government; homes, schools and churches; piety, tolerance, and hospitality to the oppressed—all these the new nation will build into its ship of State.

"Just when community life began in what is now New York one cannot say. Trading post on Manhattan and at Fort Orange at once; for the first comers after Hudson, 1609, came for trade with Indians, trade in furs. Family life perhaps five years later; or ten years later; possibly not until 1623-4-5, the coming then of Walloons and Huguenots and of known Dutch colonists. Close in spirit were these two, the Dutch Reformed and French Reformed, one in worship at the very first, always finely together in rich and gracious contribution to the genius and resources of our commonwealth.

"Office of religion of formal sort was not instant with the Dutch traders. Not until 1624 did the first real religious worker come. As the Pilgrims had their Elder William Brewster, so the Dutch had their Deacon Bastiaen Jans Krol. Not an ordained minister, bearing the old title, comforter of the sick, he was to read sermons and prayers, to give spiritual consolation and instruction; to this was added the privilege, he having returned to Holland at once to ask it, of marrying and baptizing. Nor was he long the only one privileged to preach and pray in public service. A year or two, then came the new Director-General, Peter Minuit, who bought Manhattan Island, who is often spoken of as the first Director though there were two before him; and with him was Jan Huyck, of like office with Krol. Minuit had been elder and Huyck had been deacon in churches

whence they came. Krol and Huyck: 'These, while waiting for a clergyman, read to the commonalty on Sundays texts of Scripture and the Creeds'; so the record runs. In 1628 came the minister, Jonas Michaelius, member of the University of Leyden, man of missionary enterprise, who had already labored far afield. So the church is organized at once, Michaelius minister, Minuit and Huyck elders, Krol deacon. It is a consistory after the laws and customs of the church in the Netherlands, a full official body never disbanded, never knowing lapse of life from that day to this, while men have come and gone, and congregations have moved with the city life.

"With the steady though not abundant increase of the people, change in place of worship would not long delay, or change again—from the upper room at what is now William Street to the modest frame church at what we now Call Broad Street, in ten years more, 1643, to the stone Church in the Fort at Bowling Green, and Stuyvesant's Chapel at the present St. Mark's Place added in 1660.

"The East India Company related to Hudson's voyage and any that soon followed, had quickly given place to the West India Company, 1621. To hasten the too slow occupying of the land, the Company devised the patroon system, like the old feudal system, a grant to proprietor of vast territory upon which he must place within set time families for the tilling of the soil, the creating of society. Farmers not hunters and traders will really occupy. Families will be the real beginning of a nation. The Company impressed the necessity of clergyman and schoolmaster that 'Divine service and zeal for religion may be planted.' This meant the founding of the second church of the Dutch, the church at Fort Orange, Albany. Kiliaen Van Rensselaer of the Fort Orange country is our best known patroon; under his patronage families came; he sent Johannes Megapolensis, minister; and the church was founded 1642. With this minister and still more with a successor, Domine Dellius, belongs the high distinction of fruitful service for the Indians, Megapolensis learning the Mohawk language, bringing the Gospel to the Red Man before John Eliot did so in New England, helping the rescue from them of Father Jogues, Jesuit missionary, and Dellius privileged to bring Indian villages to Christian confession and to establish in each a house of Christian worship.

"At the midpoint of the century a few churches were formed, chiefly near the Manhattan church, for the farmers were coming now and settlements were well begun, a prosperous people not poor, churches on Long Island—Flatbush, Flatlands, Brooklyn; at Harlem; and in New Jersey at

Bergen; on Staten Island; midway on the Hudson at Kingston. So few were the ministers and so individual was each that each would have his own brief story here did time permit. A man of enterprise and vision, broad and forward looking, was the first minister of Long Island, Johannes Theodorus Polhemus. He, it appears, first proposed an American classis,

DUTCH CHURCH AT ALBANY, ERECTED, 1715, ON THE SITE OF A MUCH EARLIER STRUCTURE; IN USE TILL 1806

a church government on this side the water, a goal not reached until a century had passed. He, too, opposed Stuyvesant's policy of intolerance, so foreign to Dutch genius, for the sects which had come to dwell in New Netherland, Quaker, Lutheran, Jew.

"Just then, at the threshold of seeming sure growth, came the passing of New Netherland, the coming in of New York and New Jersey, 1664.

It was a strangely simple incident for one so momentous—the sudden appearing of the English vessels, the unpreparedness of the Dutch, Stuyvesant's defiance and then surrender at advice of the discreet domines. It was perhaps of no great significance that the Dutch retrieved their lost possession in 1673 to hold it but a year, then by Treaty of Westminster to deliver it to the power that had taken it by show of force twelve years before. Ill-effect of the change of rule upon the colonizing of the Dutch was sure. Some families went back to Holland. Few families came from Holland. Even ministers, discouraged, went back, and minister did not come. Yet with Dutch persistence the church survived. Wilhelmus Van Nieuwenhuysen came, 1671, the first minister sent by the church authority quite independent of the West India Company, a minister of no small ability and influence. And toward the end of the century the church showed, when occasion rose, the steadfast and invincible spirit of the fathers, when through ministers and consistories it successfully resisted the claim of the English Governor that the Dutch Church minister must receive an English license before serving in the Dutch churches and that an English minister might be imposed by the Governor upon a Dutch congregation. The churches of Long Island especially suffered misadventure in the throes of this question and the church of Kingston had special chance to show its mettle in asserting and sustaining for the Dutch church and for all the church life of our land the principle of religious liberty, of church self-rule as to ministry, worship, and poverty. The church of Albany, led by Van Nieuwenhuysen, refused a minister assigned to it until he consented to come under the Classis of Amsterdam. Yet touch between Dutch Church and English Church was cordial indeed. The first rector of Trinity Church was inducted into office in the Dutch Church, its minister sharing in the service, Dec. 25, 1697, and in 1696 the Collegiate Church received from the King its Charter, the first such charter here.

"As the turn of the century approached, despite the seeming adverse circumstance, the Dutch colonizing did progress, its congregations were on the increase in the Provinces of New York and New Jersey. In the Hudson Valley the land was being taken up in the territory south of Van Rensselaer's on each side the river, the Great Patent of the Hardenberghs on the west, the land of the Livingstons, Van Courtlandts and Philipse on the east. Wherever the colonists settled they wished at once the public service of religion. With no settled pastor they welcomed the minister coming at rare intervals to preach the Word and serve the sacraments. In time, quite soon, still with no pastor they want their organized church;

and the wide-serving minister, helping the venture of faith, will organize it with its elders and deacons; a church building has perhaps been built or will be built at once. Tarrytown and Fordham, Fishkill and Poughkeepsie, Claverack and Kinderhook, Catskill and Coxsackie.

"So in the river valleys of New Jersey. For half a century from 1628 there had been but little Dutch occupying of the lands west and south of New Amsterdam. The very early life at the South River, in the land we now call Delaware, had no enduring for the Dutch or their church. A part of that Walloon Company of 1624 had gone there; a church under Dutch auspices had been formed a little later; it was the occasion, 1679, of the first ordaining of a minister on this side the water by Dutch authority. The years had run on; Edward Andros was Governor; he wished the church on the South River to be properly served; and he called upon the few ministers, there were but three or four, to take upon themselves authority to ordain Peter Teschenmacker for the ministry there. They did it in some fear—a worthy act with only too few like it through the hundred years that followed; and the Classis of Amsterdam none too graciously confirmed it; the man thus ordained came after a dozen years to martyr death, perishing in the massacre by the Indians in 1692 at Schenectady where at the time he was pastor. In New Jersey, the English had come, early known at Woodbridge, Shrewsbury, Middletown, as well as in Quaker families in the southern area of the province. Then, following the early church at Bergen, still in the 17th century, the Dutch did turn to the Hackensack, Passaic, and Raritan, did go in and possess the land, the fertile land, rich soil for the plantings and the harvests and rich soil for the planting and the growing of the church life transplanted from the Netherlands. So foundation laid at Hackensack, Tappan, and Passaic, at Raritan, Six Mile Run, and New Brunswick. So, the familiar word of all that latter gracious country as the garden spot of the Dutch Reformed Church.

A name stands out foremost in that foundation story, Guliam Bertholf. His home at Hackensack, when life on the land there had only just begun, he became a 'comforter of the sick' or, in other title telling other duty, a 'voorleser,' the leader of the singing, of the whole service in the absence of a minister, a servant of the community in many things, of the religious and as well the common life. So devoted and so excellent was he that Hackensack and Passaic, just organized, wished his full ministry. They gave the money that he might go to Holland—as needs must be—for education, for ordination: the first man of the church in America to go

abroad for his theology and for his ordaining at the seat of the church's learning and authority on the other side the sea. On his return, pastor of the two churches, he was at once and always a missionary of the Cross to the regions beyond, a servant of all men, an advance herald of the church, following the people with the Word and sacraments until he might organize them in hope of pastor who would come. Of course the country round his own two churches, wide spreading miles for him to cover on horse back, is his parish; here and there in those valleys he starts a new church. But, from the old world and especially from Long Island and from the Hudson his fellow Dutchmen are going further south to Middlesex and to Monmouth. So he starts and serves the church at Raritan and other churches in that valley. In the other direction, across the Hudson, he starts and serves the church at Tarrytown. And across the Narrows he takes his way to serve and perhaps save the church on Staten Island. His monument, his memorial, is the strong church life of north and central New Jersey to-day so well churched and prosperous.

"Another name of that time and after, first settled pastor of the central New Jersey Dutch, builder of American Church life, outstanding through achievement far beyond the parishes he served—Theodorus Jacobus Frelinghuysen, forward among men of his time in facing the problems of spiritual life, education, and church independence. When the Netherlands authority was sending all too few ministers for the congregations so urgently in need of them, he was sent in answer to the call of the Raritan Valley churches; he arrived late in 1719; he lived near New Brunswick; he served the five parishes near and far thirty years until his death. In him spoke the spirit of a soul-saving church. He preached regeneration and religious experience. He disturbed the easy-going conscience and won for himself hostility and trouble. He was associated with the Tennents, Presbyterians, in their great evangelism. George Whitefield, passing by in the course of his revival work, tells of the power of his ministry. His fervid evangelism was a part of the Great Awakening joined in our thought so much with Jonathan Edwards. For the building of the Dutch Reformed in this country he saw the necessity of self-government, of such organizing as was in the mind of Polhemus seventy years before. He encouraged the coming of ministers into an assembly which might become a sovereign classis. His name, that of his sons just after him, stands the ensign of great movement, a passing away of the old, the making of all things new.

"At the midperiod of the 18th century comes the special contact of the German Reformed, significant indeed from this time, in the Dutch Church

advance. The French Reformed we find so united with the Dutch at the beginning in the Manhattan Church, sharing that first communion service, a little later at Harlem, on Staten Island, on the Hackensack, and then so uniquely at New Paltz before the 17th century was ended, giving in these places and beyond rare values to the Dutch life and church and to the nation. So it was now with the German, with his faith and sturdy virtues. Both Lutherans and Reformed came early into the land first entered by the Dutch. From 1730 to 1793 the German Reformed were under the care of the Classis of Amsterdam. They had their churches in Pennsylvania: but they, the Palatines, came along the Hudson River, too, east side and west side, into Columbia and Dutchess Counties, into the Catskill and Schoharie country, into the Mohawk Valley. Remaining separate here and there, in no small degree they merged into the Dutch churches. Ministers not a few who came to serve these churches as the 18th century wore on were men of German name and birth, able, devoted, distinguished, great factors in the firm establishing of the Dutch Reformed Church in its foundation places. With the German, as with the French, the language problem had ready adjustment.

"The language problem to become acute was the English. It was everywhere. In 1688 in New York City of 21,000 people only half were Dutch. The English language was the language of government, wholly so in the Courts of Law from 1731. The nation was destined to speak it; the Dutch young people were growing up familiar with it, disposed to use it, under some necessity to do so. But, especially in the further places, the Dutch language had strong hold; the older people loved it, held fast to it in the home and in the church. The adjustment was far from easy, was not to come quickly. Nor was it fortunate for the church in its forward look that the Dutch remained so much as it did the language of the pulpit. Back in 1730 a certain David Abeel urged the change. In 1748 Theodore Frelinghuysen at Albany had one-third of his services in English. In 1768 Archibald Laidlie was installed a minister of the New York City church to preach in English. Dr. Livingston, coming 1770, was able to preach in both languages. From that time, more than one hundred fifty years ago, the change went on apace though fifty years later, only a hundred years ago, the Dutch was still lingering in a pulpit here and there.

"This, a problem for each congregation by itself, the sharp problem of all the churches in concert, was the double one of minister—supply and home-rule. It is plain enough how unfortunate was the long-lasting dependence in formal way upon the mother country, great as was the debt to it.

The transaction of official business at such long range, oversight, appointment, direction, discipline, was sadly slow and futile. The necessity of education and ordination there and the failure of the mother church to send many of her home-bred men, occasioning the tragic dearth of ministers, could not fail to much retard the growth in strength and numbers of the church in America. It is a marvel that the churches did maintain and did essentially mould their communities as they did. It was not strange that a few ministers dared take steps toward more power, meeting in 1737 and 1747, continuing from that time some organization and exercise of power, carrying out some ordinations. The far-seeing wisdom of Polhemus and Frelinghuysen was to work out in no small measure through Frelinghuysen's sons. Theodore Frelinghuysen of Albany, one of the five sons of the first domine, all of them ministers, all of them dying so young, by his midwinter ride along the Hudson, down the west side, up the east side, calling to arms as it were, focused the movement in the meeting at New York in 1755 when thirteen ministers and eighteen elders declared for a collge and for a real classis and commissioned him a delegate to Holland in the college behalf. By that time there were one hundred churches and twenty-nine ministers here. When finally able to make the journey, 1759, he had small success; but neither small success nor his death at the moment of his reaching New York again could stay the sure event. His brother, John Frelinghuysen, the last surviving, with his wife, of rare ability and piety, Dinah Van Bergh, in the parsonage at Raritan, had just before begun to teach classics and theology, training in his study until his death in 1754 Jacob Rutsen Hardenbergh, Rynier Van Nest, and William Jackson. Nor could an organized hostility prevail against a work that was of God. The pro-American coetus had the assent of Amsterdam to its convening and to certain exercise of power. Another body, convening and bearing the name conferentie, could impede, and it could prolong a clinging to the old ways, to the old world authority for which Amsterdam itself had perhaps but half-hearted zeal. Forward-looking men would not be deterred. Nor were they willing to have their divinity, if established in this side the water, attach with King's College or with the College of New Jersey at Princeton. Without formal act of organized church they, Samuel Verbryck, David Marinus, Jacob Rutsen Hardenbergh, other ministers and laymen, asked from the Governor of New Jersey a Charter for a college. Refused at first, in 1766 it came from George III and Governor Franklin, a Charter for Queens College, to educate in all learning for all professions, but especially to have in mind the ministry, to have a chair of divinity.

Education will now be in America for the preachers and pastors of the church and ordination here will be the rule. In the event, however, delayed by the Revolutionary War, the chair of divinity was after all established by the organized church, not by the college, in 1784.

"Meantime this high challenge of the champions of progress had won its great triumph in agreement by a united church and by Holland, not only confirming education and ordination here but creating independence of the church in America virtually complete. The fine ambassador of peace and orderly change was John H. Livingston. Of Scotch name, of most distinguished family in the early civic and social life of this country, of the Dutch society and religion, graduate of Yale, he had been graduated in theology at Utrecht, had discussed the church problem with the Holland Church authorities, had been recommended to the trustees of Queens for president and professor of divinity, was now returning to New York to be a minister of the Collegiate Church. He brought with him a Plan of Union which Amsterdam, 1768, had approved, a basis on which coetus and conferentie might unite. The proposal and the man behind it, though he was so young and of no past influence, wrought scarce less than a miracle. Slightly changed, the Plan was adopted by a Convention, 1771, guests of the Collegiate Church, thirty-four churches represented, approved by Amsterdam next year and at once by America again, its first signer Johannes Ritzema of the Collegiate Church, until that time arch champion of Amsterdam rule; it became the Magna Carta of an American Church, the given self-rule becoming absolute in the first so-called Constitution, 1792, when, with articles of church system, the doctrinal standards of the Netherlands Church were reaffirmed.

"The War of the Revolution was of these same years. The colonies in America were winning their independence from England at the very moment when the churches were receiving their independence from Holland. The war was of no small moment in the church's life. What of New York, the Collegiate Church? After the mill loft and the mean frame church and the stone church in the Fort, and the Stuyvesant Chapel, had come in 1693 the church in Garden Street (Exchange Place); a little later came the church in Nassau Street; and still later the church on Fulton Street for the English preaching. The descendants of the pioneer Dutch and the many others of other race who had become part of their society were leaders in the life and affairs of the city. Each house of worship as the Revolution came, the three so near together, was filled at Sunday service with its distinguished congregations. 'The pulpits rang,' it is said,

'with stirring appeals which roused the patriotic ardor and inspired the martial courage of the people.' The British in possession, the city became a military camp. The four ministers, Ritzema, Laidlie, Livingston, De Ronde, could not remain. The Fulton Street and Nassau Street churches were turned into prison or hospital or riding school or store house. The Garden Street church kept intact, a Tory Dutch minister, Garret Lydekker from New Jersey, was allowed to preach there to Tory families who remained in the city. The Dutch Church life everywhere was in the highway of the armies and the Dutch families were almost all with the patriot cause. Col. Henry Rutgers, on his way to service, turning toward his home and lands to pledge wealth to church and charity should he return; Gen. Philip Schuyler of Albany, second only to Washington in the service of his country in the estimate of Daniel Webster; Col. Frederick Frelinghuysen of New Jersey, first Tutor of Queens; represent a host of the soldier Dutch in the dark days of the conflict. The ministers were vigorous not only in spirit but in deed as well, in support of the movement. Governor Livingston of New Jersey, writing to President Laurens of the Continental Congress, pays high tribute for valued service to Hardenbergh, minister at Raritan, president of Queens, member of New Jersey's early patriotic assemblies, friend of Washington, and adds that the Low Dutch clergy almost to a man are friends of independence. To the names of domines everywhere cling the legends, true indeed, of leadership, of bravery, of suffering and loss—Hardenbergh, Leydt, Romeyn, Du Bois, Schoonmaker, Schuneman, Foering, Schlatter, Weyburg, Doll, Westerlo, Van Nest. Here and there the church building was destroyed, Raritan and Staten Island and Kingston and more.

"The Revolution stands at the midpoint of the three hundred years of the church we celebrate. For one hundred fifty years now the pioneer church, born here when American community life was born, has known with the nation its new Americanism, its aptness to a national life and religion. Its progress has been in the life of the descendants of the pioneer Dutch, in the abundant welcoming to itself of people of other blood and other prior connection brought by circumstance or preference, by new migration from the Netherlands, and by outstanding enterprise in foreign lands. Migration from the Atlantic seaboard to the near west before and after 1800 and home missions effort there and in Canada at that time meant little substantial and permanent extension of the Dutch Reformed. Churches founded were few; quite wholly they were of short duration or were soon in connection with other bodies of closer environment. But in

the land of the early occupying, eastern New York and northern New Jersey, not only did the early churches enlarge their own borders, but with the rise of new communities their offshoots took deep root and, with the present-day changing of rural neighborhoods to suburban life, the way of growth is plain and persistent.

"In 1847 began that new and notable migration from the Netherlands of church people, protesting against conditions in the State Church and hoping for improved economic conditions. They came with the finest pioneer spirit, with the sturdy virtues of their race, with utmost religious zeal, some coming as congregations with their pastors. Their earliest centers, Holland, Michigan, and Pella, Iowa. In Michigan their earliest experience of suffering, sickness and death rivals the tragic experience of the Pilgrims at Plymouth so familiar to us. Devoted to the faith, and to church order, they quickly, 1852, meeting the cordial friendship and sameness of faith of the leaders of the old church in the long settled New York and New Jersey, became a part of the long established church. To-day, they and their descendants and their welcomed co-members from any race and communion, widespread in Michigan, Illinois, Wisconsin, Iowa and the Dakotas, have their hundreds of churches, their tens of thousands of members, having added to the Particular Synods of New York, Albany and New Brunswick the Particular Synods of Chicago and Iowa.

"The more modern story, story of the second one hundred fifty years in the great three hundred, is story too of institutions, their service and progress, their contributions to church and state, the man power in the chairs of learning and the man power coming from their halls. Queens College, though not in form an institution of the church, so surely founded, so largely forwarded, so greatly used by it, changed in name in honor of Henry Rutgers, 1825—its long line of distinguished preceptors, so many of them great men of the Dutch Reformed church, its long line of graduates serving in their several stations high and low, so many of them ministers of Jesus Christ. The Theological Seminary, John H. Livingston professor, moved by him with its students from New York to New Brunswick in 1810, the oldest school of theology in this land—its near century and a half of unbroken sending forth of men, so many distinguished in this church and in other churches, so many supremely useful in the less conspicuous parishes near and far. Hope College and Western Seminary with their more than half century of noble service, their singularly abundant contributions to the pulpits and parishes and mission fields everywhere. Central College with its new life and achievement.

"For just more than a century the story of the church's life and work has been all shot through with the missionary enterprise. No briefest story of the Reformed Church in America could be without the thread of that outgoing zeal. From the going of John Scudder to India in 1819 the long list of those who in that land have followed in his train; the long list of those in China from the men of first adventure, another David Abeel and John Van Nest Talmage; the long list in Japan from Guido Verbeck, scholar, diplomat, evangelist, and James H. Ballagh; in Arabia the always growing list of evangelists, teachers, and physicians, so many of them quickly martyrs for the gospel—the way marked out by men yet living, James Cantine and Samuel M. Zwemer. Makers of history these, history of the church, of the world, of the Kingdom of God.

"How futile with a few names, a few words of outward events, to even hint the long history of a Christian Church. How much it lies in the personal life of men and of women! How much the story lies in life of men treading the common walks of life, unknown to us, unnamed in any record we ever read or will read! How much it lies in leaders of the life of all the people, men whom we call great, who, of the church we celebrate, have carried into highest place, like Presidents Van Buren and Roosevelt, or place less exalted, the ideals and the forces of faith and righteouness! How much it lies in the character and words and works of the great company of ministers ordained who have lifted the torch, then dropping from the ranks passed it on to others, the noble company of those of whom, many a one, I would so gladly speak from a heart full of memories and of treasured traditions!

"And now we carry on. A great tradition means great obligation. The fact of a far past origin, unbroken line of honor and achievement, calls to high continuance. We are heirs of all the fathers wrought and made enduring, heirs of lengthened cords and strengthened stakes, of truth made surer by the seal of time, of a gospel ever more hallowed by its enshrining in the life of those we have esteemed and loved, of ever widened avenues of world-winning service.

"There is something all our own for which the church universal in its mighty enterprise has use, rich value for the Kingdom, great aptness to the present age. There is a characteristic, an individual life, a form and a spirit, which we steward as talent given by the Master, not to be wrapped up in an undue humility, but to be everlastingly built into the church and into the commonwealth and into the brotherhood of the nations as in the days that are gone." (*Applause*)

The Reformed Protestant Dutch Church of Flatbush, Brooklyn.

Practically unchanged as to exterior since 1793. The parish house of this Church, dedicated in 1924, is one of the finest in the United States.

Then was sung the old hymn, beginning with the stanza,

"Glorious things of thee are spoken,
Zion, city of our God;
He whose word cannot be broken,
Formed thee for His own abode:
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou mayest smile at all thy foes."

In words reminiscent of his own close relations with the fellowship of the Mother Church in the Netherlands, Dr. Cobb then spoke a hospitable word to the Very Reverend Doctor P. J. Kromsigt, President of the Classis of Amsterdam, Holland.

Dr. Kromsigt's greetings follow:

"Mr. President, Fathers and Brethren: I esteem it a singular pleasure and high honor to have the privilege of attending the Tercentenary celebrations of the Reformed Church in America, and to represent at this venerable meeting the Classis of Amsterdam, and especially the Reformed Congregation of that city. The Classis and our Church have commissioned me to convey to you their cordial congratulations, and to wish you God's best blessing for the future.

"We are indeed sensible of the close and intimate ties that unite us to your Church, and often look across the ocean with a certain amount of pride to our large and important daughter-church. We recall with deep feelings of emotion and gratitude that 300 years ago your first ordained minister, Jonas Michaelius, was sent out to you by Enkhuisen and Amsterdam, and that God the Lord has in wonderful ways made these small beginnings a blessing to your Church as well as to your State. It is, indeed, a great privilege to commemorate with you now God's great deeds during three centuries! It is unquestionably a good thing to listen to the voice of history, especially if the history has been so remarkable and glorious as here. Verily, great things have come to pass here. When in Holland, I carefully read once again something of the origin of your State and Church. When one notes the small beginnings here of small New Amsterdam and sees the enormous New York that in three centuries it has grown to be, we are perplexed, and, not incorrectly, speak of God's miracle. 'Know

that I am God, and I alone,' saith the Lord to all of us just at this solemn moment. And we see, don't we as Christians, all that greatness, all the outward life, in a sublimer height. It is men, indeed, who have constructed and made these enormous and wonderful things, but it was *God* who granted them the wisdom and power to do so, and He would in this way have us understand the meaning of what we read on the first page of our Bible: 'And God created man after His image.'

"But much more glorious than these outward gifts of life that you have received so abundantly these three centuries, far more glorious still is it that you have throughout kept God's Word. It is the same Gospel of justification by faith alone in which the Reformers rejoiced and in which the Pilgrim Fathers rejoiced, that we rejoice in together. Yea, is not the old beautiful motto of our fathers, 'Grounded on the Bible, we vindicate liberty,' still reëchoed by you in your ecclesiastical, political and social life?

"May our faithful Lord preserve us all through this firm link, binding us to true religion, which only flows from the Word of God, and true liberty, and confirm us therein yet more and more. And as we now recall the centuries that have flown and the generations that have passed, this word is also fulfilled: 'All flesh is grass, and all the glory of man as the flower of the field. The grass withereth, and the flower thereof falleth away, but the Word of the Lord endureth forever,' and this is the Word which is preached unto you, yea, that *has been* preached and, praise God, is being preached up to this very hour.

"God grant that it may continue to be preached also by your Church, that maintains and honors such worthy traditions, to the American people to the end of time even until the appearing of our Lord Jesus Christ in glory. May your Church continue to grow and prosper, and by preaching of the Gospel bring many souls to the foot of the Cross, that through your labors the Kingdom of Jesus Christ may come, and His Name be glorified to Whom be the praise and the blessing and the thanksgiving forever and ever.

"Be assured that Holland participates in your joy and thankfulness and that many in spirit with me unite in these celebrations."

As Dr. Kromsigt came to the conclusion of his address, he turned from his manuscript and in one of those moments charged with noble emotion that were not infrequent in the commemorations, called upon all who spoke the Dutch language to unite with him in the singing of a Psalm. The vigor of that chant more

than any applause seemed to be an earnest of a new day of recognized spiritual kinship between Holland and America.

Dr. Cobb then gave a hearty greeting to the Reverend David Tweed, B.A., Senior Minister, Dutch Reformed Church of Ceylon, whose words were in emphasis of the oneness of the Reformed Churches in America and in Ceylon and the Dutch Indies. He said:

"Right Reverend President, Fathers and Brethren,

"It is with a peculiar feeling of satisfaction that I come before you with the greetings of the Dutch Reformed Church in Ceylon.

"Mr. President, by your kindly introduction you have removed from me the burden of a double anxiety. You have given me, the stranger within your gates, a hearty welcome, and thus assured me at once that I am among friends, and you have extended to the representation of the 'poor relation,' a welcome not usually given to this unwelcome visitor.

"I come to your reverend Synod and attend this Tercentenary meeting of your great Church with the greeting of the smallest and poorest of the sister Churches, the Dutch Reformed Church in Ceylon.

"Before conveying the formal resolution of the Consistory permit me to say a few words about our position in Ceylon.

"It was on the 6th October in the year 1642 that the first minister of the Dutch Reformed Church began his labors at Galle, and we may take that date, eighteen years later than the historic event we celebrate to-day, as the beginning of the Dutch Reformed Church in Ceylon. A few years later, in 1658, the Colombo Consistory was organized. This Consistory has had an unbroken history ever since and can claim to be the oldest ecclesiastical court in Ceylon. We gratefully acknowledge, as you do, the Classis of Amsterdam as our ecclesiastical mother, and pay our tribute of thanks to the earnestness and zeal with which the Classis sought to supply the spiritual needs of those sent East and West by the Dutch Trading Companies of those adventurous days.

"As I listened to the thrilling history of your Church in America as just now so eloquently portrayed by Dr. Demarest I was struck by the many parallel experiences of your Church and ours. The story of adventurous voyaging, of pioneer endeavor, of patient endurance and earnest religious life, these were typical of those who sailed Eastward as of those who sailed Westward to this great land and Southward to South Africa.

"The Dutch Government, through the East Trading Company and by

the good services of the Classis in the Netherlands, gave every facility and encouragement for the advancement of religion and education.

"A vigorous work was carried on at various centers, notably in the larger towns on the coast in Colombo, Galle, Matara, etc., where consistories were organized. And this work was mainly of a missionary character among the Sinhalese. The members and adherents at one time numbered about 500,000.

"The methods used to induce the Buddhist and the Hindu to become Christian have been often criticized but these were the methods of earlier days and never was liberty of conscience and religious belief denied to any one.

"Primary education was free and to some extent compulsory, and a vigorous program was arranged by a business-like School Board, the minutes of whose proceedings we carefully preserve.

"Higher education also received careful attention and several promising students were sent to Holland for university education.

"In 1796 when the Island was ceded to Britain, the Dutch Colonists were given permission to return to Holland, or to go to Batavia. Many availed themselves of this privilege, but a considerable number remained and their descendants have mostly remained true to their religious heritage and constitute the bulk of the membership of the Dutch Reformed Church in Ceylon. Very few of the Predicants removed and in 1805 a Classis was organized by permission of Lord North, the Governor, for the purpose of ordaining two new ministers. There were five ministers present to constitute the Classis. In 1812 there were only two ministers left, a number wholly inadequate to carry on the work. The ecclesiastical and educational establishments were almost totally destroyed by the change of government, and when the Church of England, the Baptist, and the Wesleyan missionaries arrived they found the schools empty, those who had professed Christianity had lapsed, and the work had to be begun anew. It is become a noteworthy fact that the Sinhalese Christians of the present time are the descendants of those whose names appear in our old Dutch Records as Christians.

"The change of government from Dutch to British involved a change in the official language. In order to take up duties under the Government it was necessary for the Burghers to learn the English language, and in fifty years or less the Dutch language had almost ceased to be used.

"Until the Disestablishment Act of 1881 the Dutch Reformed Church

was on the establishment list along with the Anglican and the Scottish Churches and had two ministers.

"Disestablishment has not injured the Church as many feared. During the last forty years we have advanced slowly but surely in every direction.

"We have now six ministers and three catechists supported by the Church, ministering to eight distinct congregations. There are eight Sunday schools, four day schools for elementary education and two free missionary schools. We have a Sinhalese and a Tamil mission besides several Young People's Guilds and Boards-of-Hope. Financially we have advanced also during the same period, and the annual budget has increased from the modest sum of Rupees 10,000 to over Rupees 50,000.

"We possess and preserve with the greatest care valuable Church Records, consisting of letters from Holland, Batavia and South Africa, Consistory minutes, Registers of Baptisms, marriages, and deaths. These are complete since 1734 but many refer to earlier years.

"We have inherited the creed, the liturgy, the traditions, and the name of the Reformed Church of the Netherlands. We claim a common origin with yourselves and we greet you on this historic occasion with great joy and affection. I am the bearer of the following resolution of the Consistory of the Dutch Reformed Church in Ceylon which I have great pleasure in submitting to you."

GENERAL CONSISTORY OF THE DUTCH REFORMED CHURCH IN CEYLON

Resolution passed unanimously at Meeting held on 24th March, 1928.
RESOLVED:—

"That the heartiest congratulations and best wishes of this Consistory as representing the Dutch Reformed Church in Ceylon, be tendered to the Reformed Church of America on the happy and historic occasion of the Tercentenary of the foundation of their Church in the U. S. A.

"That this Consistory has special gratification in saluting its Sister-Church in America inasmuch as the Dutch Reformed Church of Ceylon was founded very nearly about the same time as the Church in America, the first Dutch Minister beginning his work in Point de Galle in 1642, and the Consistory of the Wolvendaal Church in Colombo, a body which has had a continuous history ever since, having been formed in 1658.

"*That* this Consistory rejoices in the most heartfelt manner with you on the completion of three centuries of Christian Work and Service both in the U. S. A., and in those parts of the world where your missionaries have been and are now at work in heralding the Gospel of Our Lord and Saviour Jesus Christ.

"*That* this Consistory desires to felicitate you on the success you have had in the Ministry of the Word and other Christian activities at home and abroad.

"*That* this Consistory expresses its fervent hope, and assures you of its earnest prayers, that our Heavenly Father will very richly bless your efforts in the future and crown them with ever more abundant success.

"*That* especially in these days of 'Open Doors' everywhere, but of very much spiritual darkness even in lands where Christianity flourishes, and still more so where Christ is as yet unknown, our great desire is that you should redouble your efforts to proclaim the unsearchable riches of Christ everywhere, so that all may rejoice together.

"Further *that* the greetings of the Consistory be conveyed personally by the Rev. David Tweed, B.A., (Ex-President of the General Consistory), whom we have much pleasure in commissioning to represent the Consistory and the Dutch Reformed Church generally in Ceylon.

(Signed) "W. C. FLEMING, *President.*
(Signed) "J. C. JANTZ, *Scriba.*
"27th Mar., 1928."
(*Applause*)

Profoundly moved by the fraternal word from the Rev. Mr. Tweed, all present united in the singing of the hymn, "A mighty fortress is our God." Dr. Cobb then introduced his colleague in the ministry of the Collegiate Church, the Reverend Daniel A. Poling, D.D., LL.D., who spoke what has well been described as "a ringing call to rise up and go forward as a Church, conquering and to conquer." Dr. Poling's words follow:

"Adventure and religion are brothers. Danger and Christianity are twins. A great delusion is the delusion of safety. Jesus Christ did not come to inaugurate a "safety-first' campaign. He came to save Man. In accomplishing this He sacrificed His own safety even unto Calvary. Those who have followed in His train, from Saint Stephen to Savonarola and from Paul to the intrepid adventurers of the 'Half-Moon' and beyond, have

moved always toward spiritual frontiers, 'bearing the cross and enduring the pain.'

"We have listened to the scholarly message of our history and tradition. Our minds have been moved, our hearts have been lifted, by the chronicle of the Fathers. We have a worthy pride in a fruitful and prophetic past. What now of the future? And I seem to hear the voice of the spiritual Master of the tiny ship that bore our ecclesiastical forbears to this island, a voice like a trumpet—'Sail on! Sail on and on!'

"We have pride in their faith. We take glory from its unfaltering insistence, its unfailing, ever-advancing missionary passion. Then, in the words of an honored member of this communion, Theodore Roosevelt, let us declare, 'One thing I am especially sure of—Having this faith, I should say so.' To be worthy of those we remember, the Reformed Church of to-day must be, not a rest camp, but a front line trench. To us the Creed must be, not a statement of words casually spoken, but a declaration of vital purpose and the audible expression of that which we in daily deeds translate into life itself.

'Faith of our fathers, living still
In spite of dungeon, fire and sword,
O how our hearts beat high with joy
Whene'er we hear that glorious word!

'Faith of our fathers, we will strive
To win all nations unto thee;
And through the truth that comes from God
Mankind shall then indeed be free.'

"It is an axiom of physical conflict that the only adequate defense is at last a resolute offensive. Not alone if we are to save the world but ultimately if we are to save ourselves, we must, as did those who three hundred years ago preceded us on this island, move forward in prayer, in gifts —aye, and in life itself—to the ends of the Earth.

"Our frontiers may be moral where theirs were geographical, they may stretch 'where cross the crowded ways of men' rather than where pressed the moccasined feet of Indian braves, but they are frontiers nevertheless. Perhaps in Fifth Avenue or on Chicago's Loop a greater struggle joins than issued when Peter Minuit took title to a wilderness.

"But whatever the proportions of the struggle, it is forever the 'spirit that maketh alive,' it is eternally faith that is 'the victory that overcomes

the world.' Jesus Christ remains as the only name given under Heaven upon earth whereby man must be saved, as the Only Sufficient Saviour for the individual and for the institutions of ordered society, and the Book which reverential hands first opened in the loft above the mill, the Book, 'written by holy men as they were moved by the Holy Spirit,' is now for the sons, as it was then for the fathers, 'the infallible rule of faith and practice.'

"Loyal to the past, captured with vision for the future, let us serve at home and in all our far-flung stations in ways that shall bring eternal honor. We have worthy pride in the fact that the advances as accepted by us as a church in the days of the Interchurch World Movement have not been surrendered. But shall we not set out new stakes?

"The good is not yet good enough. Let our missionary and educational enterprises feel from our hearts and from our pocketbooks the flow of fresh eagerness and enlarged support. Let evangelism, which is essentially sharing Jesus Christ, take on new significance. Let our Mother Church, in whose edifice we meet to-day, sound a new note in city missions. A more serious crisis joins in this year of Grace 1928, when millions surge indifferent to our presence about this corner than when Domine Jonas Michaelius broke the bread and blessed the wine of our first Communion. Why not a goal of at least one new mission every year for the Collegiate Church? Little enough, I say, for the spiritual descendants of those who contemplated a continent and accepted an unknown world when they turned their backs upon Holland and breasted the unfriendly seas.

"This call to evangelism is companioned by the call of Christian citizenship. The Dutch were patriots. Pastors and people embraced poverty and accepted the rebel badge when Washington led his ragged Continentals south from Cambridge. The story of our great Livingston and those others who stood with him is an epic of the Revolution.

"The times upon which we have come are not less exacting than those. The Constitution they fought to achieve, the institutions they watered with blood and tears are challenged now as perhaps never before. Liberty under the law must be more than a casual slogan to the sons and daughters of the Dutch heritage. It must become a mandate for civic action. Torchlight processions, Fourth of July orations, and flag-waving are not enough. The coming elections demand from each of us the best thought, the most fearless expression and at last a vote that expresses the sovereign sentiment of the individual citizen casting it. The issue joins in the Eighteenth Amendment. The members of the Reformed Church in America will

sanction no uncertainty. They will support neither nullification nor evasion.

"There are those who, assiduously honest in all business relationships, nevertheless take liberty without paying for it. American freedom is not an accident. For its institutions and blessings the Fathers paid a great strengthened. The way of the Dutch runs by Yorktown, Appomattox, Belleau Woods, and leads ever forward. Nor does it stop at the shores of a single continent. We are born to an international heritage. Our fathers and mothers had homing eyes that compassed the seas. International goodwill, lasting peace, brotherhood,—these are essential elements of that which each generation finds committed to its keeping from the generation that has preceded it. Not only in resolutions and in words fittingly spoken, but in setting up machinery for the organization of international affairs, in conferences and courts and associations of nations, we must unite our efforts with all other forward-looking Christians.

"Another word comes to us from the distinguished layman of our communion already quoted, another word that should not be overlooked here. 'I feel,' said he in an historic letter to Dr. Coe, written in the White House on May 29, 1906, 'I feel that we have yet a great duty to perform, which we must perform in conjunction with our brethren of other denominations. One of the pleasantest signs of the times is the hearty coöperation in which we have been able to work with them.'

" 'Like a mighty army moves the Church of God'—'We are not divided; all one body we'—this must become increasingly more than a poet's fancy and a marching song if we are to capture the kingdoms of the Earth for the Kingdom of our God and His Christ. One of the 'pleasantest signs'—aye, indeed, one of the pleasantest signs—is the heartiness with which we are able to work in coöperation with our brethren of other denominations. Let these signs increase. Let them become more distinct, more vivid, until they shine upon our communities like the beacons that light the intrepid human eagles who span our continent in a day.

"This General Synod records progress. Not for a pulseless uniformity do we pray, but for a unity of spirit, a unity of program—aye, and a growing unity of organization beginning with the several groups of the great denominational families—for such unity do we supplicate and strive with unabated earnestness.

"This, then, is the spirit of our remembrance, the challenge of our solemn commemoration. We shall honor those who stood fast when pagan tides of the wilderness and mightier seas of apostasy swept over them, we shall honor those who stood fast by going forward now.

'Go preach the Kingdom is at hand,
The King is at the gate.
Go tell the News in every land—
He comes for whom ye wait.

'He comes with lightnings and in wrath,
He follows down the sea.
He sweeps the barriers from His path
To set the captives free.

'He comes with laughter in His eyes
Soft as the yellow dews.
And hungry children hush their cries
To shout the glad, Good News.

'He comes, He comes with healing balm
For all the hurts of men.
He comes, He comes with hope and calm
Where all the wars have been.

'Sound, bugle, sound in golden flood
His reign that shall not cease.
He comes to make of all one blood,
Triumphant Prince of Peace.' " (*Applause*)

Then was sung, "O God, beneath Thy guiding hand," after which the venerable and greatly beloved Reverend Professor E. J. Blekkink, D.D., of the Western Theological Seminary, Holland, Michigan, pronounced the benediction.

Some of the Fraternal Delegates from the Netherlands.

(*Upper*) Prof. Dr. D. Plooij, delegate of the University of Amsterdam.

(*Center*) H. E. Dr. Jan Schokking, Member of the Parliament, who brought the greetings of the Queen as a member of the Reformed Church.

(*Lower*) The Very Rev. Dr. P. J. Kromsigt, President, Classis of Amsterdam.

Chapter XIV

RECOGNITION OF FRATERNAL DELEGATES

"Of his (Roosevelt's) ancestors, concerning whom he himself recounted shortly and humorously the little that was worth saying, we need note only that they represented many nations, and chiefly the robustly Protestant elements in those nations. Like his name, the dominant tradition of his family past was Dutch; but the Dutch blood was blended with that of French Huguenots, German Protestants of the Rhineland who fled from Louis XIV, Scotsmen from the confines of the Highlands, Ulstermen, Southern Irishmen, Welsh Quakers; there was also a little English blood coming partly through the Pennsylvania Quakers, and partly by way of Holland. How the potent but incalculable efforts of physiological inheritance show themselves in any individual is a matter of most idle speculation, but a man's own idea about his ancestry is important and not always harmful. The whole history of Roosevelt's native city illustrates the composite character of the American population even from early days, and his own pedigree was a marked instance of it. His writings insist much on this composite character and even exaggerate it."—Page 4, *Theodore Roosevelt,* by Lord Charnwood; published, Boston, 1923.

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The Service of Recognition of Fraternal Delegates

Monday, June 11th, at 3:00 P. M.

THE PRESIDENT OF GENERAL SYNOD PRESIDING

Invocation

The Reverend William I. Dempster, D.D.,
Presbyterian Church of Ireland

Hymn 94—"O Holy Father, who hast led Thy children"

Scripture Reading—Isaiah II

The Reverend Robert A. Ashworth, D.D.,
The Northern Baptist Convention

Reading of Greetings and Introduction of Distinguished Guests

The Reverend Edgar Franklin Romig, M.A., D.D.,
Chairman, General Synod's Tercentenary Committee

Greetings

From the President of the United States

Responses

H.E. Dr. J. H. van Roijen,
Netherlands Minister at Washington
H.E. Mr. H. G. Chilton, C.M.G.,
British Minister at Washington
Dr. D. Plooij,
Professor at the University of Amsterdam,
In behalf of the Royal Academy of Sciences
Dr. Albert Eekhof,
Professor at Leyden University
The Reverend Edward Caldwell Moore,
Ph.D., D.D., LL.D., Th.D.,
Professor, Harvard University,
In behalf of the American Universities

Hymn 92—"Come, Thou Almighty King"

Introduction of Fraternal Delegates

The Reverend William I. Chamberlain, Ph.D.,
Chairman, Committee on Correspondence

Responses

The Reverend George C. Pidgeon, D.D.,
Sometime Moderator, United Church of Canada,
Representing the Churches in Canada
The Reverend Marshall B. Lang, T.D., B.D.,
The Church of Scotland,
Representing the Churches of England and
Scotland

The Hon. Calvin Coolidge.
President of the United States (1928).

The Reverend T. Narasimham, B.A.,
The South India United Church,
Representing the Churches of Asia
The Reverend Arthur J. Brown, D.D., LL.D.,
Chairman, Western Section,
Representing the Alliance of Reformed Churches Throughout the World Holding the Presbyterian System
The Reverend William Douglas Mackenzie, D.D., LL.D.,
President, Hartford Seminary Foundation,
Representing the Theological Seminaries

Written Greetings from Ecclesiastical Bodies

Hymn 776—"The Church's One Foundation"

Address

Dr. Robert E. Speer,
Retiring Moderator, The Presbyterian Church in the United States of America

Hymn 693—"I love Thy Kingdom, Lord"

Prayer

The Reverend Irving Husted Berg, D.D.,
Minister, The Collegiate Church, New York

Benediction

Bishop Francis J. McConnell, D.D., LL.D.,
Methodist Episcopal Church

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LIST OF DELEGATES

FOREIGN CHURCHES

The Dutch Reformed Church in the Netherlands
Dr. W. J. Aalders
Dr. A. Eekhof
Dr. D. Plooij

The Classis of Amsterdam
Dr. P. Kromsigt

The Waldensian Church of Italy
The Reverend Pietro Griglio

The Church of Scotland
The Reverend Marshall B. Lang, T.D., B.D.

The Presbyterian Church in Ireland
The Reverend William I. Dempster, D.D.

The Presbyterian Church of Wales
The Reverend T. E. Roberts, M.A.

The Dutch Reformed Church in Ceylon
The Reverend David Tweed, B.A.

The Church of Christ in China
Mr. S. C. Leung, M.A.

The South India United Church
The Reverend T. Narasimham, B.A.

Greetings presented from
The Reformed Churches of the Netherlands
The English Reformed Church, Amsterdam
The Scotch Church, Rotterdam
The National Protestant Church of Geneva
The Presbyterian Church of England
The United Free Church of Scotland
The Free Church of Scotland
The Dutch Reformed Church, Austin Friars, London
The Church of Christ in Japan
The Dutch Reformed Church in South Africa

CHURCHES IN CANADA

The United Church of Canada
The Reverend George C. Pidgeon, M.A., D.D.

The Presbyterian Church in Canada
The Reverend F. Scott MacKenzie, Th.D.

Greetings presented from
The Church of England in Canada

CHURCHES IN THE UNITED STATES

The National Council of Congregational Churches
The Reverend Ozora S. Davis, Ph.D., D.D., LL.D.
The Reverend Charles E. Burton, D.D.
The Reverend William Horace Day, D.D.

The National Council of the Protestant Episcopal Church
The Right Reverend Arthur S. Lloyd, D.D.
The Very Reverend Howard Chandler Robbins, D.D.

The Reformed Church in the United States
The Reverend Allen R. Bartholomew, D.D., LL.D.

The Christian Reformed Church
The Reverend William P. Van Wyck, D.D.

The Presbyterian Church in the United States of America
Dr. Robert E. Speer

The Presbyterian Church in the United States
The Reverend Ernest Thompson, D.D.

The United Presbyterian Church
The Reverend Jesse Johnson, D.D.

The Northern Baptist Convention
The Reverend Robert A. Ashworth, D.D.

The General Convention of the Christian Church
The Reverend W. H. Hainer, D.D.

The Methodist Episcopal Church
Bishop Francis J. McConnell, D.D., LL.D.

The Methodist Episcopal Church, South
Bishop Collins Denny, D.D.

The Moravian Church
The Reverend Paul de Schweinitz, D.D.

The Reformed Episcopal Church
The Reverend William A. Freemantle, D.D.

The United Lutheran Church
The Reverend F. H. Knubel, D.D.
The Reverend Samuel Trexler, D.D.

The American Unitarian Association
The Reverend Minot Simons, D.D.

The Friends in America
Professor Rufus M. Jones, Litt.D.

Oriental Churches

The Greek Orthodox Church
The Reverend George Menexopoulos
Mr. Demetrius E. Valakos

Individual Churches in New York City

The Church of the Ascension
The Reverend Donald B. Aldrich, D.D.

The First Presbyterian Church
Dr. Benjamin G. Demarest, Elder

The Brick Presbyterian Church
The Reverend William Pierson Merrill, D.D., S.T.D.

St. James' Lutheran Church
The Reverend William F. Sunday, D.D.

Old John Street Methodist Episcopal Church
The Reverend Francis Bourne Upham, D.D.

The Congregation Shearith Israel
Henry S. Hendricks, Esq.

FOREIGN INSTITUTIONS

Colleges and Universities

University of Leyden
Professor Dr. A. Eekhof

University of Amsterdam
Professor Dr. D. Plooij

University of Groningen
Professor Dr. W. J. Aalders

Meiji Gakuin, Japan
The Reverend August K. Reischauer, D.D.

Greetings presented from
Free University of Amsterdam
University of Kampen

INSTITUTIONS IN THE UNITED STATES

Colleges and Universities

Harvard University
Professor Edward Caldwell Moore, Ph.D., D.D., LL.D., Th.D.

Yale University
The Reverend Professor Louis Halsey Holden, Ph.D., D.D.

Princeton University
Dean Radcliff Heermance, M.A.

Columbia University
WILLIAM BARCLAY PARSONS, Esq.
MARCELLUS HARTLEY DODGE, Esq.
NEWBOLD MORRIS, Esq.
The Reverend CALEB R. STETSON, D.D.
Professor ADRIAAN J. BARNOUW, PH.D.
GUY VAN AMRINGE, Esq.
WILLIAM M. K. OLCOTT, Esq.

Rutgers University
President JOHN M. THOMAS, D.D., LL.D.
The Reverend Professor JOHN H. RAVEN, D.D.

Union College
President CHARLES S. RICHMOND, D.D., LL.D.
The Reverend WILLARD DAYTON BROWN, D.D.

New York University
Dean MARSHALL S. BROWN, PH.D.

College of the City of New York
The Honorable FREDERICK P. BELLAMY, M.A., LL.B.

Hope College
President EDWARD D. DIMNENT, LITT.D.
Professor JOHN B. NYKERK, LITT.D.

Central College
President JOHN WESSELINK, D.D.

Collegiate School
Headmaster ARTHUR FISKE WARREN, L.H.D.

THEOLOGICAL SEMINARIES

New Brunswick Theological Seminary
President WILLIAM H. S. DEMAREST, D.D., LL.D.

Princeton Theological Seminary
President J. ROSS STEVENSON, D.D. LL.D.

Hartford Seminary Foundation
President WILLIAM DOUGLAS MACKENZIE, D.D., LL.D.

Union Theological Seminary
Professor WILLIAM ADAMS BROWN, PH.D., D.D.
Professor GAYLORD S. WHITE, M.A.

Lancaster Theological Seminary
President GEORGE W. RICHARDS, D.D.

General Theological Seminary
Professor CHARLES H. BOYNTON, PH.D., D.D.

Drew University
President EZRA S. TIPPLE, D.D.

Western Theological Seminary
Professor EVERT J. BLEKKINK, D.D.

FOREIGN SOCIETIES

The Alliance of Reformed Churches Holding the Presbyterian System, Eastern Section
The Reverend PETER A. DUNN, B.D.

The Leyden Pilgrim Fathers Society
DR. J. SCHOKKING

The Royal Academy of Sciences, Holland
Professor DR. D. PLOOIJ

Greetings presented from
THE FEDERAL COUNCIL, EVANGELICAL FREE CHURCHES OF ENGLAND

SOCIETIES IN THE UNITED STATES

RELIGIOUS

The Alliance of Reformed Churches Holding the Presbyterian System, Western Section
The Reverend ARTHUR J. BROWN, D.D., LL.D.

Federal Council of the Churches of Christ in America

The Reverend JOHN A. MARQUIS, D.D., LL.D.
The Reverend CHARLES S. MACFARLAND, PH.D.

The Greater New York Federation of Churches
The Reverend CHARLES K. GILBERT, D.D.

American Bible Society
President E. FRANCIS HYDE
The Reverend LEWIS BIRGE CHAMBERLAIN, D.D.

American Tract Society
President WILLIAM PHILLIPS HALL

American Board of Commissioners for Foreign Missions
President ROCKWELL HARMON POTTER, D.D.

American Seamen's Friend Society
The Reverend GEORGE SIDNEY WEBSTER, D.D.

National Council, The Young Men's Christian Association of the U. S. A.
WILLIAM D. MURRAY, Esq.

American Society of Church History
The Reverend FREDERICK W. LOETSCHER, PH.D., D.D., LL.D.

New York Bible Society
President JOHN C. WEST

New York Sabbath Committee
The Reverend DUNCAN J. MCMILLAN, D.D.

Chi Alpha
The Reverend GEORGE ALEXANDER, D.D.

Sigma Chi
The Reverend HOWARD CHANDLER ROBBINS, D.D.

Alpha Delta
The Reverend JOSEPH RANKIN DURYEE, D.D.

Theta
The Reverend NEWMAN W. HESS

HISTORIC AND PATRIOTIC

Netherland-America Foundation
The Honorable WILLIAM C. REDFIELD

Holland Society of New York
The Honorable JOHN E. VAN NOSTRAND

St. Nicholas Society of the City of New York
The Reverend HOWARD DUFFIELD, D.D.

Huguenot Society of America
Major W. I. LINCOLN ADAMS

Huguenot Society of Pennsylvania
The Reverend JOHN BAER STOUDT, D.D.

St. George's Society of New York
CHARLES W. BOWRING, JR., Esq.

American Historical Association
The Reverend FREDERICK W. LOETSCHER, PH.D., D.D., LL.D.

New York State Historical Association
ALEXANDER C. FLICK, Esq.

New York Historical Society
DR. ALEXANDER J. WALL

George Washington Sulgrave Institution
JOHN A. STEWART, Esq.

New York Genealogical and Biographical Society
JOHN CLAPPERTON KERR, Esq.

Society of the Cincinnati
The Honorable FRANCIS KEY PENDLETON

Society of Mayflower Descendants
HAROLD G. MURRAY, Esq.

Order of the Founders and Patriots of America
JOHN LENORD MERRILL, Esq.

Sons of the American Revolution
GANSON DEPEW, Esq.

Sons of the Revolution in the State of New York
The Reverend HOWARD DUFFIELD, D.D.

Daughters of Holland Dames
MISS MARGARET A. JACKSON

Colonial Sons and Daughters
MISS E. FRYE BARKER

Colonial Dames of America
MRS. DEAS MURPHY

Daughters of the American Colonists
MRS. STANLEY LYMAN OTIS

Daughters of Founders and Patriots
MRS. STANLEY LYMAN OTIS

Daughters of the Revolution
MRS. EUGENE J. GRANT

HONORED GUESTS

The Honorable FRANK B. KELLOGG, LL.D.
Secretary of State of the United States

H.E. DR. J. H. VAN ROIJEN,
Netherlands Minister at Washington

The Honorable H. G. CHILTON, C.M.G.,
British Minister at Washington

The Honorable W. P. MONTIJIN,
Consul General of the Netherlands, New York

DR. NEIL VAN AKEN,
Secretary, Netherlands Chamber of Commerce, New York

. . . . . .

Though situate but a few feet above the level of the sea the Church of St. Nicholas was literally "a mount like unto Zion, whither the tribes go up," on the afternoon of June eleventh. Of the Service of Recognition of Fraternal Delegates held at 3 o'clock on that day the words of a report, later given, are germane: "From an inter-denominational standpoint, the Tercentenary has sought to keep in mind what we have in common with fellow Christians in many communions. The impressions . . . must for each of us be individual, but it will, perhaps, be agreed by us all that there was a note of beautiful and pervasive catholicity in the whole; and so it was meant to be. Conceived in prayer, the gatherings were hoped to resolve themselves into

something truly ecumenical." A graphic map of the world, prepared with the thought of illustrating the sections linked with the spiritual symposium we are describing would contain lines converging in New York and signifying representation from governments, churches and institutions as diversified in geographical location as Canada, Ireland, England, Scotland, France, Switzerland, Holland, India, Japan and South Africa, to mention only a fraction of the areas. We shall not dwell further on this since it echoes the common note of all the observances. We proceed to a narrative of what took place.

"The church was crowded," runs the record. "The delegates were given seats of honor in front of the pulpit." The deputies of good will were for the most part attired in Geneva gowns with the hoods of their widely scattered Alma Maters. The envoys of governments alone appeared in conventional afternoon dress. Synodical delegates could be discerned in the pews by their official badges. The elders' and deacons' pews were occupied by members of well-known American families. The soft afternoon light suffused the church, bringing all present into an inexplicable but sure oneness of mood. The president of the General Synod, the Rev. Malcolm James MacLeod, D.D., called upon the Rev. Wm. I. Dempster, D.D., delegate from the Presbyterian Church of Ireland, for the invocation. A moment later the Gaelic fervor of the prayer was blended into the spirited singing, by all the people, of "O Holy Father, who hast led Thy children." The hymn was simply the invocation multiplied in power. Its conclusion was shouted forth with no uncertain note:

"O Triune God, with heart and voice adoring,
Praise we the goodness that has crowned our day;
Praise we, that Thou wilt hear us, still imploring
Thy love and favor, kept to us alway."

Then was read from the Scriptures by the Rev. Robert A. Ashworth, D.D., of the Northern Baptist Convention, the second chapter of Isaiah. Some of its key verses, as if reëchoing, claim a place in this story:

> "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

The Rev. Edgar F. Romig, D.D., chairman of the Tercencentenary Committee, then spoke as follows:

"Mr. President, Fathers and Brethren, Members and Friends of the Reformed Church in America: Last fall a delegation headed by the Honorable Joseph S. Frelinghuysen, former United States Senator, visited the President of the United States and presented to him an invitation to these Tercentenary observances. The President was very gracious in his reception of this message and gave it serious consideration. He again received the committee about a month and a half ago and, in discussing the Tercentenary, indicated considerable knowledge of some of these questions that are perhaps not always known generally, some of the minutiæ of our history. We learned, however, that the pressure of his duties was such that he could not be present personally to celebrate this occasion with us. I think that all who know the tremendous weight of public duty that rests upon him will appreciate his inability to be with us at this time.

"The President, however, very graciously received a delegation, consisting of some of the visiting clergy and professors from the Netherlands

THE WHITE HOUSE
WASHINGTON

May 24, 1928.

My dear Mr. Romig:

I am sincerely sorry it was impossible for me to accept your cordial invitation to attend the Tercentenary Commemoration of the Founding of The Reformed (Dutch) Church in America, to be held in New York, June 9 - 11. For, such celebrations are of deep significance.

When in 1628 the Classis of Amsterdam sent a Minister to the New World to care for the spiritual needs of the settlers of New Amsterdam none could have foreseen the birth and wonderful development of this great Republic, under the will and beneficence of a Divine Providence. The church then established - the first on the Island of Manhattan - has had an unbroken existence since that day. Its influence upon the religious and civic life of our greatest center of population, and indirectly upon the growth of our nation, has been great.

As the sources of our spiritual life have remained strong and constant, so our country has prospered. As we foster and strengthen our religious institutions, so we shall continue to advance in power and understanding spiritually and materially.

To the membership of The Reformed (Dutch) Church in America I extend my heartiest greetings, and best wishes for renewed inspiration and broader opportunities for service in the years to come.

Very truly yours,

Calvin Coolidge

Reverend Edgar F. Romig, Chairman,
Tercentenary Commemoration Committee,
25 East 22nd Street,
New York, N. Y.

GREETINGS OF PRESIDENT COOLIDGE.

and some of the members of this committee, about a week ago, and expressed his great interest, personally reiterating that interest to this official Tercentenary group; and now it gives me great pleasure to read to you the message that was sent to this Synod by the President of the United States. It reads as follows:

"'I am sincerely sorry it was impossible for me to accept your cordial invitation to attend the Tercentenary Commemoration of the Founding of The Reformed (Dutch) Church in America, to be held in New York, June 9-11. For, such celebrations are of deep significance.

"'When in 1628 the Classis of Amsterdam sent a Minister to the New World to care for the spiritual needs of the settlers of New Amsterdam none could have foreseen the birth and wonderful development of this great Republic, under the will and beneficence of a Divine Providence. The church then established—the first on the Island of Manhattan—has had an unbroken existence since that day. Its influence upon the religious and civic life of our greatest center of population, and indirectly upon the growth of our nation, has been great.

"'As the sources of our spiritual life have remained strong and constant, so our country has prospered. As we foster and strengthen our religious institutions, so we shall continue to advance in power and understanding spiritually and materially.

"'To the membership of The Reformed (Dutch) Church in America I extend my heartiest greetings, and best wishes for renewed inspiration and broader opportunities for service in the years to come.

"'Very truly yours,

"'CALVIN COOLIDGE.'"

After the applause that followed the reading of the President's message, Dr. Romig continued:

"I think that every member of this company will agree with me that we who are identified with the Reformed Church in America have two fatherlands, at least spiritually, the United States of America and brave little, big-souled Holland. It would be superfluous for me to pay tribute at any length to the glory that is Holland's. It is assumed in a company of this kind that Holland is a great and wonderful country, a country that we respect because of her traditional asylum, for her traditions of liberty,

for what she has done throughout the centuries to maintain the principle of freedom of conscience. We respect Holland for all these things.

"We love Holland because the beginnings of this Church are identified with the beginnings of that nation as a modern nation, and we have a peculiar affection for her, too, because of our admiration, yea, genuine affection, for her noble Queen, herself a member of the Reformed Church.

"We have with us this day one who from the very beginning realized the possibilities of this Tercentenary as a means of strengthening the bond between the mother country and the daughter church, and it is with great pleasure and a sense of real honor that I am able now to introduce to you His Excellency, Dr. J. H. Van Roijen, Netherlands Minister at Washington." (*Applause*)

Dr. Van Roijen said:

"Ladies and Gentlemen,

"It is a great honor to me to say a few words here on this occasion. It is an honor because we are united here to celebrate the commemoration of an event, that has had a vast influence for three centuries on the spiritual welfare of a considerable part of the population of this great country.

"It was a matter of deep regret for the Queen that for reasons of State She could not accept the kind invitation to come here in person, an invitation extended to Her in the most courteous way by the three high corporations who are in the first place the sponsors of this tercentennial celebration.

"The Queen in directing me to accomplish my duty to-day has given me only short instructions; more was not required. The Queen knows that I realize how great Her admiration is for your Church. Her Majesty sends you all warm greetings.

"Greetings to you, Federal Council of the Churches of Christ, which represents about 30,000,000 of people in America, to you members of the Synod of the Reformed Church who take care of the welfare of more than 150,000 followers, and to you members of the Collegiate Reformed Church of New York, Mother Church of the Reformed Churches in America. Greetings also to the Holland Society and the St. Nicholas Society and other associations whose intention it was to welcome Her Majesty here in your midst.

"It is well known how much the Queen of Holland is interested in religion, in the religious life of other nations as well as in that of Her

H. E. Dr. J. Herman Van Roijen.

Envoy Extraordinary and Minister Plenipotentiary of the Netherlands to the United States (1928).

own people. Descending from a long line of illustrious religious ancestors, who in their task of defending and protecting the freedom and independence of the Netherlands have found in religion their strongest guidance and support, descending from those religious heroes, the Queen Herself is a most devout Christian, who finds in Her firm and fervid faith the strength She needs for accomplishing her tremendous and exhausting task of a Ruler.

"No wonder that the Queen is in the first place interested in a religion, the cradle of which was placed here on these shores by Hollanders, just in a time in which that religion found in Her Majesty's ancestors resolute and daring champions, strong protectors and defenders, willing to sacrifice for that cause their lives, their goods and happiness.

"Certainly it is gratifying for the Queen and Her subjects that it was Holland who sent here Hudson with his ship the 'Half Moon' in 1609, when the first Dutch trading posts were established on Manhattan Island and Fort Orange. Between 1609 and 1621, when the Dutch West India Company was founded, many ships were sent here from Holland and made important discoveries; trade began with the inhabitants of these shores. It is well known that it was the West India Company that in 1624 sent here the first colonists and in 1626 the capable Director Minuit who purchased Manhattan Island from the Indians. It is common knowledge also that from that year on mainly Hollanders came and settled in New Amsterdam and more north on the Hudson and gradually formed the population of New Amsterdam and New Netherland. During forty years New Netherland was a colony governed by Hollanders and it is a matter of great pride for us, that their influence has proved to be lasting on the life, customs, and ideas of the people of this great Republic.

"But it is for the Queen and for Holland more gratifying still that it was by those Dutch Colonists that was conveyed to these shores the greatest gift Holland could give, the finest possessions the later inhabitants here could acquire, the most valuable heirlooms they could leave to you: their faith, their religion, their church. Precious riches all of them, that were to last until the present day and we hope forever, riches that in the course of the centuries have proved the greatest blessing for millions of inhabitants of this splendid country.

"We are happy to think, that the first religious service for the people here was conducted by the Hollander Sebastian Jansen Krol, a Comforter of the sick; that Domine Jonas Michaelius was the first Dutch Minister and that Peter Minuit, the Director of the Colony, and Jan Huygens, also

Comforter of the sick, were the first Dutch elders of the Church. It was the beginning of the oldest church in the United States of settled ministry and continuous service.

"The Reverend Jonas Michaelius was sent over by the West India Company with a mandate of the Consistory of the Dutch Reformed Church in Amsterdam. It is the happy proof of the religious needs in those times, which made a trading association, as the West India Company, think, in the first place, of sending a Minister to the distant American trading posts. Hugo Grotius expresses it by saying that Michaelius was sent to the beautiful country that is known by the sweet name of New Netherland.

"When one reads a letter the Reverend Michaelius wrote to Domine Smoutius, a colleague in the home country, one realizes the hardships the colonists of those days had to go through and the fact that his task was not by far an easy one. 'The voyage,' he writes, 'was long, namely from the 24th of January till the 7th of April, when we first set foot upon land. Of storm and tempest, which fell hard on the wife and children, we had no lack, particularly in the vicinity of the Bermudas and the rough coasts of this country. Our fare on the ship was very poor and scanty.' He complains of a wicked cook and a captain who was drunk most of the time and did not take the trouble to correct the rascal. Refreshments of butter, milk, et cetera, could not be obtained though some were sold at a very high price. 'I began,' he continues, 'to get considerable strength by the grace of the Lord but in consequence of this hard fare of beans and gray peas, barley, stockfish, etc., without much change, I cannot fully recuperate as I otherwise would.' The natives did not add to the happiness of the poor Domine. 'I find them entirely savage and wild, strangers to all decency, yea uncivil and stupid as garden poles.'

"The letter of the Reverend Michaelius is interesting also where it shows that the first colonists were either Dutch or Walloons, coming from Holland and understanding Dutch. 'At the first administration,' he writes, 'of the Lord's supper, which was observed not without joy and comfort to many, we had fully fifty communicants, Walloons and Dutch. We administer the holy sacrament of the Lord once in four months provisionally until a larger number of people shall otherwise require. The Walloons and French have no service on Sundays otherwise than in the Dutch language for those who understand no Dutch are very few.'

"In the course of the centuries many changes have come but none of them has prevented the steady growth and development of the Dutch Church.

"After 30 years the Dutch colony became English and New Netherland became New York and New Jersey; later the ecclesiastical control of the church was transferred from Holland to America and the rule of the Church became home rule; the language was changed and English was spoken from the pulpit instead of Dutch; the revolution affected seriously the growth of the church and slackened for some time the building of new temples; several times the old church was given a new name but continued, under a slightly changed flag, her always increasing ever-blissful work for humankind; splendid seminaries were erected in the course of time to provide the church with preachers and leaders. After 1846 new Dutch settlers came to America, most pastors with their congregations. I think here in the first place of Domine Scholte, who led his followers to the valley of the Mississippi in Iowa where they founded Pella, Orange City and Sioux Center and of Domine Van Raalte, who led his constituents to the shores of Lake Michigan, where they founded Holland and Grand Rapids.

"But all the storms of revolution and wars, all the changes that were irresistible, could not stop the everlasting progress of the Dutch Church in America, the only institution of Dutch origin that has stayed in existence but at the same time the highest, the most important, the most salutary of all. When we compare the mill loft in William Street and the church in the fort to the beautiful temples and seminaries of to-day, fine of structure, great in number and powerful in influence, Holland can be satisfied, that the precious dowry she gave to her daughter, New Netherland, has been and remains the source of the greatest happiness and bliss to this country.

"It is interesting to note, that the Dutch and English in New York, even after 1667, were living on a good footing with each other. There was no distinct Dutch party in opposition to English factors. There was, however, a party of the people that was in favor of freedom and the right of being represented in the Government, in opposition to the royalists who sided with the colonial government in England. With only a few exceptions, it may be said, that the Dutch sided with the people's party. The Dutch here like the Dutch in Holland were a plain and truly democratic people. In the long struggle against the common Spanish oppressors, nobleman and peasant had been fighting side by side and this fact had gone a long way to level caste prejudice in the Republic. At the same time they maintained here the Dutch principle, that everybody should have the right to worship in his own way without the interference of the

Government, which tried to force the Episcopalian Church upon the Colonies. In this respect the Dutch partly sided with the English puritans, united by their common desire for freedom in matters of religions.

"Later, in the Revolution, it seems that the Dutch protestants did not side with the English. When one reads about the eager endeavors of the British Authorities to capture the Dutch domines, it may be concluded, that the Dutch Reformed Church had remained a political factor and that her followers were foremost fighters in the continental armies in the struggle for freedom and liberty. We read that the Dutch Church was almost wholly on the patriot side and the Dutch clergy patriots almost to a man.

"In 1922 the Dutch Reformed Church comprised 736 churches, 143,500 communicants, more than 31,000 adherents,—with a total of contributions of more than 4 millions.

"The growth of church life in general in the United States has been tremendous and when a Hollander, now 300 years after his forefathers founded the Dutch church here, comes to America and sees what this country has done for religion, he must confess that the young Republic has far surpassed in that respect the old countries in Europe.

"We foreigners realize the stupendous amount of churches you have built. Everywhere one is struck by the multitude of handsome church buildings standing on prominent places in the principal streets and increasing in number every year.

"This is so much the more remarkable as this extensive church building has begun principally only since 1850, when the population of this country had reached the 20,000,000.

"In the old countries churches are built almost always with the help of the State or of the municipalities. Here they are built without that assistance by the members themselves of the church.

"If one adds to this result obtained in church building the considerable number of seminaries imposing in size and equipped with all that the well-nigh unlimited generosity of the faithful can give, we must confess that America has far outrivaled all that protestant Europe has organized for ecclesiastical ends.

"Moreover, your churches have a great attraction. They are comfortable, properly heated, provided with tasteful interior decoration, carpets and other objects that give them the appearance of a private house. It is perfectly true that American people are wealthier than those of other countries and that for that reason they are in a position to do more for

their churches than Europeans, but it deserves praise just the same, that they feel the need of spending their wealth for religious purposes. It shows a generosity inspired by the highest and noblest motives.

"The liberality of the American people makes also possible a greater number of ministers to the same population. In Europe often to 3 or 4 thousand people there is only one clergyman. Here there is on an average one to 550, in some places one to a much smaller group. These ministers are better paid and consequently often belong to better groups of the population. In many cases they are gifted young men of the best families. All this of course works for the greater benefit of the church.

"As a consequence the attendance in the American protestant church is certainly more numerous than in Europe. In America one can say that on an average about 50% of the protestants go to church. In many European countries perhaps half that number.

"The important part the Dutch Church has played in the history of the United States is to a great extent caused by the fact that the Church from 1667 on took charge of public education. During the 40 years of Dutch rule education had been considered a duty of the State. In Holland in those days public education stood on a far higher level than in the neighboring countries and the principle of giving the same education to girls and boys, that is prevalent in America now, existed already in Holland at that time. That system naturally was introduced also in New Netherland. It gave great dissatisfaction when, after the colony had become English, education was taken off the list of public charges. The consequence of it was, however, that the Dutch Reformed Church took in hand this matter, provided education and continued to do so until the war of revolution had brought to this country the institution of public schools.

"The Collegiate Church has always had a day school connected with it. That school was one of the characteristics of the Reformed Church in America which always has maintained that education and religion can not be dissociated. The first school was in Fort Amsterdam. The first schoolmaster was Adam Roelants, who taught there from 1633 to 1639. The school is now adjoining the church at 77th Street and West End Avenue.

"The task of education which rested on the Dutch Church during the Colonial period has been cause that the Dutch language was maintained in New York until 1800. Afterwards when freedom of religion and public schools removed the necessity for the Dutch to hold together as people of one race, the mother tongue was gradually neglected and after

1800 disappeared almost altogether. It is by that task of education and by the remaining in existence so long of the Dutch language, that the Dutch influence could make itself felt two centuries after the rule of the Dutch had ceased to exist in the northern part of this hemisphere.

"When I say in the northern part I think in this connection of South America and our Colony of Surinam which at the Peace of Breda in 1667 was given us in exchange for New Netherland which became English. The English themselves, however odd as it may seem at present, conceded at that time, that Holland had got the better of the bargain. The explanation of this is, that in those times possessions in the tropical belt were valued much higher than those of a northern climate. But however strange the statement may seem, later history has proved that there was some truth in it. The English lost New York. We did not lose Surinam, so perhaps we had the better half of the bargain after all.

"If Her Majesty the Queen could have come to America, as She would have wished, She would have spoken to you here. Her Majesty would have impressed you as She always does with the strength of Her faith, the superiority and clearness of Her mind, and the sincerity of Her heart.

"We Hollanders are proud of our Queen. We Dutchmen are democratic in this sense that we think that everybody should work, the Queen as well as anybody else. And the fact that the Queen works probably as hard as any of Her subjects is one of the reasons why we all respect and love Her. Our Queen believes that we shouldn't think that life is a burden for most of us and a feast for some of us, but that it is a duty equal for all and a duty more strict and sacred as people stand higher and are more favored by Providence.

"We in Holland are proud that every father can say to his children: 'Look at your Queen; follow Her example and work! Follow Her example and do your duty! Follow Her example and find in the satisfaction of an accomplished task the greatest happiness in life!'

"A woman like the Queen of Holland could not but take the greatest interest in the Tercentennial Commemoration of Her Church, the Church of Holland and America." (*Applause*)

Dr. Romig then said: "On the occasion of the Pilgrim Tercentenary in 1920 there were three nations that participated: Holland, England and America. There is a fitness in our having with us at this time a representative of the Government of Great

Britain. The first Dutch Reformed Church in the world was organized in London in 1550 and chartered by His Majesty, King Edward VI. The charter of the Collegiate Church of New York was granted by a Dutch stadtholder, who was at the same time an English sovereign, King William III, and the charter of Rutgers College was granted to it by King George III of England. Much of the missionary work of this church is carried on under the British flag in India and in portions of Arabia and Mesopotamia. We feel honored to have with us at this time a representative of the English Government, His Excellency, Mr. H. G. Chilton, C.M.G., British Minister at Washington." (*Applause*)

Mr. Chilton said:

"Mr. President, the King has commanded me to convey to the Tercentenary Commemoration Committee of the Reformed Church in America, on the occasion of the ceremonies held to-day, an expression of his very sincere appreciation of their message of May 12th, in the contents of which His Majesty was much interested.

"His Majesty desires me also to congratulate the Committee, and, through their intermediary, the Reformed Church in America, on the three hundredth anniversary of the founding of the Church in the United States, and to express His Majesty's good wishes for the future." (*Applause*)

Dr. Romig then spoke these words of introduction: "Among the learned societies represented in this Tercentenary Commemoration is the Royal Academy of Sciences of the Netherlands. The representative of that body comes to us not simply in his official capacity as a delegate but as one who has long been recognized as a friend of America in Holland and one who has given of himself without stint in furthering the good relationship between these two nations, especially along spiritual lines; the Reverend Doctor Daniel Plooij, Professor at the University of Amsterdam, is with us at this time to represent not only the Royal Academy of Sciences but also the English Presbyterian Church

of Amsterdam and the Scotch Church of Rotterdam and the Faculty of Theology of the University of Utrecht. We welcome Dr. Plooij." (*Applause*)

Dr. Plooij's words were:

"Mr. President, my dear friends: I have been asked to represent at this Tercentenary Celebration the Royal Academy of Sciences at Amsterdam, the Municipal University of Amsterdam; and have been requested to bring you the greetings of the Faculty of Theology of the University of Utrecht, of the English Reformed Church at Amsterdam and of the Scots Reformed Church at Rotterdam. Other delegates have already emphasized, or will yet do so, the importance of the ecclesiastical relations of your church with the Reformed Church in Holland. My privilege is to congratulate your church especially with regard to the scientific task performed by the Reformed Church of America during these three centuries. Your first minister, Jonas Michaelius, was the first university man to come to this country. If John Robinson, the pastor of the Pilgrim Fathers, had not been prevented from accompanying his flock to America, or if he could have accepted the Dutch offer to come to Manhattan as a minister of the Dutch Church over here, he might have been the first academically trained minister of religion in this country. Even in this case, however, it would have shown the emphasis which from the very beginning the Reformed Church in Holland has laid upon the necessity of academical training for its ministers, which, as a matter of fact, is one of the most conspicuous characteristics of the Dutch ecclesiastical traditions.

"Our oldest university, the University of Leyden, was founded by William the Silent for the explicit purpose of training ministers for the Reformed Church. It need not be said how important this attitude of mind has been with regard to the development of university life and of scholarly research in our own country.

"The Dutch Reformed Church in America has been faithful to these old traditions of Holland and has stood firm upon this fundamental part of its task in this country, and it is faithful to it still. Whatever difference there may be in the general system of university education and of university organization in this country compared with the system in Holland, the stimulus which the Dutch Reformed Church itself and the seminaries and colleges more or less incorporated in it or related to it have given to scientific research and open-minded study of the fundamental problem of human life and history, can scarcely be overestimated.

"Men and women who are going to be leaders and guides of their people in the difficulties of life cannot be up to their task of responsibility unless they are taught and have learned to see the problems and to find the way out. Scholarly training is not a luxury to them but a primary necessity in these times more than ever before.

"It is for this reason that the scientific institutions in Holland which I have the honor to represent cordially and sincerely congratulate you, the Dutch Church in America, for the way in which it has fulfilled and is fulfilling its task.

"I may be allowed to add two wishes for the future. First, that the Reformed Church in America may continue its task of perpetuating the old Dutch traditions of academical training of its ministry. A minister called to explain the Gospel in terms of his day should not be a dealer in second-hand knowledge but must be able to draw the living water at the source itself, and every spiritual leader, in whatever department of human life, should be able to see and to face the problems of life, strong in the faith that truth will reveal itself to every sincere and open-minded seeker.

"And second, we would express the wish that there may be found some way for a close and regular contact between the institutions of university education in this country and in ours. There are, no doubt, great difficulties to overcome before we can expect this wish to be fulfilled, but the old Dutch proverb, and yours I think, too, says that difficulties merely exist for the purpose of being overcome. If we really want to find some way of close contact, we may be sure it will be found, and the next generations may see this task fulfilled.

"I have the honor, Mr. President, to hand over to you the greetings of the University of Amsterdam, of the Royal Academy of Amsterdam, of the Faculty of Theology in Utrecht, of the Scotch Reformed Church in Rotterdam, and of the English Reformed Church in Amsterdam."

There was hearty applause as Dr. Plooij presented the beautifully embellished greetings of the institutions named to President MacLeod.

Dr. Romig's introduction of the next speaker, Professor Eekhof, was as follows: "The name of our first minister in Manhattan, Jonas Michaelius, is now becoming a household word in our Reformed families, and there are many families who are now able to pronounce it. (*Laughter.*) Jonas Michael-

ius was a graduate of Leyden University. As a student there, in the last two years of the sixteenth and the first two years of the seventeenth centuries, he had as his preceptors such lights of learning as Junius, Gomarus, Arminius, Kuchlinus, and Scaliger, who was probably the greatest intellectual light of that period of the world's history. Leyden was then a seat of learning that stood out among the institutions of the world. Leyden is this day a university with a record that stands second to none, perhaps, in all of Europe.

"We are happy to have with us this day the man to whom we are indebted for much of our information about Michaelius and incidentally about New Amsterdam, a professor at the University of Leyden who brings to us the greetings of that institution. I wish to introduce the Reverend Doctor Albert Eekhof, Professor at Leyden University." (*Applause*)

Dr. Eekhof's words were:

"As an official delegate sent by the Dutch Reformed Church in the Netherlands, I also have been commanded by the Senate of Leyden University to speak on their behalf at the Tercentennial Commemoration of this Church.

"Leyden, as you all know, is the coolest place on earth, for here are the laboratories to produce the lowest temperatures. Leyden is also the warmest, for you have all heard of the Leyden Jar and you have all heard of Professor Musschenbroek who made his discoveries in the field of electricity in Leyden University.

"Leyden is a sacred spot, for the Pilgrim Fathers found here an asylum during the years 1609 until 1620. And Leyden, if I am permitted to say so, is a famous place, for in 1575 Prince William of Orange founded Leyden University as a reward for the fidelity of the people who had fought for the noblest of causes, independence and liberty, in the war against Spain.

"It was at Leyden University that the first minister of the Gospel who founded the Church on Manhattan Island in 1628, Jonas Michaelius, received his theological training, and the name of one of your Presidents of the United States is on our matriculation records, John Quincy Adams. Among the few honorary doctors of law at Leyden University is our

beloved Queen Wilhelmina; and her daughter, Princess Juliana, is at present one of its twenty-five hundred students.

"This university drew up on the thirtieth of April, the birthday of Princess Juliana, a document in which it expresses its warmest greetings and extends its deeply-felt congratulations to the Reformed Church in America on the occasion of its Tercentenary Commemoration.

"This document, in the form of a parchment with the great seal of Leyden attached to it, I have the honor to unfold. May I be permitted to read it to you?

" 'Rector et Senatus Academiae Lugduno-Batavae:

" '*Pia memoria recordati sum qui Ecclesiam Reformatam in Novae Belgicae insula, cui nomen Manahattas, anno MDCXXVIII condidit, Lugduni Batavorum olim theologicis esse disciplinis instructum studiisque absolutis recepisse testimonium, certiores facti hanc Ecclesiam, nomine "Reformed (Dutch) Church in America," diem natalem mense Junis anni MCMXXVIII sollemni celebratione esse acturam, cui celebrationi ut interessent, gaudent se quoque per litteras esse vocatos. Ecclesiae ex animi sententia gratulantur, precantes ipsi, quod vinculum pristinum Ecclesiam illam iunxerit et Universitatem Lugduno-batavam, hoc ut in posterum firmius etiam evadat validiusque.*

" '*Datum Lugduni Batavorum pridie Kal. Mai MCMXXVIII.*

" 'A. J. Wensinck,
" '*Rector Magnificus.*
" 'V. Eysinga,
" '*Senatus Actuarius.*'

"I presume that you have understood this from word to word, but there may be one or two who would like to hear how it runs in English. 'The Rector Magnificus and Senate of Leyden University, reverently mindful of the fact that the founding of the Reformed Church, on the Island in New Netherland known as Manhattan, in the year 1628, was by one who received his instruction in theological discipline in Leyden and, upon the completion of his studies, received a testimonial there, having been informed that this church, named the "Reformed (Dutch) Church in America," will hold a Solemn Celebration of the Anniversary of its natal day in June, 1928, to which commemoration they are pleased to have been invited by official letter, do with profound feeling congratulate the Church, praying that the ancient tie which has bound

that Church and Leyden University in the past may in the future be even stronger and continue to abide.

"'Given at Leyden, the thirtieth day of April, 1928.

"'A. J. WENSINCK,

"'*Rector Magnificus.*

"'V. EYSINGA,

"'*Clerk.*'"

(*Applause*)

Dr. Romig next introduced Dr. Aalders with these words:

"In the seventeenth century the three universities that were represented in the ministry of the Dutch Reformed Church in America were those of Utrecht, Leyden, and Groningen. We have already had greetings from the theological faculty of Utrecht and also from Leyden. There is with us this afternoon one who bore the greetings of the Synod of the Reformed Church to us yesterday—Professor Aalders—who will now present the greetings of Groningen University." (*Applause*)

Dr. Aalders said:

"Mr. President, Ladies and Gentlemen: Yesterday I had the honor, and it was a great honor never to be forgotten, to speak on behalf of the General Synod of the Reformed Church of the Netherlands, and so I now simply hand over the official greetings of the Senate of the State University of Groningen. But I am proud of the fact, and I wish to mention it, that our Dutch Minister, his Excellency Dr. van Roijen, is a graduate of our university, as Her Majesty the Queen is. And now I prefer to be not alone but in company, and especially in this honorable company, and so it will be allowed, I think, if you will permit me to present the greetings in his name and in my name, he being a doctor, a double doctor, and I myself being a professor of that old, beloved Groningen University." (*Applause*)

President MacLeod then presented the Chairman ofthe Committee on Correspondence and Program of the Tercentenary Commemoration, the Reverend Wm. I. Chamberlain, Ph.D., D.D., as one who would introduce the distinguished representa-

tives from sister communions and other institutions throughout the world. Dr. Chamberlain carried with him a sheaf of documents and telegrams from countless bodies, the fruit of two years' exacting but most rewarding correspondence; but was able, necessarily, to call attention to only a small portion of the greetings. All of them, however, will appear in a separate chapter of this volume. Dr. Chamberlain was warmly greeted as he rose to speak his words of introduction which follow:

"Mr. President and members of the General Synod of the Reformed Church and honored guests: In behalf of the Committee on Correspondence, I have the honor to present an exchange of telegraphic greetings which explains the passing of the last item on the previous page. Dr. Edward Caldwell Moore was formally designated as the representative of the oldest university in the United States, founded only eight years after this church got its founding in New York City, and he was therefore chosen to represent the universities. He was with us yesterday and expects to be with us this evening but was summoned back last night to Boston to join in the welcome to the British Congregational Pilgrimage which came into the harbor of Boston yesterday evening and disembarked this morning. This document, signed by the President of Harvard University, is the credentials of Professor Moore which I have the honor to present to our President.

"This exchange of greetings has passed: 'The Tercentenary General Synod of the Reformed Church in America sends greetings and assurances of welcome to British Congregational Pilgrims, sharing with them inspiring memories of the founding of organized religious life in the new world three centuries ago,' bearing the signature of the President and the Stated Clerk of General Synod. The answer which has just come is this: (from Professor Moore) 'I told the Pilgrims this morning, on landing, of your greetings. They voted to greet your assembly in warmest terms.' The first exchange of greetings between the twelve hundred Pilgrims arriving in Boston to-day from Britain, and the Tercentenary Synod.

"In further behalf of the Committee on Correspondence, which has been engaging in this correspondence for two years, I present at this time this program which contains the list of the delegates who have accepted our invitation to share with us in the commemoration of the Tercentenary of our Reformed Church. I will spare you the time of reading these names since they are in your hands. On page 3 we have the foreign churches and their delegates, the churches of Canada, and the churches in the United States, continuing on page 4 to the Oriental churches, the foreign institutions, institutions in the United States, the foreign societies, societies in the United States, religious, historic and patriotic, amongst whom we especially welcome the five ladies who have been designated and whose names I give myself the privilege of reading: Colonial Sons and Daughters, Miss E. Frye Barker; Colonial Dames of America, Mrs. Deas Murphy; Daughters of the American Colonists, Mrs. Stanley Lyman Otis; Daughters of Founders and Patriots, Mrs. Stanley Lyman Otis; Daughters of the Revolution, Mrs. Eugene J. Grant. We are pleased and honored by their gracious presence and participation.

"Mr. President, in behalf of the Committee on Correspondence, I now present to you the program of the representatives of those who will speak for groups and who are ready to respond to your summons in this order or in any order you may call upon them." (*Applause*)

President MacLeod then said: "The next response will be from the Reverend Arthur J. Brown, Chairman, Western Section, representing the Alliance of Reformed Churches Throughout the World Holding the Presbyterian System. Dr. Brown has an engagement and we will put him on at this time." (*Applause*)

Dr. Brown's address follows:

"Mr. President, Fathers and Brethren: It is a privilege to bring to you the greetings and congratulations of your sister churches which are organized with you into the World Alliance of the Reformed Churches Holding the Presbyterian System. The fact that I have been appointed

to represent that alliance to-day may render it appropriate for us to remind ourselves that the churches of our faith and order come as near to being ecumenical as the churches of any other of the historic communions. They are to be found, as you know, not only in the United States and Canada but in Europe, in Asia, in Africa, in Australia, in New Zealand. Twenty-four of the denominations of our alliance are listed on the program in your hands and others join them in sending you greetings.

"In practically every important city in the world the membership of these churches includes men of light and leadership. Men of other communions have often testified to the ability and devotion and public spirit of their membership. The missionaries of these Reformed and Presbyterian Churches are to be found in all the major mission fields of the non-Christian world and in many minor fields. I am happy to add in this presence that while in the United States we are divided into twelve Presbyterian and Reformed denominations—altogether too many, I venture to say—on the foreign field wherever the missionaries of these churches are in the same region organic union has already been accomplished.

"But while we to-day may think with pardonable gratification of the Reformed and Presbyterian Churches, that remembrance should beget in us not exultation but solemnity, for to whom much has been given, of him shall much be required. We do well on an occasion like this to remind ourselves of the glorious history of our churches. We thank God for the achievements of our forefathers. Our hearts are stirred by the noble traditions of our churches. But we should ill use an occasion of this kind if we were to face the dead past rather than the living present.

"We are painfully conscious, are we not, that we are in a period of transition, that stupendous forces are operating? At home we hear much about violated law and political corruption and commercial greed. Half of Europe is governed by communists or dictators. India is seething with unrest. China is in chaos. Ancient Korea and the Philippines are demanding their independence of foreign rule. Everywhere we note that the human race is in ferment, that the old standards are challenged. We can only think of the majestic words of Isaiah as we look at the world to-day: 'The noise of a multitude in the mountains like as of a great people, a tumultuous noise of the kingdoms of nations gathered together.'

"Who and what shall face this situation adequately? Science has enor-

mously increased the power of men, but the development of character has not kept pace with the development of power. Surely this is the duty of the Church. It is our preëminent task to give to the world of our day what the President of this Synod said, in his eloquent sermon of Sunday morning, is the everlasting gospel of our Lord and Saviour, Jesus Christ. May we not think as we face the future that we may have the privilege of joining with others in writing the name of Jesus large across the sky of the world, of making the voice of Jesus the deep undertone of human life? May we not ask ourselves whether we are facing the problems of our day as our forefathers faced the problems of their day? May not we appropriately say to ourselves, in the words of Lincoln's immortal address at Gettysburg, 'it is for us, the living, to be dedicated here to the unfinished work that they have thus far nobly carried on. It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to the cause for which they gave the last full measure of devotion.' And may we not feel that we may apply appropriately to ourselves, as I close, the words of Whittier—

> " 'Our fathers to their graves have gone.
> Their strife is past, their victory won.
> But sterner trials await the race
> Which rises in their honored place.
> A moral conflict with the crime
> And folly of an evil time.
> So let it be in God's own might
> We be girded for the coming fight
> And strong in Him whose strength is ours
> In conflict with unholy powers;
> We grasp the weapon He has given,
> The light and truth and love of heaven.' "
>
> (*Applause*)

President MacLeod then said: "The next response will be from the Reverend George C. Pidgeon, D.D., Sometime Moderator, United Church of Canada, representing the Churches in Canada."

Dr. Pidgeon's words were:

"Mr. President, Fathers, and Brethren: I have the privilege and honor

of bringing from the Churches of Canada greetings to this Reformed Church on the completion of three hundred years of sacrificial service. It has been a rare privilege that was granted to you, rarely met. You had the opportunity of initiating the movement for the establishment of the Kingdom of God over half a continent and then in coöperating with other bodies similarly organized in carrying the work forward. We congratulate you on the magnificent success attained and on the still greater future that opens up before you.

"As I have listened to your speakers this morning and afternoon, I have been impressed with the similarity between your experience and ours. Perhaps one story from our history may illustrate this. Settlement west of the Great Lakes in Canada practically began with the Red River settlers who came from Sutherlandshire in Scotland. These men came out in a sailing vessel, crossed the North Atlantic, went through Hudson Bay, and then up the rivers and lakes through an otherwise trackless wilderness to a point on the Red River about twenty-five miles from where it empties into Lake Winnipeg.

"On the ships as they left the shores of Scotland they organized their school system and their church system. They had no minister with them but an elder was set apart to that sacred task.

"After they had settled in their new home, they remained loyal to the church of their fathers. That church was not able to send them a minister for many years. Other churches tried to do so in vain. You see, Mr. President, it was before the days of church union in Canada, and I take it that they felt on these matters very much as a young Scotchman felt on the Canadian plains farther west.

"A bishop of the English Church, afterwards archbishop, used to like to tell this story, that in his travels as a pioneer bishop over that part of what is now Alberta, he was often entertained, and was entertained at that point always by this young Scotch couple. They would not accept any payment whatever for the entertainment offered. He thought he would like to give some return, and one morning, after having thought the matter through the night before, he said that he would like to do a favor to the family, and if it were agreeable to them, he would be glad to baptize their child. Well, the wife thanked him warmly and said she would talk it over with her husband. The next day she told him that they were grateful for his kind thought but they decided that they would leave the ceremony until they could have it performed by a properly ordained minister.

"Well, now, these representatives of the Reformed tradition are simply types of the settlers sent out through all our new land in the West, both north and south of the line, and it means this, that no matter how far the line of settlement moved toward the setting sun and the northern lights, it never moved beyond the rule of the Spirit. Religion and education, both in organized form, were always in the van, and it has been the high privilege of the Reformed Churches to lead in this new superb work.

"I do not think we can overestimate—I know we cannot overestimate—the contribution made to the political and social and religious life of this great new West land by the Reformed Churches.

"You just take one point, their emphasis on the worth of the individual, his rights, his possibilities. I was just reading a Life of Lincoln the other day, one of the wonderful new 'lives' that are now coming out, and they said that when his studious habits first became a source of comment in the little community, the neighbors used to come in and say, 'What are you going to be?' 'I am going to be President,' he would answer. Well, it was intended and accepted as a joke, but the fact that it was a possibility in that case and in other cases magnificently realized brought a new idea and a new ideal before the common people of this land. And in social and economic and in all our political life, that principle of the worth and rights of the individual and his unlimited possibility has always been recognized.

"Then may I say just one word, Mr. President, for the Church which I most particularly represent? I was greatly interested in Dr. Poling's account of his spiritual ancestry this morning, and I wondered as I listened to him where he would put me; an English representative of the family tells me that it is of French Huguenot origin but when my grandfather was sent out by the London Missionary Society as a missionary to the Gaspe Coast in 1809, he was an ordained minister of the Dutch Reformed Church. Then, after two years, as there was no organized branch of your Church in our land, he joined a Presbyterian Church, accepted a call, I should say, to a Presbyterian Church of Scottish origin, and in 1817 he took part in the first Presbyterian Union in Canada, when the burghers and the anti-burghers of the maritime provinces came together.

"You see, you can't disentangle the strands. They are all tied up together, and they all belong to the Reformed branch of the Church. I, as representing the United Church of Canada, a still more comprehensive union, am proud to bring you the message that denominational divi-

sion isn't necessary for the delivering of our testimony, that we have lost nothing through the larger relationship into which we have entered, that we have gained a much wider fellowship and are going forward with new hope and confidence.

"Why, Fathers and Brethren, wherever you look, the world is looking toward a wider comprehension. We talk of the triumphs of science. Every new fact uncovered emphasizes the unity of things. Thought is continually striving towards a statement of truth that will comprehend all knowledge, and the Church, with its message of the one body and the one spirit simply cannot be behind.

"As I went down Fifth Avenue to-day, I saw a clock on a church tower where the hand was five minutes behind a corresponding clock in the middle of the street. Well, the church can't afford to be even five minutes behind the world when the great Founder of Christianity was two thousand years ahead, when He declared it as the purpose of God in the fullness of time to bring all things to a head in Christ, both the things which are on earth and the things which are in heaven.

"Most warmly, therefore, Mr. Chairman, do I bring you the greetings of the sister churches north of the line and add their congratulations to the many you have already received on your three hundredth anniversary." (*Applause*)

President MacLeod introduced the next speaker thus: "Your next speaker is the Reverend Marshall B. Lang, T.D., B.D., of the Church of Scotland, representing the Churches of England and Scotland. Some of you knew his honored father, Dr. J. Marshall Lang, and some of you know his famous brother Cosmo Gordon Lang, the present Archbishop of York.* We are glad to make the acquaintance of Dr. Lang." (*Applause*)

The Reverend Mr. Lang's words were:

"Mr. President, Fathers and Brethren: I have the honor and the privilege to convey to this venerable Synod of the Dutch Reformed Church the felicitations of the Church of Scotland on the attainment of the three hundredth anniversary of the Dutch Reformed Church, and also an assurance of its affectionate Christian regard for this ancient and historic communion.

"The president has said that I represent here the Churches of England

* Now Archbishop of Canterbury.

missionary, and I am proud to admit that in this Synod there is one bearing his name and continuing his work. In 1829, ten years later, we sent out Alexander Dow. Therefore, you had the better of us there.

"We are also with you, as has been said frequently, in the fact that we esteem highly the combination of religion and education. Into this I shall not enter.

"We are with you, too, I think, in the fact so well known to us all, that we have both come through tribulation. Only through much tribulation have we entered into our Kingdom, if indeed it can be said that the Church in any branch of it has as yet entered into any proper Kingdom. We have had our sadnesses of secession, our periods of conflicts. But that is a matter of the past. We can now sing the hymn, with the lines contained in it that bring tears often to the eye, 'O God, Our Help in Ages Past,' which relate to the passing of the memory of those who have gone before us and whose names are not known, whose names have vanished like dreams with the opening day. Personally, I shut my lips when I sing those words except with the reserve thought that we have forgotten those whom we have no reason to remember, but we remember those who should never be forgotten.

"Now, sir, these things unite us in our present policy. But if I were thinking of the future of our Church, I couldn't do so better than in the lines of the sentiments produced by Dr. Addison Jones in his sermon to us the other day. He spoke of three things as being proper in the future policy of the Church, one of these being a more intensive evangelism. That, sir, we are 'out' for in Scotland. We are becoming more and more persuaded that the solution of all individual, social, industrial problems lies in a proper presentation, and I lay emphasis upon the word proper—a proper presentation of the Gospel, the everlasting Gospel of our blessed Lord and Master.

"Dr. Addison Jones said also that in the future this Church would have to consider the question of increasing unity. We are, too, 'out' for that. You may now realize that in the Church in Scotland we are perfecting within a year the union of the two great Presbyterian Churches of our country, the United Free Church and the Church of Scotland itself. This union will be consummated probably in the year 1929, and when consummated we will have a ministry of eighteen hundred ministers, a membership of one million five hundred thousand, surely a very strong branch of the Presbyterian Church.

"But when we have consummated that union, we can only begin to think of the further unions that must be consummated, and we are alive to the

fact, thoroughly alive to the fact, that we must not stop when we get to 1929, but we must move on until we conceive something that will answer, for instance, the Lambeth Proposals, until we conceive something that will answer the demand of the world that the church should be one, if not in uniformity at any rate in unity. We are, I think, going forward after we have consummated our union with each other, into the scheme of a further union which I hope will be for the advantage of the world as well as of our own country.

"And now, Dr. Addison Jones said one of our aims must be that the church should support everything that makes for the peace of this world. I hope I shall not be taken to task for saying that so far as the United States of America is concerned, we could justifiably, I think, ask you to take back your 'electric hare' which has produced such a confused amount of gambling in our country, to the great impoverishment of the poor and to the great detraction of the morale of our country. You know what I mean by the 'electric hare.' We could ask you to take that back, but we will not ask you to take back the renunciation of war schemes so wisely conceived, as I understand, by President Coolidge and so ably promulgated and proclaimed by Mr. Kellogg. We are not going to ask you to take that back because I can assure you that in the churches of our land that suggestion, that gesture, will have all our support, the support which we believe will be for the great and lasting good of this world. It is a gesture, many of us think, and I venture to say here, a gesture as great as any that has been made to the world since that wonderful proclamation of the principles of peace, good will to all mankind.

"Now, sir, I thank you for having listened to me. I can only say in conclusion that if I came here as a fraternal delegate, I go hence feeling ten times more the fact that there is fraternalism between the Church of Scotland and the Reformed Church of America." (*Applause*)

President MacLeod then said: "We will now have a response from the Church of Asia and the South India United Church, by the Reverend T. Narasimham." (*Applause*)

The Reverend Mr. Narasimham's words were:

"I am of Asia, but it is put down here I represent Asia. I don't know how I can properly or adequately represent the churches in Asia. I can speak only for the part of the country from which I come. Asia is the spiritual mother of all mankind, and India is the spiritual mother of half

mankind. That is her supreme significance and that is her meaning, her importance, her spell for the world to-day. To religion India has given not her soul only but her mind, her body. But it was a despised and subject race, a tiny little race in a small corner of the world, Palestine, the least of all lands, that gave the supreme moral leadership to the world. Strange as it may seem, the village carpenter of Nazareth two thousand years ago is still in advance of us.

"In the early fifteenth and in the sixteenth centuries, the Dutch East Indian company came to India. It came as a trading concern. It did not stay long in that position. It left the country. Some hundred years ago, the Dutch Reformed Church of America sent its first missionary to a corner of South India. They started commerce in souls. Commerce in souls, yes, but they stayed, and it had a great success. The trade flourished, and it is still growing, and sometimes your men and women can't cope with the alarmingly rapid growth of the trade in souls.

"Once upon a time, thirty years ago, or thereabouts, one of your stalwart and enterprising soul traders came to a small village called Thottalam, about twenty-five miles from Vellore on a single-wheel chariot, that is, a huge mono-wheel cycle. The Americans, I believe, even in those days believed in cycles and automobiles. This trader in souls began to say something about his goods, their worth, their glory, their beauty. He was speaking for his Master, Jesus Christ. A few of the despised, depraved men, utter rotters, carrion eaters in the village, saw a winsomeness and a new hope for themselves in this man of the single-wheel chariot. This upset the orthodox Brahmins and Hindus. Christianity is always dangerous when it turns back upon its origin and the story of the Gospels themselves is an unfinished drama.

"A clash was inevitable in the village. The clash came. The houses of the Christians from the depressed classes were set on fire. The school building was burned down, and the men, women and children were beaten and driven out.

"A young Brahmin lad from the village was watching these things pretty closely, and the incident stuck in his mind and provoked later on in his life some serious and hard thinking. In the missionary of the single-wheel chariot, I am referring to the Reverend Doctor William I. Chamberlain, who is now here. He probably thought that was a tough village; couldn't get much out of it. But I want to say to you that a man from that village is here before you, and he knows the pedigree from which he comes. Americans sometimes use the word pedigree and boast about it. I don't. I am

not ashamed—on the other hand, I am proud—that I have now allied myself with the religion of the depressed classes in India. To-day in that village and its neighborhood there are over eight hundred Christians.

"The Arcot American Mission can show great achievements in all branches of work, educational, medical, industrial. Your missionaries have always tried to take long views, and so they took a great and leading part in all the union movements in the country. Witness, for example, the Union Medical School at Vellore of which Dr. Ida Scudder is the principal; the Union Teacher Training School of which Mason Olcott is the leading and inspiring spirit; the Madras Woman's Christian College; the Tuberculosis Sanatorium; and a host of others. But the greatest of all is the South India United Church, the first great united church, which is giving inspiration all the world over. The Congregational, the United Free Church of Scotland, the Church of Scotland, the Presbyterians, Australians, are all united in that great movement. We are trying to make some headway in joining ourselves with the Episcopalians. I don't know if they are prepared to fall in line with us. May I go further and say here that the names of some of your representatives in India—the Scudders, the Wyckoffs, the Chamberlains, the Van Dorens, the Olcotts—are already household words in the villages of South India to-day. These Christian missionary societies, both the British and the American, have done and are doing far more for the building up of the commonwealth in India than all the British officials put together, though they have done so nobly and so greatly. The British connection with India is of Providence, and I am certain in my own mind that it is going to make history for that great land.

"Lord Macaulay's minute to the British Parliament in 1854 gave India Western liberal education. The missionaries who came before that gave us a liberating and emancipating message. Both are needed but the forces of the Spirit are stronger because they are unseen.

"As a result of all this, there is not the vehement working of new leaven in India. There is a marriage taking place in India to-day. Look at modern Hinduism. Modern Hinduism is a marriage of ancient Brahminical thought and law with the spirit and teachings of Jesus Christ. That is a mystery to some of us, but the true mystic, whoever he is, be he Indian or Western, is never misty. He keeps his mind clear on that point. Who can measure the significance of this marriage of Hindu religious thought and Christian teaching for the future?

"You have done much for us in South India and also in Japan and in the Near East. Your spiritual children there are coming to maturity. That is always a time of anxious care and mental pain to the parents. Leadership is in the making in India to-day, the metal is in the mold. The future of the church and of the country depends to a large extent upon the direction and wise coöperation and just adjustment of personal relationships, that the parents would give to the growing children. The one thing to be sure about is not that the ideal is a popular one but that it is a true one. This involves, of course, some strain, some burden-bearing, and some suffering. It is always possible to avoid the cross by failing to care for men, and to feel any kinship with them and with their legitimate aims and aspirations.

"The men and women whom you will be sending—I am referring to the missionaries—will train in India and in the East in the next ten or twenty years, the men and women on whom, twenty or thirty years hence, the country will depend for its future leaders. I said a while ago that a young trained leadership is in the making in India. I am a believer in team games, and the great thing in team games is to learn the art of passing on. It is not easy to do that. It requires both brains and discipline, but progress and success depend upon it. This means, it is needless for me to say, that the men and women whom you will be sending out as missionaries in the future should be not c_3 and d_4 men and women, but A-1 Knights of the Order of Christ.

"May I say one word more? It is this: Your representatives in India are nobly calling us Indians brothers. They are trying there to speak the language of Jesus Christ. We in India trust and hope that you here beyond the seas will at least show us the grace of calling us brothers-in-law. I wonder if a brother is not also a brother-in-law, or a brother-before-law.

"For all the great things you have done for us in India, I, on behalf of India, give you grateful thanks. What you have done gives us the promise and the assurance of yet greater things from the Dutch Reformed Church for the missionary field in India.

"On behalf of the Arcot mission, and of the South India United Church in particular, and of the Churches of Christ in India and the East, mine is the honor of conveying to you our most cordial greetings, and I should say 'Salaam' which means, I bow to you, President and Fathers and Mothers and Sisters.

"You know, that has a peculiar meaning to me when I use the words

'fathers, mothers.' If any man leaves home, father, mother, brother, sisters, when a man leaves those he shall have a hundredfold. I say it because I know it. I bow to you with worshipful reverence and good will. The South India Church greets you and sends you all its congratulations. May God's richest blessings be upon you always even beyond the always of this world." (*Applause*)

President MacLeod then said: "The Reverend William Douglas Mackenzie, President of Hartford Seminary Foundation, in behalf of Theological Seminaries." (*Applause*)

Mr. Mackenzie said:

"Mr. President and Fathers and Brethren: I got intimation from Dr. Chamberlain that I was expected to speak for five minutes. I am going to prove that I was the only one to whom he sent that letter. (*Applause*)

"I represent here the Theological Seminaries and Colleges of the United States and America, inasmuch as I have been and am Chairman of the Continuation Committee of the Conference of Theological Seminaries and Colleges of the United States and America.

"It is also fitting that the President of Hartford Theological Seminary should address this venerable body, for the man who laid the foundations for modern Hartford was one of your great gifts to the scholarship of this country, the late Chester David Hartranft, who was called from the church in New Brunswick to become a professor and became ultimately President of the Theological Seminary of Hartford. He was the man who laid the foundations of whatever that institution has afterwards come to be.

"We greet you as Theological Seminaries because you belong to the great movement, as so many of the speakers, especially those from the other side, have insisted, in which there is wedded together the power of the human intellect and the power of the Spirit of God. It is there where man is seeking truth and man is yielding himself to the power of the Divine most freely, most simply, most sincerely; it is there that the history of mankind is being made.

"There are other forces at work in human nature, multitudes of them could be named. They are all over the world. They teem through the personal life and character and soul's experience of each and all of us. They work in all our groups, in all our communities, in all the nations of the world. But deepest of all are those forces that rise up within the

human soul where it touches the fountain head of being in conscious communion with God. And the people who have set themselves to study that in its historical manifestation in Jesus Christ and in the permanent record of it, the double record of it, in the life of the Church and the preservation of the Scriptures, these are those who are ever keeping the fountain head of the ongoing history of man open.

"We of the theological seminaries are those upon whom the sublime task is laid of training young men, and, happily, nowadays, young women. Chester David Hartranft was the first to open a theological seminary anywhere in the world to women as to men. It is the theological seminaries who are training the young men and women of the next generation upon whom much of the responsibility rests for the future of the life of the church. The missionary boards and all the other organizations of the church depend ultimately for their effectiveness not merely upon the money, not merely upon the prayers of the private members of the churches, but upon the material that the theological seminaries give to them upon the kind of men who are being trained and being sent out into the world to proclaim the truth of God in Jesus Christ.

"It is a heavy responsibility. It involves that a group of men shall be as eager to mold the minds of their students as to fathom the spirit of the Gospel, that they shall be as humble and as earnest in seeking to awake these young men to the meaning of evangelism as to the meaning of scholarship. And it is that eternal struggle within the great life and soul of the Church of God in Christ, it is that eternal struggle between the effort to discover the truth of God in history and in the world and the effort to give the heart and conscience to the sway of history in Jesus Christ, it is that struggle with which, so far as I can see, the theological seminaries are of all groups in the world most intimately, most constantly, most consciously, most sensitively concerned. I pray you, pray for them. I pray you of the churches give your best to them. They owe to you of this noble church a great deal, a great deal in this country, for your church has stood for an educated ministry with greater tenacity, I think, and I believe with greater success than any other denomination that I know of except, perhaps, the Lutherans, and you have maintained that standard through your church organization. Others seem to me very much to have fallen away, and I bless God that you have stood, and I hope that you will stand, for a ministry that is not only afire with zeal but is alight with the knowledge and the love of truth.

"Mr. President, may the Reformed Church in America continue to stand

for the highest scholarship as well as for the highest devotion to the Gospel of our Lord." (*Applause*)

After the singing of "The Church's One Foundation" President MacLeod said: "I am really sorry we have crowded the next speaker, but we must not go away until we hear from Dr. Robert E. Speer, Retiring Moderator, the Presbyterian Church in the United States of America." (*Applause*)

Dr. Speer's words were:

"Mr. President and my Friends: Please ease your minds at once from all fear that there is to be any address as intimated on this program. I have only the simplest and briefest word to say of greeting and of appeal to this Synod in behalf of the Presbyterian Church in the U. S. A. We are bound together, our two churches, in this fellowship of the Reformed Churches Holding the Presbyterian System. No shadow has ever fallen or ever can fall upon the relationships of our two churches, and we rejoice to be here to-day to thank God with you for the record of these three centuries that are gone. It is a good thing to have a great past to glory in. We know because we have one too, a past regarding which we feel no shame, on whose record I hope there are no names that we desire to forget, a past in which, during the years that are gone, great service has been done, as you and we have wrought together, here in our own dear land and for the extension of Christ's Kingdom across the seas.

"But glory isn't the only use of a past. There are some far nobler uses for the past than merely to thank God for it or to glory in what it has achieved. The best use of a past is to get a better present out of it and a still better future out of the present.

"As between our ancestors and ourselves, the question isn't so much as to what kind of ancestors we had as to what kind of descendants they had, and our primary concern here to-day is to be sure, first of all, to think back over the years and be grateful, but then, as we have been already reminded, to think of ourselves now and of the future as to whether we are fulfilling this past.

"The late Henry Clay Trumbull, one of the most original, interesting personalities in our country, once took his only son to see one of the most notable of the surviving generals of the Civil War, and as the old chaplain introduced his son to the General, he explained that he wanted his boy to shake hands with the general that he might have that contact with the

great historic life of our nation's past. The old man took the boy's hand and shook it heartily and said, 'Well, Charlie, I am glad to meet you. I hope you will be a better man than your father.'

" 'That's right, that's right, General,' the old soldier broke out. 'If he isn't, both of us will be failures.' For why had a father been given a son but that the son might go on and transcend the father? And as we face gratefully all this good of the past, we hear the summons very clear and distinct to us out of our current of time and out of these troubled days that lie just before us. These are those hours when we are apprised a little of the spirit's true endowments and discern whether we have been following the right way or the wrong way and whether our faces are turned aright as, looking back at the past, we then face around toward the future.

"I have only two simple words to say. We have been given a great trust, we people in the Reformed and the Presbyterian Churches, and the good Lord expects us to be faithful to that trust. We are ready to change a whole lot of our traditional theology. We are ready to reconsider and revise all the statements of the centuries that lie just behind us and that cover all our independent ecclesiastical life, but there are some things we are not prepared to revise. We are not prepared to revise the New Testament. We are not prepared to drop out of it a single one of its alleged facts. We have no trouble in our minds over any of the miracles of our Lord, of the miracles of His being or the miracles of His action. We go up to the days that lie just ahead of us holding fast that great trust of our primitive Christian faith, that we do not intend to compromise for any end whatsoever in the years that are before us.

"Then we hear the other call out of those same primitive days rebuking us for this contemporary Christian life of ours, this complacency and moderation of our present-day Christian life. There can be no just equivalent of the Cross of Christ. There is no reproduction in the world of our day of those great energies that transformed character when Christianity began and that launched that mighty energy and power upon the world. We have got not only a great body of primitive conviction to which we are bound to be true; we have got also a summons with which we have been faltering in our day, in easing down the moral exactions of Christian life, a call back to the type of Christian experience and Christian action that can honestly think of the Cross of Christ as its symbol.

"We have got to keep these trusts in our heart as we welcome eagerly voices that have spoken here to-day and that we hear far and wide across

the world now with regard to the larger unity of the family of Christ.

"We rejoice in our record in this regard. Our hands have never been among the hands held back when Christian men were ready to discuss anywhere in the world this matter of the organic unity of the Christian Church. But there is one and only one kind of organic unity in which we have or ever will have the slightest interest and that is organic unity that rests on the basis of the organic unity of the Father and His Son, Jesus Christ. The only unity that concerns us is the unity for which He prayed, 'that they may be one as Thou, Father, and I are one.' Our churches are eagerly ready for any unity that will rest on that rock and for no unity that will not rest there indestructibly and immovably forever. (*Applause*)

"We rejoice to have part in this happy gathering here this afternoon, to look with you over the three centuries that are gone, and then together, with ever closer fellowship, with ever clearer understanding, with ever richer unity, to move forward to the great, splendid, and exacting task that lies before us." (*Applause*)

Although the successive greetings and responses had perforce carried the meeting well on into the afternoon the spirit of fraternity and virile, unifying faith that ran through every utterance was such as to leave with all persons present a sense of exaltation. Here, as often elsewhere, the eloquence of Dr. Speer had the effect of binding the sentiments of many into a common abiding memory. With great earnestness the high theme was sustained in the singing by all of "I Love Thy Kingdom, Lord." Then prayer was offered by the Reverend Irving H. Berg, D.D., Minister of the Fort Washington Collegiate Church, and the benediction was pronounced by the Right Reverend Francis J. McConnell, D.D., LL.D., Bishop of the Methodist Episcopal Church.

In a new kinship of spirit men and women of divers nations and many communions went their several ways as if saying within their hearts:

"I love Thy kingdom, Lord,
The house of Thine abode,

The Church our blest Redeemer saved
With His own precious blood.

. . . . .

For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given
Till toils and cares shall end."

THE TERCENTENARY DINNER AT THE HOT

Persons at speakers' table, (left to right): The Rev. Wm. I. Chamberlain, Ph.D., D
Mrs. Irving H. Berg, the Hon. Jos. S. Frelinghuysen, Mrs. H. E. Cobb, H. E. Mr. H
Romig, D.D., H. E. Jhr. Dr. J. H. Van Roijen, Mrs. J. S. Frelinghuysen, Prof. A. Eekh
Mrs. Edgar F. Romig, the Rev. H. E. Cobb, D.D., the Rev. Marshall B. Lang. (*For*

THE TERCENTENARY COMMEMORATION
OF THE FOUNDING OF
THE REFORMED DUTCH CHURCH IN AMERICA
HOTEL PENNSYLVANIA NEW YORK
JUNE 9-11, 1928.

ennsylvania, New York, June 11, 1928.

n Schokking, M.P., the Rev. J. A. Jones, D.D., the Rev. Malcolm J. MacLeod, D.D., Chilton, C.M.G., Mme. J. H. Van Roijen, the Hon. Frank B. Kellogg, the Rev. E. F. Irs. De Witt Knox, Dr. Rufus Jones, Mrs. A. Eekhof, the Rev. Irving H. Berg, D.D., *ing List, see p. 320.*)

Chapter XV

THE TERCENTENARY DINNER

"Say you, why on my way to New-York? It is not a project of my own; but kind friends have issued their commands, and bid me pack up and be on my way. I have complied."—Page 175, *A New Tribute to James Brainerd Taylor,* published in New York, 1838.

"The hospitality and simple pleasures wisely instituted by the Dutch made the city of New York unique among its neighbors and its inhabitants were noted for their kindness to strangers. 'All felt it, all praised it,' says a contemporary writer; 'nothing was too good and no attention too engrossing for a stranger. That name was a passport to everything kind and generous. All who were introduced to the newcomer invited him to home and board, and treated him like one of the family.' "—Pages 132-133, *The Goede Vrouw of Mana-ha-ta,* by Mrs. John King Van Rensselaer; published by Charles Scribner's Sons, New York, 1898.

"O the Island of Manhatte, and in its environs," wrote the amazed Father Isaac Jogues in the middle of the seventeenth century, "there may well be four or five hundred men of different sects and nations. . . . There are in the colony, besides the Calvinists, Catholics, English Puritans, Lutherans, Anabaptists, etc. When any one comes to settle in the country, they lend him horses, cows, etc."

. . . . . .

Those who met in the grand ball room of the Hotel Pennsylvania on Monday evening, June eleventh, in the Tercentenary year, numbered more, by several hundred, than the whole population of the Nieuw Amsterdam that the good friar knew. And the

diversities in that happy co-mingling of people were greater than in the earlier day. Calvinist, Puritan, Episcopalian, Quaker, Greek Orthodox and Israelite—all were one in the breaking of bread and in the fellowship of the spirit.

The preparations for the banquet, which in justice to loyal workers, merit full description, betrayed two American qualities, "strenuousness" and "efficiency." In the original plans of the Committee one item, the exact date of the dinner (June 9th or June 11th), was left uncertain long after others had been settled. But on May 25th the following notice was circulated:

"IMPORTANT ADVANCE NOTICE

"Members and friends of the Reformed Church, both men and women, are cordially invited to a dinner marking the culmination of the formal Tercentenary observances to be held at the Hotel Pennsylvania, New York City, on Monday, June 11, at 7:00 P. M., preceded by a reception at 6:30 P. M. This takes the place of the proposed public civic meeting.

"Tickets may be secured through local representatives. Promptness is important in view of the short time remaining before the dinner.

"Kindly notice that delegates to General Synod and Fraternal Delegates from other Bodies will not be required to purchase tickets, inasmuch as they will be the guests of the Collegiate Church of New York City."

FAC-SIMILE OF SIGNATURE OF PETER MINUIT

The concluding paragraph of the notice throws light on the thoughtfulness of the Consistory of the Collegiate Church. All details of the arrangements at the hotel, printings of menus and table-list, seating of guests, etc., were in the capable hands of Mr. John Laimbeer. Coöperating with him as a Dinner Committee were Mr. John F. Chambers, Mr. Wm. S. Denison, Mr. Sidney B. Fitz-Gerald, Mr. Robert H. Robinson, Mr. Chas. A. Runk, Mr. Wm. H. Van Steenbergh, Mr. Joseph R. Greenwood, and Mr. Wm. L. Brower. Ex-officio Dr. John A. Ingham, Executive Secretary of the Tercentenary Committee, rendered

yeoman's service in multifarious ways; whilst the program as such, representation of guests and related matters, naturally fell to the care of Dr. Wm. I. Chamberlain, Chairman of the Committee of Correspondence and Program, and other Executive Members of the Tercentenary Committee.

All duly accredited delegates from the Classes of the Reformed Church to the General Synod and all fraternal representatives at the Tercentenary observances received the following invitation, accompanied by the reply card shown and an envelope addressed to Mr. Wm. L. Brower, Chairman of the Tercentenary Committee of the Collegiate Church:

THE MINISTERS, ELDERS AND DEACONS OF THE
COLLEGIATE REFORMED PROTESTANT DUTCH CHURCH OF THE
CITY OF NEW YORK
REQUEST THE HONOR OF HAVING YOU AS THEIR GUEST AT A

RECEPTION AND DINNER

UNDER THE AUSPICES OF THE TERCENTENARY COMMITTEE OF THE
GENERAL SYNOD MARKING THE CULMINATION OF THE
TERCENTENARY COMMEMORATION OF THE REFORMED
CHURCH IN AMERICA
TO BE HELD AT

HOTEL PENNSYLVANIA, SEVENTH AVE. AND THIRTY-THIRD ST.,
NEW YORK CITY

ON MONDAY EVENING, JUNE 11TH, AT HALF PAST SIX O'CLOCK.

A TICKET WILL BE SENT UPON RECEIPT OF YOUR REPLY ON THE
ACCOMPANYING CARD ADDRESSED TO MR. WILLIAM L. BROWER,
25 EAST 22ND STREET, NEW YORK CITY.

I accept the invitation of the Ministers and Consistory of the Collegiate Church to be a guest at the Reception and Dinner to be given at the Hotel Pennsylvania, Seventh Avenue and Thirty-third Street, New York City, on Monday Evening, June Eleventh, 1928.

Name .....

Address .....

. . . . . .

Our narrative brings us to the event itself. "By 6:30 o'clock," says the *Intelligencer,* "the great rooms of the Hotel Pennsylvania were crowded with delegates and friends. . . . The reception afforded opportunity for meeting the members of the Tercentenary Committee and their wives and other officials of the Synod, and there was also time for many brief conversations with friends and acquaintances. When the doors to the grand ball room were opened the company entered and speedily found the seats assigned to them. . . . The dinner was admirably served, and was up to the high standard of excellence for which the hotel is famed." There is so much else that ought to be said. We shall never forget the genial character of the only-too-hurried reception, an experience glowing with old-fashioned *gemoedelijkheid.* The music, rendered by a good orchestra, was in thorough taste, a pleasant accompaniment, in the earlier part of the dinner. The flags, American, British, and Dutch, flying before an artificial breeze, but with genuine and winning gracefulness, thrilled all who were present. Outwardly, and let appreciation again be expressed to Deacon Laimbeer and his co-workers, everything conspired to an evening of exhilarating friendliness.

The text of the seating list is here given as also that of the menu. Following these there will be a complete account of what took place at the banquet.

SEATING LIST
for
DINNER
given by the
TERCENTENARY COMMITTEE
of the
REFORMED DUTCH CHURCH
New York City
JUNE 11th, 1928
6:30 P. M.
HOTEL PENNSYLVANIA

DAIS

The Rev. Marshall B. Lang
Dr. Henry Evertson Cobb
Mrs. Edgar F. Romig
Dr. Irving H. Berg
Mrs. A. Eekhof
Dr. Rufus Jones
Mrs. De Witt Knox
Prof. Dr. A. Eekhof
Mrs. Joseph S. Frelinghuysen
H. E. Dr. J. H. Van Roijen
Dr. Edgar Franklin Romig
The Honorable Frank B. Kellogg
Madame Van Roijen
H. E. Mr. H. G. Chilton
Mrs. Henry E. Cobb
The. Hon. Joseph S. Frelinghuysen
Mrs. Irving H. Berg
Dr. Malcolm J. MacLeod
Dr. J. Addison Jones
H. E. Dr. Jan Schokking
Dr. Wm. I. Chamberlain

ALPHABETICAL LIST

[*The original seating list from which these names have been taken was prepared with as much exactness as time and circumstances permitted. It was manifestly impossible to get correct spellings in all instances, and hence there will doubtless be some inaccuracies. Ed.*]

	Table
Aalders, Dr. W. J.	11
Ackert, Rev. W. Rugan, D.D.	28
Addy, Rev. John Gilmore	6
Alden, Mrs. James S.	30
Anderson, Miss Cornelia	12
Appeldoorn, Rev. L.	13
Armstrong, Mr. Alexander G.	10
Armstrong, Mr. Herbert N.	10
Armstrong, Mrs. Herbert N.	10
Atwater, Miss Rosa R. & 2 Guests	6
Autenreith, Mrs. L.	28
Baer, Herman H.	39
Baird, Robert C.	39
Baker, Mr. Myer	36
Baldwin, Miss Elizabeth R.	15
Baldwin, Miss Margaret B.	15
Ball, H. M.	52
Barker, Miss E. Frye	39
Barnouw, Prof. Adrian J.	7
Barnouw, Mrs. Adrian J.	7
Baron, S. B.	38
Baron, Mrs. S. B.	38
Bartholomew, Rev. A. R., D.D.	57
Bates, Jr., Mr. J. Grenville	17
Bayles, Rev. Theo. F.	44
Bayles, Mrs. Theodore F.	44
Bedell, Cornelia F.	39
Beltman, Rev. Henry	35
Benedict, Mr. Geo. F.	35
Bentz, Miss Sophia	14
Berg, Rev. Irving H., D.D.	Dais
Berg, Mrs. Irving H.	Dais
Biel, Claud	26
Bellis, Miss Lider	15
Bishop, Rev. Ed. H.	28
Black, Rev. John	40
Blanchard, Rev. F. D.	36
Blanchard, Mrs. F. D.	36
Blauvelt, Mr. Elmer	15
Blauvelt, Mrs. Elmer	15
Blauvelt, Mr. Hiram	15
Blauvelt, Mrs. Martin	29
Blauvelt, Mr. Martin	29
Blenis, Willard	36
Blocker, Rev. Simon	42
Bloodgood, Rev. C. E.	24
Bolhuis, Peter	24
Bolsterle, Rev. George	42
Bovenkerk, Rev. J.	42
Boynton, Rev. Chas. H., D.D.	27
Brayton, Miss K. C.	42
Brinckerhoff, Rev. J. Howard	7
Brinckerhoff, Mrs. J. Howard	7
Briggs, Miss Caroline	12
Broek, Mrs. A. T.	27
Broek, Rev. A. T., D.D.	27
Broek, Rev. Dr. John Y.	46
Bronk, Michael	26
Brooke, Mrs. E. S.	38
Brower, Mr. Wm. L.	21
Brown, Charles Hilton	12
Brown, Mrs. Charles Hilton	12
Brown, Rev. W. Dayton, D.D.	27
Brown, Mrs. Willard Dayton	27
Brown, Dean Marshall S.	7
Bussing, Miss Sarah A.	46
Buteyn, Perry J.	36
Buttenbaum, Rev. Frederick	65
Baker, Mr. William	49
Benes, Rev. L. H.	60
Bishop, Mr. James M.	64

	Table
Blekkink, Rev. E. J., D.D.	2
Blekkink, Mrs. E. J.	2
Cantine, Rev. James, D.D.	9
Card, Miss Helen	46
Carter, Rev. George Wm., D.D.	8
Chamberlain, Rev. L. B., D.D.	34
Chamberlain, Mrs. L. B.	34
Chamberlain, Rev. W. I., Ph.D.	Dais
Chamberlain, Mrs. Wm. I.	Dais
Chambers, Mr. H. R.	17
Chambers, Mrs. H. R.	17
Chambers, Mr. John F. & 9 Guests	14
Chilton, H. E., Mr. H. G.	Dais
Clarke, Gwladys	28
Clarke, Margaret	28
Clee, Rev. F. Raymond	54
Clee, Mrs. F. Raymond	54
Cobb, A. P.	21
Cobb, Rev. Henry E., D.D.	Dais
Cobb, Mrs. Henry E.	Dais
Cobb, Guest of Mrs. Henry E.	11
Coe, Miss Margaret E.	46
Collier, Rev. George Z.	52
Conklin, Miss Helen	14
Conklin, Rev. M. T.	52
Cook, Joseph	52
Cook, Mrs. Joseph	52
Cook, Rev. Marinus	39
Cuddeback, Wm. L.	33
Cuddeback, Dr. Wm. L.	33
Curtis, Mr. Howard J.	13
Cutter, Mr. Frederick S.	46
Compton, Rev. Wm. E.	55
Craig, Mr. P. C.	64
Cloo, Rev. N.	49
Dailey, Rev. W. N. P., D.D.	16
Dame, Rev. C. P.	46
Dangremond, Rev. Arthur C.	42
Dangremond, Mrs. Arthur C.	42
Davidson, Miss Catherine L.	15
Davidson, Mrs. Catherine L.	15
De Bevoise, Mrs. Jane Rapelye	9
De Haan, Mr. Ralph	26
De Jonge, Rev. A. W.	26
De Jonge, Mrs. A. W.	26
De Jong, Rev. Frederick H.	12
Demarest, Dr. Benjamin C.	21
Demarest, Miss Mary	15
Demarest, Rev. W. H. S., D.D.	15
Demarest, Mr. Percy	33
Dempster, Rev. Dr. Wm. I.	52
Denison, Mr. Wm. S.	10
Denison, Mrs. Wm. S.	10
Dent, Elder Edwin E.	51
De Schweinitz, Rev. Paul, D.D.	8
De Vries, Rev. Henri	24
De Vries, Mrs. Henri	24
De Young, Rev. B.	13
De Young, Mrs. B.	13
De Young, Peter	62
Dickie, Mrs. Paul R.	24
Dickie, Rev. Paul R., B.A.	24
Dimnent, President E. D., Litt.D.	11
Doane, Mrs. Roland D.	18
Douglas, Miss Josephine C.	3
Downs, Rev. George W., D.D.	6
Downs, Mrs. George W.	6
Draft, Bert	6
Du Bois, Mrs. Nettie Eltinge	7
Duffield, Rev. Dr. Howard	8
Dunn, Emmet R.	36
Dutton, Elder William C.	51
Dykstra, Rev. John A., D.D.	7
Dykstra, Rev. John D.	26
Dalhoff, Rev. Henry C.	64
De Boer, Rev. John A.	33
De Boer, Mrs. John A.	33
Dickinson, Mr. Edwin E.	2
Ditmars, Rev. C. P.	59
Ditmas, Mr. Charles A.	1
Duncombe, Rev. Alfred	37
Dunven, Rev. William	49
Edie, Mr. George S.	29
Edie, Mrs. George S.	29
Edwards, Rev. Deane	51
Eekhof, Dr. A.	8
Ellenbrock, Rev. D. D.	23
Eekhof, Mrs. A.	Dais
Elmendorf, Ten Eyck, M.D.	44

	Table
Eltinge, Miss Louise	7
Emmerich, Charles	65
Englesman, Rev. John	62
Everts, Rev. Wm. R.	23
Edwards, Miss M. Louise	1
Ferwerda, Mr. Thys	26
Fingar, Rev. C. J.	51
Fischlin, Miss Louise	28
Flick, Alexander C., Esq.	7
Foster, W. Edward	41
Foster, Mrs. W. Edward	41
Free, Mr. Josiah B.	45
Freer, Rev. Harris A.	51
Freer, Mrs. Harris A.	51
Frelinghuysen, Hon. Jos. S.	Dais
Frelinghuysen, Mrs. Jos. S.	Dais
Frelinghuysen, Miss Emily B.	17
Frelinghuysen, Miss Victoria	17
Flikkema, Rev. B. M.	37
Gaston, Mr. John	30
Gilbert, Rev. Charles K., D.D.	55
Goodrich, A. K.	50
Grant, Mr. Eugene J.	20
Grant, Mrs. Eugene J.	20
Green, Rev. Harold E.	33
Green, Mrs. Harold E.	33
Greenwood, Miss Eliza R.	18
Greenwood, Miss Mary M.	18
Greenwood, Mr. Joseph R.	18
Greenwood, Mrs. Joseph R.	18
Gribbroek, Miss Gladys	22
Griffith, Mrs. F.	28
Griglio, Rev. Pierre	47
Gulick, Rev. Charles W.	53
Gulick, Mrs. Charles W.	53
Gura, Miss Olga	14
Gemmell, Mr. Wm. A.	37
Goeree, Rev. P. C. J.	31
Gosselink, Rev. M. G.	49
Goewey, Mr. Frank	60
Hageman, Rev. Herman	50
Hainer, Rev. W. N., D.D.	39
Hamstra, Mr. H.	36
Hankamp, Rev. George	23
Haring, Miss Bertha	11
Harper, Rev. Richard H.	12
Harvey, Mrs. W. J.	28
Hasbrouck, Rev. Howard C.	50
Hasbrouck, Mrs. Howard C.	50
Haulenbeek, Rev. Charles J.	45
Haulenbeek, Mrs. Charles J.	45
Heartfield, Mr. S. W.	51
Heartfield, Mrs. S. W.	51
Hegeman, Mr. M. S.	20
Hegeman, Mrs. M. S.	20
Hegeman, Miss P. M.	20
Heinrichs, Rev. John H.	64
Hess, Rev. Newman W.	46
Hight, H. H.	50
Hill, Rev. John H.	64
Hinkamp, Rev. Paul E.	65
Hoffman, Rev. Prof. M. J., D.D.	44
Hogan, Rev. Jasper S., D.D.	29
Holden, The Rev. Louis H., D.D.	11
Hondelink, Rev. G.	13
Hondelink, Mrs. G.	13
Hopkins, Mr. James H.	45
Hopkins, Mrs. James H.	45
Hopkins, W. L.	23
Hotaling, Rev. H. K.	23
Houmes, Jacob	62
Hughes, Edwin	13
Hulst, E. Covert	4
Hulst, Mrs. E. Covert	4
Hunter, Rev. James Boyd	6
Hunter, Mrs. James Boyd	6
Huntington, Mrs. S. V. V.	3
Huntington, S. V. V. & 4 Guests	3
Haverkamp, Rev. A.	55
Heeren, Rev. Enos E.	37
Hight, Mr. H. H.	50
Hight, Jr., Mr.	50
Hilmert, Mr. E.	37
Hoffman, Rev. J. E.	37
Hollebrands, Rev. J. J.	37
Ingham, Rev. John A., D.D.	16
Ingham, Mrs. John A.	16
Ingham, Mr. Van Wie	16

	Table
Irish, Mr. Edward B.	53
Irish, Mrs. Edward B.	53
Irish, Mr. Albert	53
Irish, Mrs. Albert	53
Johnson, Miss Helen	21
Johnson, J. Howard	23
Jones, Dr. Rufus M.	Dais
Kalemjian, Rev. M. N.	25
Kay, Mrs. Caroline	10
Kelder, Rev. Edward	52
Kellogg, The Hon. F. B., LL.D.	Dais
Kellogg, Mrs. F. B.	Dais
Kemlo, Miss Elizabeth	9
Kerr, Mr. John Clapperton	21
Ketchum, Mr. Sanford B.	45
Ketchum, Mrs. Sanford B.	45
Ketchum, Mr. Milton D.	45
King, Miss Ethel	45
Kingsbury, Mrs. Albert K.	42
Kittell, Rev. James S., D.D.	4
Kittell, Mrs. James S.	4
Klaaren, Rev. John K.	62
Klerekoper, Rev. Joseph	62
Kloes, Fred	54
Knox, Mrs. DeWitt	Dais
Knox, Miss Helena L.	17
Knox, Rev. Taber	42
Knox, Mrs. Taber	42
Knowlton, G. H.	23
Kosa, Rev. Andrew	23
Kromsigt, Dr. P. J.	34
Kromsigt, Mrs. P. J.	34
Kruizenga, Rev. E. R., A.M.	38
Kruizenga, Mrs. E. R.	38
Kuehnle, Major F. C.	27
Kuehnle, Mrs. F. C.	27
Kyle, John M.	10
Kirkwood, Rev. Thomas	59
Kuiken, Jacob	48
Laimbeer, John	18
Laimbeer, Mrs. John	18
Laimbeer, Helen	18
Laurence, Henry R.	19
Lambert, Miss Anna E.	21
Lambert (Guest)	21
Lang, Rev. Dr. M. B.	Dais
Layton, David	40
Livingston, Mr. Chas. L.	54
Livingston, Mrs. Chas. L.	54
Loetscher, Rev. Dr. Frederick Wm.	11
Luidens, Rev. Anthony	55
Luidens, Mrs. Anthony	55
McConnell, Rev. F. J., D.D.	40
McCully, Rev. Edgar I.	56
McGay, Mr. Frank	41
McGay, Mrs. Frank B.	41
McMillan, Rev. D. J., D.D.	9
MacKenzie, Prof. F. Scott	32
MacLean, Mrs. Peter	9
MacLeod, Rev. Dr. Malcolm J.	Dais
MacLeod, Mrs. Malcolm J.	Dais
MacCullum, Rev. E. A.	59
Macfarland, The Rev. Chas. S.	1
Mabon, Rev. Arthur F., D.D.	43
Mabon, Mrs. Arthur F.	43
Mabon, Mr. John Scott	43
Mann, Rev. Archibald I.	29
Markle, Mr. John	Dais
Marsellus, Mr. John	21
Masselink, B.	25
Maynard, Mrs. Ed. H.	54
Menexopoulos, Rev. George	31
Meyer, Mr. Roelf	25
Miller, Mr. Henry P.	10
Miller, Mrs. Henry P.	10
Miller, Rev. J. C.	47
Miller, Mrs. J. C.	47
Moncada, Rev. Pietro	22
Moore, Mr. Lupardus	43
Moore, Mrs. Lupardus	43
Morris, Mr. Newbold	32
Montgomery, Mrs. James	43
Muhl, Miss Lillian	14
Mulder, Rev. James B.	65
Mulder, Dr. Cornelius D.	19

	Table
Mulder, Mrs. Cornelius D.	19
Murphy, Mrs. Deas	20
Murray, Mr. Harold G.	20
Muste, Rev. C. B.	9
Muste, Mrs. C. B.	9
Maat, Rev. G. H.	49
Marquis, The Rev. John A., D.D.	2
Meengs, Mr. D.	31
Menning, Rev. Gerrit	49
Muilenburg, Rev. T. W.	47
Mulder, Mr. Y. R.	48
Moore, Rev. Dr. Edw. C.	Dais
Narasimham, Rev. T.	34
Nauta, C. J.	26
Nies, Rev. Maurice G.	26
Niles, Rev. Edward	39
Noble, Rev. Harry W.	54
Noble, Mrs. Harry W.	54
Norris, Mrs. M. B.	46
Nykerk, Prof. John B., Litt.D.	11
Olcott, Mr. E. E.	5
Olcott, Mrs. E. E. and 8 Guests	5
Olcott, Miss Anna	42
Osborne, Mr. John M.	56
Otis, Mrs. Stanley L.	20
Overman, Rev. N. E.	22
Palmer, Rev. Charles L.	52
Palsma, L.	65
Parker, Rev. Archibald F.	52
Paul, Mr. Geo. A.	53
Pavlis, Miss Josephine	14
Perkinson, Mr. Crawford T.	53
Perkinson, Mrs. Crawford T.	53
Phelps, Rev. Philip Tertius	40
Phifer, Rev. Wm. E.	36
Phillips, Mr. Charles S.	10
Pidgeon, Rev. G. C., D.D.	11
Plaven, Miss Marie	22
Plooij, Professor Dr. D.	16
Pope, Mr. Charles F.	41
Pope, Mrs. Charles F.	41
Post, Rev. Henry K.	52
Powers, Wm. V. V.	43
Prochnau, Rev. Julius	40
Publicity	61
Pyle, Dr. Edwin	41
Pyle, Mrs. Edwin	41
Peck, Mr. H. C.	60
Portinga, Mr. D.	37
Post, Mr. John H.	59
Rauscher, Mrs. John	41
Radcliff, Mr. John P., Jr.	29
Radcliff, Mrs. John P., Jr.	29
Rauscher, Rev. John	41
Raven, Rev. John H., D.D.	16
Read, Rev. J. Leighton	22
Read, Mrs. J. Leighton	22
Reed, Mr. Wm. E.	44
Redmond, Miss Laura F.	14
Relyea, C. M.	50
Reimold, Mr. O. S.	27
Reimold, Mrs. O. S.	27
Reynolds, Rev. F. T. B.	50
Reynolds, Mrs. F. T. B.	50
Richmond, Mrs. A.	9
Robertson, Miss Lura N.	14
Robinson, Robert H.	46
Robinson, Mrs. Robert H.	46
Roger, R. W.	38
Romig, Rev. Edgar F., D.D.	Dais
Romig, Mrs. Edgar F.	Dais
Ross, Rev. William Neely	20
Rule, Miss Ruth	22
Runk, Mr. Chas. A.	12
Runk, Mrs. Chas. A.	12
Rieper, Mr. A. K.	56
Rieper, Mrs. A. K.	56
Salisbury, The Misses	39
Sanford, Francis B.	43
Schaffner, Miss Elsie	14
Schenck, Rev. H. W.	20
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Dinner Committee

Mr. John Laimbeer, Chairman; Mr. John F. Chambers, Mr. William S. Denison, Mr. Sidney B. Fitz-Gerald, Mr. Robert H. Robinson, Mr. Charles A. Runk, Mr. William H. Van Steenbergh.

Ex Officio: Rev. Edgar Franklin Romig, D.D., Rev. William I. Chamberlain, Ph.D., Rev. John A. Ingham, D.D.

TERCENTENARY DINNER

MONDAY, JUNE 11TH, AT 6:30 P. M.
HOTEL PENNSYLVANIA

Chairman

THE REVEREND EDGAR FRANKLIN ROMIG, D.D.,
Chairman, General Synod's Tercentenary Committee

Honored Guests and Speakers

THE HONORABLE FRANK B. KELLOGG, LL.D.,
Secretary of State of the United States

H.E. DR. J. H. VAN ROIJEN,
Netherlands Minister at Washington

H.E. MR. H. G. CHILTON, C.M.G.,
British Minister at Washington

THE HONORABLE JOSEPH S. FRELINGHUYSEN,
Former United States Senator from New Jersey

DR. RUFUS M. JONES,
Haverford College

BISHOP ARTHUR S. LLOYD, D.D.,
New York

THE REVEREND WILLIAM I. CHAMBERLAIN, PH.D.,
Chairman, Committee on Correspondence

MENU

COUPE CARMEN

CONSOMME JULIENNE

CELERY RADISHES

SEA BASS SAUTÉ MEUNIÈRE
POTATOES PARISIENNE

FRESH ASPARAGUS POLONAISE

BREAST OF CHICKEN, EN CASSEROLE MAISON
(WITH VEGETABLES)
SALAD MODERNE

MOUSSE PENNSYLVANIA
CAKES

CAFÉ

The company of seven hundred having taken places at the tables, and the speakers having been escorted to the dais, the chairman, the Reverend Edgar Franklin Romig, D.D., said, "May I ask you all to stand while the national anthems of America, the Netherlands and England are played by the orchestra, after which grace will be said by Dr. Rufus M. Jones." Then, in turn, were heard the moving strains of of "The Star Spangled Banner," "Wilhelmus Van Nassouwe," and "God Save the King." The words of Dr. Jones were: "Our Fathers' God, from out whose hand the centuries fall like grains of sand, we thank Thee for Thy rich blessings upon this church of Thine through these three hundred years of American life, and we pray Thee now for light and guidance and power for the new period that is opening. May the benediction of Thy Spirit rest upon those who are to lead this church forward in the years to come. In Christ's name, Amen."

The program was so arranged that the announced addresses should not be given until the dessert had been served, but brief intervals here and there betweeen courses gave opporunity for the introducing of informal features, all adding their part to the sociability of the evening. So that the hospitality of the Collegiate Church might be properly voiced, Dr. Romig called upon Dr. Cobb, introducing him with these words:

"Your Excellencies, members of the Dutch Reformed Church, and friends: It is only fitting that some reference should be made to the hospitality of the Consistory of the Collegiate Church in connection with this dinner. When your Tercentenary Committee shared its plans for this evening with that body they insisted that the privilege be accorded them of having as their guests all of the distinguished speakers as well as all delegates to the General Synod and all fraternal delegates present at our Tercentenary celebration. There is one logical person to call on for a word of greeting in behalf of the Consistory. A special qualification that he has (although he is of great dimensions) is that he is reputed to have excellent terminal facilities. Not long ago he disclosed the fact that in the thirty-five years of his ministry

he has gradually reduced the length of his sermons from fifty to an average of fifteen minutes. He has in the meanwhile also succeeded in cutting down his after-dinner speeches from twenty to two minutes. But there is a much more important reason why this speaker is being called on now. It is because many of us think of him as the real embodiment of the best that there is in the ministry of the Dutch Church. I refer to the Senior Minister of the Collegiate Church, the Reverend Henry Evertson Cobb, D.D." (*Applause*)

Dr. Cobb's words, as recalled, were these:

"Mr. Chairman, distinguished guests, ladies and gentlemen: I have been asked to say 'two words' in expression of the feelings of the Collegiate Church toward its special guests this evening. I can do no better than follow the example of the unnamed gentleman who was invited to enter into a certain business arrangement. 'I will gif you my answer in two words,' he replied. 'Im possible.' It is simply impossible to tell you in two or any number of words how honored we feel to have you with us.

"The two words I would say to our distinguished guests, Secretary Kellogg, the diplomatic representatives, and the delegates from ancient churches and institutions in the Netherlands, in this and in other countries, are 'Well come.' The words are spoken from our hearts.

"I have now fulfilled my task, like the young man who was asked to introduce a violinist: 'I have been asked to say that Mr. Jones will play the fiddle. I have done so and he will do so.' The program may now get under way." (*Applause*)

The chairman, Dr. Romig, then said: "It is customary on occasions like this first to drink a toast to the chief executive of this land and then to the heads of other great nations represented in the gathering. I propose that we do this—with pure Croton water in our glasses." (The guests then rose, remaining standing and interspersing the toasts with applause.) "First let us drink a toast to the President of the United States. . . . And now, a toast to Her Majesty, the Queen of the Nether-

lands. . . . And now, a toast to His Majesty, the King of England."

The chairman then said: "There are so many people here this evening from whom, had we time, it would be a pleasure to hear a word. By virtue of natural limitations of program this is impossible. But I shall now call upon some of these valued guests to rise as their names are spoken so that all may see what they look like and give them a hearty greeting." Among those named—and in each instance cheered—were: Dr. Jan Schokking, Prof. Dr. W. J. Aalders, Prof. Dr. and Mrs. A. Eekhof, the Rev. Dr. and Mrs. P. J. Kromsigt, and Prof. Dr. D. Plooij, all members of the Dutch delegation; the Rev. Marshall Lang, Church of Scotland; the Rev. Dr. Wm. I. Dempster, the Presbyterian Church in Ireland; the Rev. David Tweed, the Dutch Reformed Church in Ceylon; the Rev. T. Narasimham, the South India United Church; the Rev. Dr. F. Scott MacKenzie, the Presbyterian Church in Canada; the Rev. George Menexopoulos, the Hellenic Greek Orthodox Church.

The chairman continued: "There are many others we should like to greet. I must mention the president of the General Synod, Dr. MacLeod, . . . and Mrs. Gilmore, of the pioneer church in Holland, Michigan, . . . and some of the members of the Women's Coöperating Committee on the Tercentenary —Mrs. De Witt Knox, . . . Mrs. Antonie P. Voislawsky, . . . Mrs. Wm. H. Van Steenbergh." (The Rev. Dr. J. Addison Jones, addressing the chairman with a friendly rebuke, stated that the name of Mrs. Romig should also be mentioned.) Each reference to familiar persons evoked enthusiastic hand-clapping and cheers. One somehow felt that the banquet, being an integral part of a closely related program, was the opportunity for the distributing of heartfelt gratitude to some of the many who in myriad forms of participation had helped to make the days of celebration bright and inspiring. Whatever description one could give to the mood of the diners, it seemed to link itself perfectly with the singing of the ancient hymn that was then announced by the chairman to be sung by all. Often

during the Tercentenary had the Song of Thanksgiving, from the Collection of Adrianus Valerius, been sung, but never with more unanimity and power and fervent thankfulness. As the great and diversified company, representing all the continents of the globe, blended their voices in the beautiful hymn so bound up with the spiritual story of the Dutch, it was no longer a Dutch hymn—it was a canticle of the family of all who believe in a righteous and loving and ruling Providence.

"We gather together to ask the Lord's blessing;
He chastens, and hastens His will to make known;
The wicked oppressing cease them from distressing;
Sing praises to His name, He forgets not His own!

"Beside us to guide us, our God with us joining,
Ordaining, maintaining His Kingdom divine,
So, from the beginning, the fight we were winning;
Thou, Lord, wast at our side; the glory be Thine!

"We all do extol Thee, Thou Leader in battle,
And pray that Thou still our Defender wilt be.
Let Thy congregation escape tribulation;
Thy name be ever prais'd! O Lord, make us free!"

The chairman then said: "In the course of preparation for the Tercentenary the Committee has been in correspondence with the White House in Washington with a view of having President Coolidge with us at one of our meetings. It will always be a happy memory of these days for some of us that the President received us on several different occasions and was deeply and very intelligently interested in the historical facts that we have been seeking to bring to light this year. It was his earnest wish to be with us at our commemoration, but the pressure of other duties has not permitted it to come to pass. His very gracious letter to our Church was read this afternoon, but it should be repeated at this time for the benefit of those who were not present then." The President's message [printed in a preceding chapter] was

then read and heartily applauded, after which the chairman said:

"And now we come to the formal addresses of the evening. We feel particularly happy and honored in being able to greet the distinguished guest and honored statesman who is to address us first. In his office in the Department of State in Washington, as long as a year ago, he expressed interest in and understanding of our Tercentenary ideals. But in this connection I shall not venture to speak the words of introduction myself. These are to come from one who has been a most invaluable help in the shaping of our plans, and particularly in our arrangements with some of the distinguished leaders from Washington. The name of the pioneer preacher, Theodorus Jacobus Frelinghuysen, is properly honored not only in New Jersey but throughout the length and breadth of the Reformed Church. We have with us this evening a descendant of his whom the Reformed Church is proud to claim as one of its members. And in this particular time we feel that the debt we owe him is particularly great. Scion of an honored family, one-time Senator of the United States, active churchman, he has served a good cause again, as often, with remarkable effectiveness. It is a privilege to present to you as the one who will introduce our distinguished speaker, the Honorable Joseph S. Frelinghuysen." (*Applause*)

Senator Frelinghuysen said:

"May I be permitted, Mr. Toastmaster, to say a word to this audience before introducing the speaker of the evening?

"I have had but a small part in this wonderful celebration, but I have had a large part in the enjoyment of it, particularly in my contact with the Committee who have worked so actively for its success under the chairmanship of Dr. Romig and his associates, Dr. Chamberlain, Dr. Demarest, Dr. Cobb—all have been an inspiration in the work we have done together for the celebration. I have met only three of the delegates so far, but I had the extreme honor of introducing Dr. Daniel Plooij at the Rutgers Commencement for the degree of Doctor of Sacred Theology with which the University honored him—so I am his godfather! It has been my pleasure to meet Dr. Eekhof and his charming wife, and also Dr. Schokking, the bearer of that wonderful tribute to the Church paid

by Her Majesty, Queen Wilhelmina, at the thanksgiving service yesterday.

"I am proud of the fact that I am descended from one of the pioneers who laid the foundation of the Reformed Church in the Raritan Valley in New Jersey. It is said that a Boston woman, upon being introduced to President Coolidge, said, 'You know, Mr. President, I too came from Boston,' to which the President is reported to have replied, 'Madam, you will never get over it.' I don't think that I will ever get over my pride of this great church in New Jersey. I am proud of their descendants down through the years. Dr. Aalders spoke of the broad spirit of the church as liberty in faith and faith in liberty. This has been shown in the history of the church by its spirit of tolerance in Manhattan Island, and faith in liberty can be read in the muster-roll of the Jersey Militia in the Revolution and the inscriptions on the moss-grown tombs of the Dutchmen who died for Liberty at Trenton, Princeton and Monmouth. It was fifty-five years after Bertholf that the independence of the colonies was declared, and eleven years after that when the constitution was written, giving birth to this nation. So we can say that the church was the forerunner of the liberty we enjoy to-day, and out of it came the spiritual, educational and material development of the great State of New Jersey.

"I moved a house once 1500 feet. It was built of brick, and Holland brick at that. It had a cornerstone bearing the inscription 1740. The bricks were brought from Holland in a sailing vessel by John Frelinghuysen, who came from that country with his wife, the former Dinah Van Bergh, the daughter of a Dutch merchant in Amsterdam. When I finished moving it no crack showed in its solid masonry and its woodwork was unchecked. How like the church to-day is that house with its solid foundation, and with its structure unimpaired! That house was the home of John Frelinghuysen and Juffrouw Frelinghuysen, afterwards Juffrouw Hardenbergh, who became the wife of the latter after John Frelinghuysen died. It was the beginning of Rutgers University and the Theological Seminary, both pioneer Dutch institutions.

"For a long time it seemed that I could not find the personification of my ideal, but one day I met her—a Miss Brewster—yes, Mayflower stock, and the flower of the stock! We were married. Fifteen years afterward we took a trip to England. One Sunday night, while stopping in the town of Scrooby in Nottinghamshire, we went into a little church. Then she turned to me and said, 'My ancestor, Elder Brewster, came from here,' and she showed me the pew he sat in. We journeyed to Leyden and saw the University the Frelinghuysens attended and the

church where Elder Brewster and the pilgrims worshiped before they sailed the unknown seas to the new world. Then I realized what faith does for one. Through all these years, the same shrine, the same impulse, the same motives. We came together as the pioneer descendants of these great forefathers, the girl of Scrooby and the boy of Leyden, who were married in 1905 and have 'lived happily ever afterward.'

"It is a great year for the Dutch and the Dutch Church. We have provided the million-dollar pension fund for faithful service to the Church by its ministers. We find a growing interest in our denomination. We see our great institutions of learning carrying on with the denominational influence progressing and expanding. This is all encouraging. We look to the future with hopefulness for the broadening of the influence of the church and its splendid ideals. Let the glorious record of the past which we celebrate to-day be an inspiration to us for greater and more enduring success in the future.

"May I quote from a poem written by an aunt of mine who was seventy years old when she composed it to commemorate a reunion of the family.

" 'From quiet farms, from village home,
From cities far away,
From North and South and East and West,
We gather here to-day.
All by one earnest thought imeplled,
One sacred impulse led,
We meet as pilgrims at a shrine;
On hallowed ground we tread.

" 'For this is hallowed ground to us,
Here in the days gone by
Our fathers came to deck their homes,
To labor, love and die.
These goodly lives and deeds were known
On all these hills and plains.
And still the record of their work
Enduringly remains.

" 'The hand of change, the mist of time,
Are powerless to efface
The memory of those honored men,
The founders of our race.

And now beside their moss-grown tombs,
Descendants old and young,
We meet to trace the lofty lines
From which we all have sprung.

" 'What's in a name, the poet asks,
And thus we make reply,
The import of a name pervades
All earth and sea and sky.
The trees and birds and summer flowers,
The gift of speech to-day,
As bards once sung,
Methinks that each would echo what I say,

" 'The oak would shout with lofty pride,
"My sires were tall and strong."
The eagle boasts as up he soars,
"To eagles I belong."
The rose would lift her stately head
And to the winds repeat
That all roses since Eden's days
Were graceful, fair and sweet.

" 'The father's name, for good or ill,
Forecasts the child's degree.
The upright man has upright sons,
The false one, false has he.
Then, since the realm of nature shows
The influence of a name
Oft leads to ruin or renown,
To glory or to shame,

" 'Shall we not all be proud to own
The one that here to-day
Is honored as it still has been
While centuries roll away?
Shall we not strive by word and deed
To keep the record fair
And to our children leave unstained
The heritage we share?'

"It is a high honor for me to introduce to this audience the speaker of the evening. He and I are old friends. We served together in the United States Senate during the World War, the most momentous period of the country's history. His record of service and usefulness to this country has been unsurpassed by any statesman—Ambassador to Great Britain, where he represented the United States with distinction and honor; Secretary of State under President Coolidge, and representative of the United States at the London conference which adopted the Dawes Plan; at the Paris conference on the division of reparations; at the Santiago conference in 1923, looking to a better understanding between South American republics, and at the Sixth Pan-American Conference of 1928 in Havana.

" 'Let us have peace,' said General Grant to General Lee at Appomattox, and that utterance soothed a war-weary world. I have always looked upon Secretary Kellogg in the Senate of the United States as a militant, fighting statesman, yet he has subscribed to the admonition of the universal Christian Church to all those who have borne the great burdens of conflict in the past, 'Let us outlaw war.' And I find that all his efforts since he has been Secretary of State have been bent toward a better national understanding and universal peace. As a member of the Cabinet of President Coolidge, he has directed his splendid energies toward the negotiation and arbitration of debt cancellation and the anti-war treaty between France, great Britain, Germany, Italy, Japan and other countries as well. History will pay honor to two men in the great arbitration treaty between the United States and France—one is the Minister of Foreign Affairs of France, Mr. Briand, and the other is its author, Mr. Kellogg, Secretary of State. 'Blessed are the peace makers, for they shall be called the children of God.'

"I have the honor to introduce to you the Secretary of State, Mr. Kellogg."

At the conclusion of Senator Frelinghusen's beautiful address of introduction there was great applause. All present rose, out or respect for the veteran statesman whose preëminent contributions in building for world peace have made him beloved and honored in his own land and abroad. The writer deems it a peculiar privilege to insert here the speech made by Secretary Kellogg, a discourse that will take its place as a classic among the literature on the most vital subject before the nations:

The Hon. Frank B. Kellogg.
Secretary of State of the United States (1928).

"Mr. Chairman, we are commemorating a most significant event in American church history, an event which has had a profound influence upon the development of American civilization. It is not for me, however, to venture to trace the development and growth of the Dutch Reformed Church in the United States, its influence in New York and adjoining states, or its spread east and west from Manhattan Island and north along the Hudson. The history of the Church must be left to those more competent than I to speak on that subject.

"Three particularly noteworthy events mark the dawn of American history—the settlement of Jamestown, the arrival of the Pilgrims in Massachusetts, and the settlement of what is now New York. Independence of spirit, love of liberty and Christian enthusiasm were common to each of those three migrations which furnished the foundation upon which our republic has been erected. We owe a great debt to our pioneer fathers. The settlers in Virginia gave us many men of genius; the Pilgrims have left a rich heritage and the Dutch who colonized New York have contributed strength of character, a devotion to freedom, and religious tolerance.

"We know that the framers of our Constitution drew largely from the institutions and ideals of the Dutch System, its constitution, its laws, its principles of self-government, and its schools. One must look with admiration upon the heroic life and high character of the people of that little country bordering upon the North Sea whose men and women have exercised such an influence upon the world. The Dutch have given us Van Buren and Roosevelt, Presidents of the United States; Frelinghuysens, statesmen and senators; Vanderbilts, great financiers and builders; Voorhees, Senator from Indiana; and in addition, Schuylers, Van Rensselaers, Van Dykes, and many other names familiar to us.

"By no means the least of the gifts we have enjoyed at the hands of these sturdy pioneers is the church whose tercentenary we are celebrating. The influence of that church has made itself felt during the entire history of the United States. It has promoted education, charity and Christian character. Its power to-day is unimpaired and I am happy to be present at these ceremonies and to pay my personal tribute to this church and the nation from which it sprung.

"The Netherlands have made other great contributions. There is no country that has worked more effectively for peace. The nation is a nation dedicated to peace. It is peculiarly appropriate, therefore, that I should refer at this time to the negotiations now in progress for the conclusion

of a treaty for the renunciation of war. This is a subject which I know has a peculiar appeal for this audience. The problem of world peace is one in which the churches can exert a most helpful influence; their members are of many nations; their power permeates the whole fabric of civilization; and their authority is not confined within the limits of any single State. Their far-flung influence, however, brings peculiar responsibilities in its train, and the present international negotiations having for their object the conclusion of an effective treaty for the renunciation of war present a real opportunity to churchmen in every country to support this world-wide movement. I have been pleased to observe that already the ministers of many denominations have publicly endorsed the proposals advanced by the United States for the preservation of peace, and I hope such support may be unremittingly continued.

"It is known to all of you that in June, 1927, M. Briand, the French Minister of Foreign Affairs, made an historic proposal to the United States. He suggested that our two countries conclude a treaty condemning war and renouncing it as an instrument of national policy in their mutual relations. That proposal was carefully considered by the United States and the more it was examined, the more we were convinced that to realize its greatest usefulness M. Briand's inspiring idea should be enlarged so as to make it possible to bring within the scope of such a treaty not only France and the United States, but also all the other nations of the world. The French Government was informed of our views and for several months we exchanged notes with France on this general subject. Finally on April 13, 1928, the United States with the full approval of France transmitted for the consideration of the British, German, Italian and Japanese Governments the texts of the diplomatic notes previously exchanged by the two Governments. At the same time the United States submitted to those governments on its own initiative a preliminary draft of a treaty for the renunciation of war, representing in a general way the form of treaty which it was prepared to sign. The four Governments addressed were asked whether they were in a position to conclude such a treaty.

"Encouraging replies have now been received from them all. They have all expressed cordial approval of the principle underlying the proposal of the United States, and have indicated a sincere desire to collaborate in the conclusion of an appropriate treaty for the renunciation of war. The British Government, in addition to informing the United States that it found it had no commitments which would prevent signing a treaty such

as we suggested, indicated that the Dominion Governments and the Government of India would be glad to become original signatories of the treaty, and appropriate invitations were thereupon sent to the Governments of Canada, the Irish Free State, South Africa, Australia, New Zealand and the Government of India. The replies which we have received demonstrate that the several governments heartily endorse the plan and are ready and willing to join in the negotiation of a treaty such as that proposed by the United States. Other governments have also informally indicated their desire to participate in a treaty for the renunciation of war and I earnestly hope that we shall soon succeed in reaching an agreement as to the precise text to be employed. The force of public opinion in this country and abroad has already made itself felt. The peoples of the world seem unquestionably to want their governments to renounce war in the most effective way possible.

"The anti-war treaty which the United States has proposed, and which as I have said has its origin in the suggestions made by M. Briand a year ago, is simple and straightforward. That grand conception of the French Foreign Secretary undoubtedly had its inspiration in the deep-seated desire of the French people, as well as all the people of Europe, to avoid another great cataclysm of war. It is significant that Europe since the Great War has been engaged in efforts of various kinds to assuage national and racial animosities, to settle international disputes and to prevent war. What I believe, and I am convinced that the leaders of the governments believe, is that there should be one more step in this effort, and that is, a simple declaration against war as an institution for the settlement of international controversies. Since this discussion commenced between France and the United States, the idea has appealed with increasing force to the public opinion of the world. As one looks back over the history of the four years of that unparalleled carnage, which left its trail of desolation and death, one cannot believe that the nations will hesitate to commit themselves in the most unqualified and solemn terms to the renunciation of recourse to war.

"There are, of course, cynical individuals who decry all efforts to lessen the likelihood of war and belittle in particular the present negotiations. There are others who believe in war as an institution and whose support, if any, will be cold and grudging. But I am convinced that those of us who believe wholeheartedly in this movement are no less realistic. We know that the peoples of the world desire peace and dread any new international conflict. We know that the peoples of the world are becoming

more and more articulate and that governments are becoming more and more responsive to their wishes. We now find peoples and governments united in a common and sincere desire to prevent so far as possible the outbreak of any war anywhere and seriously considering the best form of multilateral treaty to give effect to their aspirations. It is a most impressive manifestation of the spiritual nature of man.

"With the passage of time the emphasis in our present negotiations is being placed not on narrow technical considerations of a legalistic nature but on the broad principles underlying the entire idea. It is peace, not war, that we are seeking to perpetuate and I am firmly convinced that the simple, straightforward, unequivocal declaration against war which the United States borrowed from M. Briand and incorporated in its draft treaty is the one that has the greatest moral value and the one that will in the long run commend itself to all the peoples concerned. It has no hidden meaning. It is easily understood. The interpretation placed upon it by the United States has been publicly stated in the address which it was my privilege to deliver a few weeks ago before the American Society of International Law. The accuracy of this interpretation has been contested by no government. On the contrary, many governments have indicated that they agree with the conclusions set forth in that address. In these circumstances is it too much to hope that all may find themselves in the near future able to sign with the United States a treaty under which we all declare in the names of our respective peoples that we condemn recourse to war for the solution of international controversies and renounce it as an instrument of national policy in our relations with one another, and agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among us shall never be sought except by pacific means? I do not think that it is too much to hope that such a treaty will be signed.

"I am persuaded that the time has come when a frank renunciation of war as an instrument of national policy should be made, to the end that the peaceful and friendly relations now existing between the peoples of the world may be perpetuated. I am convinced, moreover, that all changes in these relations should be sought only by pacific means and be the result of a peaceful and orderly process; and any nation which shall hereafter seek to promote its national interests by resort to war should be denied the benefits and guaranties furnished by the proposed treaty. This is the object of the negotiations in which fifteen world powers are now engaged, and in the name of the Government of the United States I bespeak the

continued support of this and every other church in the present movement for the promotion of world peace."

The eloquent words of Secretary Kellogg called forth a prolonged ovation. It led the chairman, Dr. Romig, to say, "In the hearty applause of this great company there is unmistakably *im*plicit approval of the great peace proposals so effectively made by our distinguished guest, Secretary Kellogg. Ordinarily I should hesitate to call upon an audience like this for a vote on any momentous question, but I am sure that it is fitting now that a motion be made and that a rising vote be taken, making *ex*plicit our hearty agreement with the sentiment of the speech." A motion to this effect was made and seconded and then carried by the standing assemblage with deafening applause and cheers. Manifestly moved by this additional token of the sympathetic support of all, Secretary Kellogg said, "Thank you, Mr. Chairman. I am glad to find that this company believes in peace." This evoked further hand-clapping throughout the room, a unanimous tribute to the white-haired leader and his noble service to the nation and the world.

The chairman then introduced Dr. Van Roijen with the following words: "In presenting the next speaker I am reminded of an incident that took place upon a railway platform in England. One man stepped up to another and said, 'I beg your pardon, sir, are you a minister?' 'No,' was the reply. 'It's my dyspepsia makes me look that way.' This is no reflection on ministers, for I think you will agree that those who are here this evening look anything but dyspeptic. Furthermore, the man who is to speak to you in a moment is a minister, but not a clergyman. It needs to be said that this Committee has had a remarkably good friend in the representative of the Dutch people in Washington. From the beginning of our associations with him we have found him unfeignedly desirous of doing all he could for us, and this has meant much. We have enjoyed the rare hospitality of his home and have come to feel a genuine affection for him. How thankful we are that Holland has sent us such an

envoy! We have already had a word from him to-day, but we wish to hear him again. It is an honor for me to introduce to you the Minister of the Netherlands to the United States, His Excellency, Dr. J. H. Van Roijen." (*Applause*)

Dr. Van Roijen's address follows:

"Mr. Secretary, Mr. President, Ladies and Gentlemen: It is very gratifying to me that the committee in charge of the Tercentenary Commemoration has asked me to make a few remarks at this banquet.

"I may say, that I am very happy to have assisted at this commemoration and I am proud that so much has been said in favor of a venerable religious institution whose origin was purely and unmistakably Dutch.

"I say purely and unmistakably because the Dutch origin of other now powerful corporations has not always been recognized without challenge. I think in this connection in the first place of New York itself. It has been claimed that those who really founded New York were more Walloons than Dutch.

"I am the last to wish to detract anything from the immortal fame and glory of our neighbors in Europe. It is still fresh in the memory of all of us how Belgium covered herself with glory in the War and how that glory was recognized and admired by the whole world.

"But from a purely historical and scientific point of view it is interesting to examine in how far the Walloons have contributed to the founding of New York.

"You all know that Walloons in Holland about the year 1600 were not only the people coming from the country that is called Belgium now and that was called the Spanish Netherlands in those times, but all those French speaking refugees in Holland who had fled from their homes on account of religious persecution and who had been living in the region south of Holland, some of them as far away as Paris. They had settled down in our country, they belonged to the Walloon churches founded there since 1574 and to a great extent had become Hollandized. So much so, that Domine Michaelius writes that, when they came here, they all understood Dutch.

"It is perfectly true, that when the West India Company, a purely Dutch concern, after her foundation in 1621 was looking for colonists and when in 1624 she sent out the ship the 'Nieuw Nederland,' there were 30 families on board who were mostly Walloons. But that is about all.

"The 'Half-Moon,' the ship that had been sent out in 1609 and that

discovered the Maurice River, now Hudson River, excepting the captain who was English, was purely Dutch, sent by Amsterdam. From that year on, many ships came to these shores for training purposes and also those were Dutch. The ships that after 1624 brought other colonists, were all Dutch and the settlers who were brought by them and formed gradually the first population of the colony 'Nieuw Amsterdam' were of the same origin.

"Peter Minuit, who bought Manhattan in 1626, again came on a Dutch ship sent by the Dutch company and was director in the service of the Dutch. He was of Walloon descent but did not come from the Spanish Netherlands as Belgium was called at that time. He came from Wesel in Germany where he was born in 1580 and where he had been an elder in the Walloon church.

"Peter Minuit was not the first Director of the Colony, he had been preceded by two others, Cornelis Jacobs May and Willem Verhulst.

"There is not the slightest doubt that, after 1628, when also the Dutch Church was founded and began to make her influence felt, there was not much left of the Walloon element. Domine Michaelius writes in a letter that several of the Walloon families after a few years returned home and until 1667 the colony was purely and undeniably Dutch.

"Those who in their historical researches come to the conclusion, that the Walloons had a greater part in the founding of New York State and City, allege the argument, that in the legend of the Seal of New Netherland it was said 'Sigillum Novi Belgii.'

"This is quite true but in the first place it is well known that Belgium as an independent state did not exist before 1839. Until 1714 the year of the Peace of Rostadt, our southern neighbors were called the Spanish and afterwards the Austrian Netherlands as they were first Spanish and afterwards Austrian Domain. Furthermore, it must not be forgotten that Belgium or Belgica was the name both of Holland, the Dutch provinces, that were called 'Belgicæ fœderate,' and of the Spanish or Austrian Netherlands, that were called 'Belgicæ Regiæ.'

"Moreover, our Dutch coins in those times are all stamped 'moneta aurea' or 'argenta confederati Belgii' and the legend of the great seal of the Dutch parliament until 1795 was 'Sigillum Ordinum Belgii.' The term 'Belgium' or 'Belgica,' in other words, in the 17th century and even later is not conclusive at all in the question whether the North Netherlands or the South Netherlands are alluded to.

"These facts are interesting for an impartial student. As I said when I

began, there is no question of taking away glory from a neighbor, that we in Holland consider a good friend but 'Amico Plato magis amica veritas!' The glory to have founded a city so fine and a state so splendid as New York is a historic treasure of the past, too precious and too dear to every Dutch patriot, than that they would consent to share it even with the best of friends.

"I raise my glass in order to drink to the everlasting ties of relationship and brotherhood between Holland and New York."

As this toast was drunk the applause was not only for the wish so beautifully expressed by the Minister, but for the Minister himself. Scholar, statesman, Christian leader, friend—he has endeared himself to all of our Reformed constituency. It is an earnest of Holland's real friendship for America that she has sent us such a plenipotentiary.

After the applause following Dr. Van Roijen's speech had subsided, the chairman introduced a matter which was not generally known to be on the program. He requested that Elder Wm. L. Brower step up to the dais. Two escorts, Mr. John F. Chambers and The Reverend J. H. Brinckerhoff, accompanied him to the center of the platform. As formal witness to the investiture which was to take place His Excellency, Dr. Jan Schokking, wearing the insignia of the Order of the Lion, stood in the immediate background. The audience rose and the chairman stated that the Dutch Minister, Dr. Van Roijen, had a further word to say. He spoke thus:

"This afternoon I was happy to have an opportunity to say how great the interest is that the Queen of Holland takes in the Church of Holland and America.

"Her Majesty has shown that interest by giving a warm welcome last summer in her palace at the Hague to Dr. Romig as the representative of the three corporations who are sponsors of this celebration and by ordering His Excellency, Dr. Schokking, and me to give expression to Her feelings of the great esteem and love for your Church. But Her Majesty is desirous of giving a more tangible proof of the great interest she takes in the commemoration we are celebrating here. Her Majesty has been pleased to confer a high distinction on the man, who, as the nestor of your church

William Leverich Brower, LL.D.

and for many other reasons, has deserved it officially and personally.

"Her Majesty the Queen knows, Mr. Brower, that with the greatest distinction you are chairman of the Board of Direction of the Synod. Her Majesty is aware also that you have been an elder of the church for not less than fifty-three years, that you are the author of most interesting monographs and books concerning our beloved venerable institute, that, as a man of Dutch descent, you take a great interest in the so happily existing ties of friendship between America and Holland, that you have given a self-sacrificing proof of it by having occupied twice the chair of the Board of Directors of the Holland Society.

"Her Majesty has directed me to inform you that She has made you an officer of Her Royal Order of Orange Nassau.

"Mr. Brower, I congratulate you with that high distinction and I hope that during a great many years you will be able to continue to serve the interests of the church and to do all you can for the maintenance of the ties of friendship and relationship between Holland and America."

"The spontaneous applause," wrote the *Intelligencer,* "which came from every part of the great room showed how highly this honor was appreciated by the recipient's legion of friends." Mr. Brower, octogenarian though he is, seemed to have the glow and the verve of a young man as he accepted the decoration. His simple and devout faith in abiding things had never stood out more beautifully, his friends observed, than it did as he spoke then:

"Your Excellency: This unexpected and undeserved high honor overwhelms me and I find it difficult to find words with which to express my feelings. Will you convey to your sovereign, Her Gracious Majesty Wilhelmina, my profound appreciation of this honor and my sentiments of esteem and affection. It will constitute another tie existing between your beloved country and myself as well as between your Mother Church and her Daughter in this country. The motto of the noble ancestor of Her Majesty, 'Je Maintiendrai,' has been my guiding star for many years past, in times of doubt and perplexity, and I have often turned to the other motto, 'Nisi Dominus Frustra,' as synonymous with the inscription, 'God zij met ons.' "

Mr. Brower, turning to the assemblage, then uttered these words:

"On this auspicious and happy occasion I am prompted to leave with you, this goodly fellowship, an augury concerning the future of our beloved Church. We are celebrating the final event of our Tercentenary. 'Thus closes the record of three centuries.' The past, at least, is secure, and the Dutch Reformed Church, 'holding fast the form of sound words,' presses onwards in the King's Highway, with her face ever towards the eternal light, and animated by the example of her Lord and Master who 'came not to be ministered unto but to minister.'

" 'Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.'

" 'The Royal Banners forward go,
The cross shines forth in mystic glow,
Where He in flesh, our flesh who made,
Our sentence bore, our ransom paid.' "

(*Applause*)

In introducing the following speaker, the chairman said: "I am afraid that the distinguished guest who is to address us next may have the feeling that he is somehow out of it with all this emphasis upon Holland, her Queen, the Dutch people, etc. But I can assure him that we still have this strong link with his country, that we try to speak the English language, and mean to keep on trying to speak it. But, quite seriously, we have very strong ties with England which were referred to in part this afternoon and which led us, not long ago, to prepare a lengthy historical memorandum on the subject. This I shall not quote, since it will be mentioned by our speaker. It is a pleasure and an honor to introduce to you His Excellency, Mr. H. G. Chilton, C.M.G., British Minister at Washington." (*Applause*)

Mr. Chilton said:

"Mr. Chairman, Ladies and Gentlemen: Sir Esme Howard, His Majesty's Ambassador, has begged me to tell you how sorry he is that he was unable to accept the kind invitation of the Committee to be present to-night, but he had a long time ago arranged to sail for England on June 6th. However, it is a great privilege and pleasure to me to

be here in his place as the representative of the successor on the throne of England of that Sovereign, who in 1696 granted to the Collegiate Reformed Church of the City of New York, the parent Church in America of the present Reformed Church, the first ecclesiastical Charter given to any Church in the Middle States.

"I myself have had a certain amount of experience of the Dutch, for it was my privilege to live for over five years in the Netherlands. Not only that; my wife comes from one of the chief centers of Dutch immigration in the Middle West, Grand Rapids, where there are, I believe, over forty Dutch Reformed Churches to-day.

"The connection between the Dutch Reformed Church and the British sovereigns and people goes back a long way—about four hundred years—and the ties are still cordial to-day, as is shown by the fact that I delivered a message to you from King George V. this afternoon.

"Your Committee sent a most courteous and interesting message to the King on May 12th, which perhaps I might be permitted to read, together with the King's message, for the benefit of those who have not heard it:

"It reads thus:—

" 'Your Majesty:

" 'The Committee on the Tercentenary Commemoration of the Founding of the Church in New York, duly constituted and authorized by the General Synod of the Reformed Church in America, begs to place in the hands of Your Majesty a statement with the earnest wish that Your Majesty may see fit to designate some one to present the greetings of the British Sovereign on the occasion of the Exercises in Commemoration of the Three Hundredth Anniversary of the Founding of its first Church in 1628, on the Island of Manhattan, now New York, to be held in the City of New York on June the ninth, tenth and eleventh, 1928.

" 'The Reformed Church in America, as it reviews the three hundred years of its existence as an ecclesiastical body, is mindful of the many ties that link its history with the influences and interests of the British Sovereigns and people. It recalls, with deep appreciation of the welcome thus early accorded to the Netherlands refugees by England, the fact that the oldest Dutch Reformed Church in the world, the congregation of Austin Friars, in London, received its Charter in 1550 A. D. from His Majesty, King Edward VI.

" 'It remembers that the Reverend Jean de Michel, father of its

first Minister, the Reverend Jonas Michaelius, was for many years a minister of the Huguenot Church of Norwich, England.

" 'It is mindful, also, that the Charter of its parent Church in America, the Collegiate Reformed Church of the City of New York, the first ecclesiastical charter given to any Church in the Middle States, was granted it by His Majesty, King William III of England, in the year 1696 A. D.

" 'It is mindful further that the Charter of its honored institution of learning, Queens College (now Rutgers University) in New Brunswick, New Jersey, named in honor of Charlotte of Mecklenburgh-Strelitz, Queen Consort of England, was granted by His Majesty, King George III of England, in the year 1766 A. D.

" 'It would point to the fact that the Reformed Church in America is this day carrying on notable and widespread work, recognized by the British Government, in India and in Arabia and Mesopotamia. In all of these fields its hospitals and its schools have come to be honorably known. In India several of the missionaries of the Church have received the Kaiser-i-Hind medal for humane public services. In Arabia recent administrators have publicly given evidence of the essential part of the work of this Church in the maintaining of the beneficent influences of Great Britain.

" 'With profound thankfulness for these and many other associations, all of which have served to strengthen the bonds of friendship subsisting between Great Britain and the United States, the Reformed Church in America begs to send respectful and sincere greetings to the Sovereign and people of Great Britain and to express the hope that Your Majesty will respond to these greetings by a message which may be presented at the time of the Commemoration in June and at the Public Civic Meeting at which it is expected that the President of the United States will be present.'

"In reply the King has commanded me to convey to the Tercentenary Commemoration Committee of the Reformed Church in America on the occasion of the ceremonies held to-day an expression of his appreciation of your letter of May 12th, in the contents of which His Majesty was much interested.

"I am also commanded by His Majesty to congratulate the Committee and, through their intermediary, the Reformed Church in America, on the 300th Anniversary of the Church's founding in the United States and I am to express His Majesty's good wishes for the future."

Mr. Chilton's speech was followed by long applause. It seemed as if all wished to give demonstration of happiness in having England linked with Holland and America in our celebration.

In introducing Dr. Chamberlain, the chairman said, "When the plans for this evening were made and the need was evident that some outstanding person should express the religious feelings of our Reformed Community as a final note that all might carry away, there was one logical choice, namely, the man who is to address you in a few moments. I want to say quite personally that one of the joys of working in this corporate enterprise of the Tercentenary has been my close association with the chairman of the Committee on Correspondence and Program. It would be hard to exaggerate the vital and indispensable character of the services he has rendered during these months. Some of us have been on parade, as it were. We have been going to teas, riding around in motor-cars, and balancing high-hats. Not so this good friend. In his office at 25 East 22nd Street he has been laboring day after day in ways that make the rest of us feel ashamed. Surely the deep underlying sentiments of the Dutch Church could be expressed by no one more adequately than by this leader—who needs no introduction here—the Rev. Dr. Wm. I. Chamberlain, Secretary of the Board of Foreign Missions of the Reformed Church in America." (*Applause*)

"Mr. Chairman, Your Excellencies, Ladies and Gentlemen:

"It is with genuine and grave reluctance that I rise to respond to the summons of our Chairman to speak the closing words of this occasion, and, indeed, of the Tercentenary Commemoration, in which we have been engaged during these days. In the course of the months, and indeed years, during which we have had such happy and close relations with each other, the members of the Tercentenary Committee have come to realize increasingly the wisdom of General Synod in designating the Chairman of the Committee, charged with the responsible task of preparing and carrying through a worthy commemoration of a notable historical occasion; a wisdom that was inherent in the personality and evidenced in the growing mastery of the historic and religious facts to which it was desired to give

an appropriate commemoration. Thus it has come about that the leadership of our Chairman has been as natural as the association with him of the members of the Committee has been happy. To that leadership I bow this evening. It has seemed to the Committee desirable that before this commemoration should come to a conclusion, there should be a statement on behalf of the Committee of the deeper underlying aims and purposes that have given both impulse and guidance to our plans during these months and years when we have toiled together. That task has fallen to my lot this evening.

"Obviously, there have been certain well established historical and religious facts in the founding and life of our Reformed Church in America which, from every point of view, it was desirable should be memorialized in a worthy and impressive manner; but we have been conscious from the beginning, and increasingly so as our plans and correspondence have developed, that these were not, after all, the only, or indeed the fundamental, grounds of our commemoration. There have been certain priorities in the history of our Church in which we have taken a just pride and which to us seemed worthy on the ground of precedents, as well as of inherent merit, to be held in grateful memory: the earliest establishment of organized religious life on the Island of Manhattan and in the Middle Colonies; the beginnings of the oldest ecclesiastical organization in the United States which has suffered no interruption in its ministry and eldership since the time of its founding three centuries ago; a noble succession of leaders both in the ministry and in the eldership and membership of our communion throughout these intervening years: Jonas Michaelius, Everardus Bogardus, Joannes Megapolensis, Theodorus Jacobus Frelinghuysen, Jacob Rutsen Hardenbergh, John Henry Livingston, among our ministers; Peter Minuit, Theodore Frelinghuysen, Martin Van Buren, Theodore Roosevelt, among our elders and members; and also William Leverich Brower, of our day, more than fifty years an elder, happily still among us and signally honored this evening by H. M. the Queen of the Netherlands for his long and notable service to the Church which we have received from the Netherlands.

"These are priorities which it seemed to the Committee that we should do well to recognize and to commemorate as we pass from the third to the fourth century of our ecclesiastical life. However, those of us who have been peculiarly charged with stewardship in this historic and religious commemoration have realized from the beginning that these priorities were not all that were to be had in mind as we have proceeded with our plans and

our correspondence looking to a worthy commemoration. Indeed, we have all realized the old truth, that we are not saved by history but by hope. We have carried with us throughout these toiling months the consciousness of the standard established by the founder of the church, that 'by their fruits ye shall know them.' We have realized that no less a standard than this gives final significance to the past, as well as to the present and the future. We have all of us cherished, not only in our thoughts, but in our deeper consciousness of responsibility, that we were dealing not merely with historic facts, significant as they might be, but with the great fact of the Church of Jesus Christ.

"In an age so radical as this, it is not greatly to be wondered at that the Church of Christ should be scrutinized with hostile eyes and classed by many as among those curious organisms which have a way of surviving their usefulness. When even those who sit in the seats of the mighty speak in unfriendly and critical fashion, it is not to be wondered at that those lower in the ranks begin to think of the Church with a slackened reverence and to speak of it with a diminished enthusiasm. There is also a company of thoughtful people for whom the Christian Church has little or no significance. Indeed, H. G. Wells tells us that religion cannot be organized, and that the Church, with its sacraments and its sacerdotalism, is the disease of Christianity.

"The ancient Creed declares, 'I believe in the Holy Catholic Church.' To say, I believe in Christianity but not in the Church, is as wise as to say, I believe in justice but not in the courts; I believe in education but not in the schools; I believe in society but not in government. The Church is the one agency whose whole business it is to do the work of Jesus Christ in the present world, and to carry it on generation after generation. However, the Church must subject itself to the test of the law of service. If an institution is the lengthened shadow of a man; if it is the projected radiance of a personality—then the test of the Church is akin to the test of the mastership of Jesus Himself. The Church of Jesus Christ cannot claim exemption from the test to which the Master Himself was willing to submit His claims. The test of the Church is what it does: 'By their fruits ye shall know them.'

"An institution is to be tested by its capacity to realize its ideal; to approximate and accomplish the purpose of its founding. A bank is not to be tested by its capacity to produce poets, although some bankers are poets. An institution of law is not to be tested by its capacity to produce artists, although some lawyers are artists. A conservatory of music is not to be

tested by its capacity to produce mathematicians, although some musicians may be mathematicians. The Church is to be tested by its capacity to produce disciples; by its success as a redemptive agency.

"Let us call the roll of the men and women on whom the nation and the Church are laying the burden of responsibility to-day, from the President of the great Republic onward. These will be found almost without exception to have spent their youth in the atmosphere of the Christian Church. The problems of the world to-day more and more seem to be moral problems, problems whose central element is not economic but moral; and, because this is so, the leaders who will guide in the solution of these great problems to-morrow will be found among those who to-day are the youth in our churches.

"Among the elements in religion which appear in our experience are those of dependence and fellowship and progress. That progress is one of the elements in the history of religion is both recognized and illustrated. It was illustrated in the early years, in the early centuries of the Christian Church when, amidst every conceivable form of opposition, the Church in the Third Century reached the throne of the emperors of Rome. This same element of progress has been amply illustrated in these three last centuries upon which our thoughts have been concentrated in this commemoration. Preëminently has it been illustrated in the last century just closed, the nineteenth. A careful study was recently given by a trained and impartial statistician as to the progress of the Christian Church in America over a long range of vision needed for a correct perspective. The results of this study were published recently in one of our well known American secular magazines. Looking back over 125 years, commencing with the Nineteenth Century, this study reveals the fact that in 1800 seven out of every hundred of the population of the United States were Protestant church members; in 1850, fifteen out of every hundred; in 1900, twenty-four. In other words, during the Ninteenth Century the churches gained three and a half times as fast as the population. This is indeed nothing less than a notable testimony to the vitality of the American churches and their increasing hold on the hearts and minds of the people throughout the many and hindering vicissitudes of a hundred years.

"Carrying the study still further, in 1925 twenty-six out of every hundred persons were members of the Protestant churches; thus illustrating the truth that the churches were still gaining faster than the population, although at a retarded rate, notwithstanding the material reaction of recent years.

"Carrying our study still further, it is evident that religion to-day holds

a large place in the land, in that the average increase in the membership of Protestant denominations in this country for the last seven years has been 762,752. In other words, the additions to Protestant churches in this country in each year of the last seven have been five times as great as the total communicant membership of our Reformed Church in America.

"The Church of Jesus Christ, born so many centuries ago, has thus lived through the ages, and to-day you and I have spiritual life because it has come to us through the Church. It is well for us in our thought to keep ever in mind the distinction which Principal Cairns has so strikingly stated—the Church has a visible body; but it is an organism, rather than an organization. There is one Body and one Spirit. It is, perhaps, not altogether easy to make clear the difference between an organism and an organization, but there is a difference which is fundamental. An organism is a unitary form; life is inherent in it and energizes and permeates it fully. An organization is an assembling and coördination of congenial elements, a communicating of life as life. An organization is, so to speak, manufactured. It can economize and distribute life; it cannot create or renew it. On the other hand, the family, the nation and the Church are all organisms, and every voluntary association, such as the Sunday School, the Missionary Society, the Young Men's and Young Women's Christian Association, is an organization. The Church is the only Eternal Society. All voluntary associations, if they fulfill their complete function, pour their life into the Church, finding their highest and fullest realization in giving themselves in all completeness to the Church.

"We must confess, often with confusion, that the Church sometimes seems to be content to abrogate its primary ministry of regeneration and to settle down to the secondary ministry of reform. She too often gives her strength to the rearrangement of outward circumstance instead of to the transformation of the inner life. She seems sometimes more concerned to multiply organizations than to maintain and strengthen the life of the organism. Her real work, her appointed work, her permanent and abiding work, is to see to the rebirth of the race, the endowment of men with new power for the mastery of old circumstance.

"In this glorious primary ministry the Church has no competitor; she is unique. Nothing else in the City shares her work. Nothing else along the Hudson or the Raritan does the work of the Church. Indeed, we are coming to realize that nothing else along the newer Church valleys of the Mississippi or the Columbia does the work of the Church. Indeed, if we carry our vision farther, as we can readily, nothing else in history has

done the work of the Church along the historic rivers, Tiber and Thames, nor, indeed, along the great reaches of the international rivers, the Rhine and the Danube. Yet again, nothing else has done the work of the Church along the sacred Jordan or the ancient Nile or the Congo or the Amazon. Indeed, we have also come to learn that nothing except the Church that He founded does the work of Jesus Christ along the holy Ganges in India or the far-reaching Yangtze-Kiang in China, or the inland Sea of Japan.

"In secondary ministries the Church has a hundred competitors who can meet her on even terms. If the Church is only out to give amusement, or to superintend people's leisure, or if her highest mission is to rearrange the common circumstance, then our garlands are shared; nay, indeed, our triumphs may be readily eclipsed. But, if the Church is set for the rebirth of souls, for the remaking of men, for the imparting of a divine capacity, for the revelation of moral and spiritual dynamics—then, who is it shares her glory and who is it and what is it that can share her radiant distinction?

"The President of the United States, who has sent us greetings appropriate to this ecclesiastical commemoration, has reminded us in striking phrases that:

> "We do not need more knowledge; we need more character.
> "We do not need more law; we need more religion.
> "We do not need more intellectual power; we need more moral power.
> "We do not need more spiritual development; we need more spiritual power.
> "We need more of the things that are unseen.

"The nation has a right to expect of the Church:

> "That it realize its maximum effectiveness.
> "That it do the things entrusted to it in a greater way than ever before.
> "That it hold for the nation the spiritual gains of the past.
> "That it exhibit a new sense of magnitude.
> "That it show forth a new sense of capacity.
> "That it illustrate a new standard of generosity.
> "That it present to the world a new example of coöperation.

"The feebleness, as well as the grandeur of the Christian Church, is that it excludes nothing that belongs to man. The universal is as feeble as the special; the general as the particular. The Church has had to struggle for the unity of the world against the many particular forces in

the world. As a body infinite in numbers, she has been hampered by the baggage, as it were, of the lukewarm and of the timid. As a center of religious tradition, she has received from all parts a crowd of local beliefs. She has presented herself to the world as the world made her, in the parti-colored robe of history. Comprehending humanity at large, she has shared its miseries and its contradictions. Born in earthen vessels, she has betrayed the defects of her origin. But this also is true, as Michelet has told us in his great Life of Luther,—like the mighty ocean, she has received, whilst she is cleansing, the impurities of the world.

"Critics may rage and brilliant writers imagine a vain thing; kings and rulers take counsel together and declare that the glory of the Church is departed. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. The Church is not obsolescent; its noon-tide is not behind it. We toil amid the mists of the morning. It is the rising sun that smites our foreheads. We work upon an enduring institution. After the flags of empires, and even of republics, have been blown to tatters, and the earth itself has tasted of death, the Church of Jesus Christ shall stand forth glorious and free from blemish and mark of decay, and the gates of Hades shall not prevail against it. It is indeed true to-day that

" 'His hand is still engaged upon His world,' for, as Tennyson reminds us,

> " 'Ere Earth gain her heavenly best,
> A God must mingle in the game.'

"We may reverently and humbly say in this commemorative hour that because God has mingled in the game of our Church, we are where we are to-night.

"May we remind ourselves as we go from this place this evening of the creed that Vachel Lindsay wrought out of much wandering to and fro throughout the earth, and placed upon the lap of his mother from whom he had gained in childhood and in youth a reverence for the Church:

> " 'An endless line of splendor
> These troops with heaven for home,
> With creeds they go from Scotland,
> With incense go from Rome,
> There in the name of Jesus,
> Against the dark gods stand,
> They gird the earth with valor,
> They heed their King's command.

"Onward the line advances,
Shaking the hills with power,
Slaying the hidden demons,
The lions that devour.
No bloodshed in their wrestling,—
But souls new-born arise—
The nations growing kinder,
The child-hearts growing wise.

"What is the final ending?
The issue who can know?
Will Christ outlive Mohammed?
Will Kali's altar go?
This is our faith tremendous,—
Our wild hope, who shall scorn,—
That in the name of Jesus
The world shall be reborn.'

"In this faith, we enter confident and joyously upon the new century in the life of our beloved Church." (*Applause*)

The closing address, so impressively given by Dr. Chamberlain elicited from the *Intelligencer* these words, "What he said and the way he said it was an inspiration. Knowing the multitudinous labors that have been his in these last weeks, the wonder is how he could find time to prepare such an address, and having prepared it, how he could have the fire and force with which to give it. Suffice it to say that Dr. Chamberlain's words were a stirring climax to an evening of high privilege and great enjoyment." To add briefly the comment of the Chairman, "We have been led into heights of transfiguration. It would be inappropriate for us not to close with a hymn and a benediction. Let us sing the first verse of 'Blest be the tie that binds,' after which I shall ask the Reverend Dr. George Sidney Webster, Secretary of the American Seamen's Friend Society, to pronounce the benediction."

Then all rose and sang with fervor,

"Blest be the tie that binds
Our hearts in Christian love:
The fellowship of kindred minds
Is like to that above."

With the words of benediction by Dr. Webster the great dinner came to a close:

"May the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. *Amen.*"

Chapter XVI

OBSERVANCES OUTSIDE OF NEW YORK

By the Rev. John A. Ingham, D.D.

"The ingenious, frugal, industrious Hollanders, by those virtues which are almost peculiar to them, are more fit than any nation in the world to erect colonies and to live on them, when they have the liberty given them for their own livelihoods. And those that doubt hereof, let them please to observe, that the Hollanders have made very many new colonies. And, moreover, have also undertaken the chargeable and hazardous task of draining of fenlands. And it is observable, that in all the said places, their butter, cheese, fruits and products of the earth, are more desired, and esteemed than those of their neighbors. And if we farther observe, that no countries in the world, whether the land be for breeding or feeding, are so well ordered as those of our plain lands in Holland; and that no other husbandmen do travel so many countries as ours do; we shall be convinced that no nation under heaven is so fit for setting up new colonies as our people are."—From *Political Maxims of the State of Holland,* by John De Witt, Pensionary of Holland; published in London in 1743.

"Now our denomination was the lineal representative of this martyr church on American soil, holding its symbols, its canons, its liturgy, its rules of government. As such it stood apart as a distinct and independent member of the sisterhood of evangelical churches. This fact was aided by its position as central, its members residing on the banks of five several rivers, the Mohawk, Hudson, Passaic, Hackensack and Raritan, whose waters reached the sea at the bay of New York, a harbor fit to receive the commerce of the world. The Church was small but it was not hid in a corner." —Page 306, *Centennial Discourses,* address by the Rev. Talbot W. Chambers, D.D.

WHILE Manhattan Island was necessarily the center of interest throughout the Tercentenary period, there was at least some recognition of the anniversary in most of the Classes and Churches, as also group observances in localities

bound by historical or geographical ties. It is manifestly impossible to mention all observances that were held. The effort will be rather to select those that were most characteristic, and especially those which have found record in the church papers or through printed programs or pamphlets.

"Coming events cast their shadows before." Certain local anniversaries on the eve of the Tercentenary period were naturally colored by the anticipated celebrations. For example, there was an elaborate celebration of its centennial by the Second Church of Paterson, New Jersey, during the last two weeks of October, 1927. A souvenir program with valuable historical data was issued. Even more closely connected with the Tercentenary itself was the quarter-millennial celebration in the New Utrecht Church, October 9th and 10th, 1927. This celebration was made the occasion for issuing a memorial volume which reproduced the historical sermon and other observances of the two hundredth anniversary in 1877 and added new material from the 1927 exercises.

In Holland, Michigan, the eightieth anniversary of the founding of the First Church was observed November 27th and 28th, 1927. Historical addresses were given by Dr. Albertus Pieters on "The Early Pastors" (including his own father) and by Dr. Siebe C. Nettinga, on "The Early Days in Michigan."

The Reverend Frank S. Fry issued a centennial history of the Fourth Church of Philadelphia following the observance of May, 1927. The Neshanic Church celebrated its 175th anniversary, October 26th, with issuance of a history of the Church and exhibit of historical documents, including the minute book dating back to 1752 and the "Doop Boeck" (Baptismal Record) begun in 1760. The First Church of Rochester observed its Diamond Jubilee late in October, 1927, as did also the Saugerties Church.

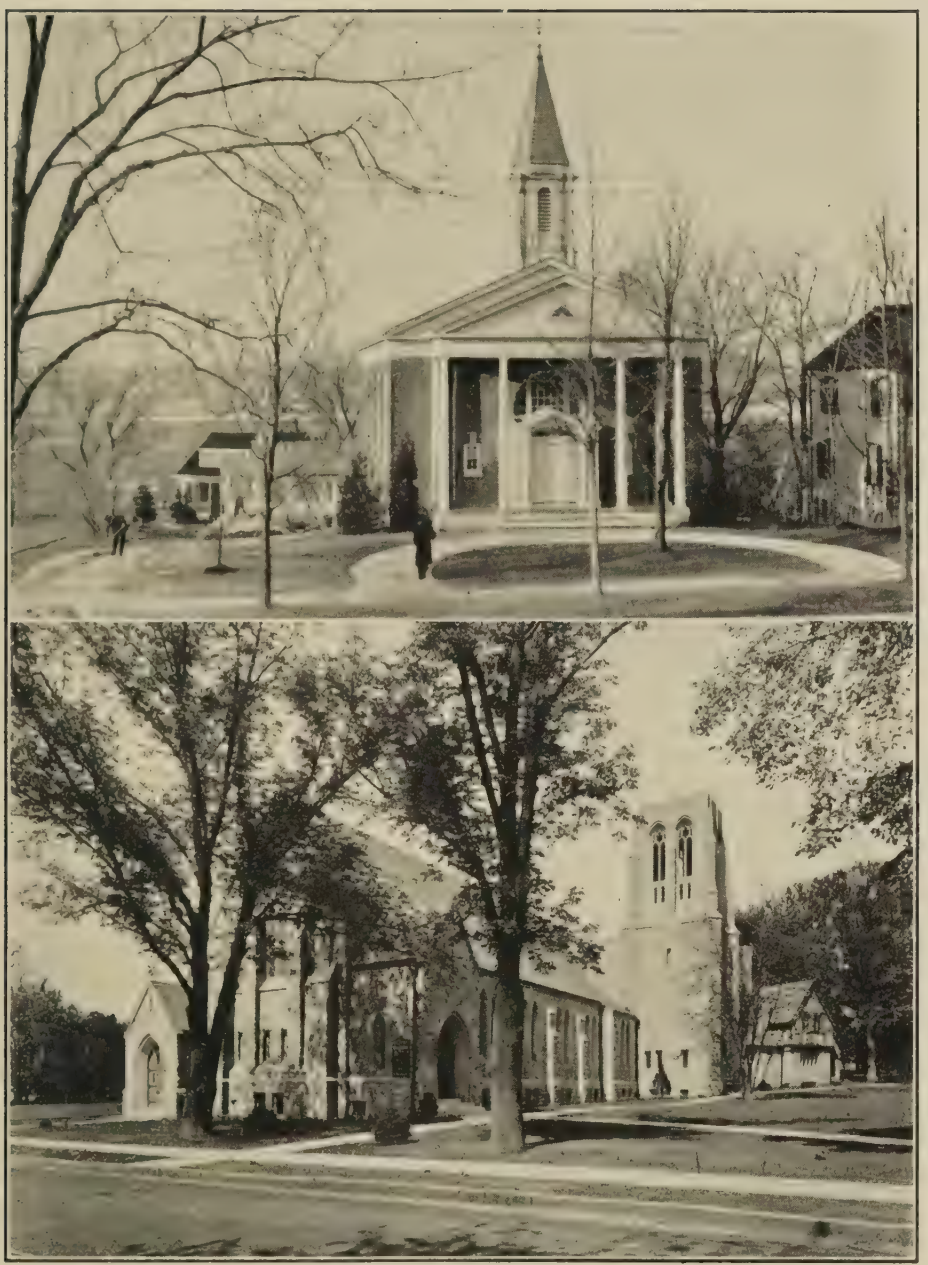
Somewhat different in scope was the dinner for the Reformed Church men of the Metropolitan Area at the Aldine Club, New York City, October 31st, 1927. While held on Manhattan Island, this dinner gathered a goodly number from the suburbs

and even beyond. The Tercentenary Hymn, "Our Heritage of Faith," was so well received that it was sung twice. Similarly the fifth annual men's dinner of Albany Classis, held in the Bethlehem Church December 5, 1927, had an address on the History of the Reformed Church by Dr. Willard Dayton Brown, whose history of the Church was then in preparation.

Rev. Dr. John Yonker Broek of Trinity Church, Plainfield, New Jersey, carried through one of the most adequate programs planned for any individual Church. Beginning October 2, 1927, with a sermon on Jonas Michaelius, he continued until just before Christmas, speaking on such topics as Everardus Bogardus, Peter Stuyvesant, Johannes Megapolensis and others. In March, April and May of 1928 he resumed the historical series with a wide view which included the European background, the present day status and work, and the beginnings in New Jersey and in Michigan. Besides addresses given at the New York Ministers' Meeting, Dr. Broek spoke twice before the Plainfield Historical Society and once before the Somerset County Historical Society on topics connected with early Reformed Church History.

The Classis of Rochester arranged that its Fifteenth Consistorial Conference, December 15, 1927, should be a Tercentenary gathering, with discussion of the Reformed Church in the East and the West, and a survey of our responsibility for the educational and missionary program. Dr. Romig spoke on "The Future of the Church in the Light of the Past."

This gathering was the prelude to a full program of celebrations carried through in the spring, with a gathering at the Second Church of Rochester, April 8, at which Professor C. Moehlman, Ph.D., of Rochester Theological Seminary, spoke on "The Roots of the Reformed Church." May 6th at the Brighton Church, Dr. W. H. S. Demarest spoke on "Three Hundred Years of the Reformed Church." May 16th a Fellowship Dinner was held, with addresses on a variety of historical and biographical themes, with singing of Psalm 68:10 in Dutch, and the Tercentenary Hymn and other songs in English. May 25th a Women's Luncheon was held in the First Church



(*Upper*) Community (Reformed) Church of Douglaston, Long Island, N. Y.
(*Lower*) Reformed Church of Poughkeepsie, N. Y.

with appropriate addresses. The culminating meeting was held in the First Church of Rochester Sunday evening, June 3rd, 1928, with a Festival Te Deum, Words of Greeting from the Churches of Rochester, and an address by President Edward D. Dimnent, Litt.D., "Who follows in Their Train?"

The Classis of Rensselaer arranged for historical addresses prepared by several of its ministers, as follows:

Rev. A. A. Seso, "The Reformed Church in Holland"
Rev. H. E. Christiana, "The Early Period in New York"
Rev. A. B. W. Smith, "Reverend Jonas Michaelius"
Rev. H. B. Roberts, "Early Reformed Churches in the Hudson Valley."

These addresses were made available in a number of churches through exchanges by the ministers. The Classis also issued a Historical Sketch and Manual of its Churches, based on previous pamphlets prepared by Rev. Elbert Nevius, in 1876, and revised by Dr. Edward A. Collier in 1897 and 1915.

In Detroit, Michigan, a union meeting for the celebration of the Tercentenary was held in the First Church, March 15th, 1929. The pastors of the three Reformed Churches in the city took part in the service. Addresses were given by Dr. Blekkink of the Western Seminary and Dr. G. De Jonge of Zeeland, Michigan.

The Reformed Church of Hasbrouck Heights, New Jersey, linked its Tercentenary observance with the morning service of March 18th, 1928, at which time 133 new members were received.

The Classis of Schenectady felt it desirable to mark in some formal way the anniversary of the actual landing of Jonas Michaelius. As April 7 fell on Easter Eve, it was necessary to choose some other near date. Therefore a Memorial Communion Service for the Classis was arranged for the afternoon of Palm Sunday, April 1st. This service was held in the old First Church of Schenectady, with the pastor of that Church, Rev. Clayton J. Potter, presiding.

Certain observances by non-ecclesiastical bodies are worthy

of mention. As Universities, Libraries and Societies of various types in New York City coöperated in the Tercentenary celebration, so they did to some extent elsewhere. The Knickerbocker Society of Chicago printed a paper on "The Dutch Communities of Chicago," by Professor A. Van den Bosch of the University of Kentucky. The *Leader* of Holland, Michigan, under date of February 22nd, 1928, published an address on "Holland's Contribution to American Civilization," delivered by John Vennema before the Knickerbocker Club of Milwaukee. The Kingston (N.Y.) Library coöperated with the Reformed Church people of that city in securing and arranging a library, including a number of volumes in its own possession and fifty books from the Traveling Library Department of the State Library at Albany, for the benefit of a "Reformed Church Reading Circle."

A stereopticon lecture on the History of the Reformed Church in America was prepared by the Reverend Dr. W. N. P. Dailey, with coöperation by the Reverend Edward Niles and Dr. John A. Ingham. It was made up of somewhat over fifty slides giving some European scenes as a background and many views of historic churches and leaders in this country. Eventually four sets of slides were in circulation. Beginning in the middle of February, 1928, the lectures were in constant demand until June and were given in some eighty different places.

At the spring meetings of the forty Classes, mostly held in April, Tercentenary observances of various types were carried out. Dakota, meeting in March, was one of the first to celebrate. The Reverend Henry Fikse preached the Classical sermon as retiring President at the American Reformed Church, Orange City, Iowa, on the 27th of March, 1927. The sermon, which was preached also at an observance in the Aurora Reformed Church, was on the text Nahum 1:15, "Keep thy feasts, O Judah, perform thy vows." The Classis had arranged also for a historical sketch of its forty years, 1888-1928, to be prepared by its Stated Clerk, Rev. Klass J. Dykema. This booklet was presented to Classis, and contains a succinct but most useful account of the events of two-score years.

The Classis of Holland held its celebration in the Third Church of Holland, with addresses by Dr. W. H. S. Demarest of New Brunswick Seminary and Dr. Siebe C. Nettinga of the Western Seminary. This was on the evening of April 3rd, 1928. Wisconsin Classis, meeting on the evening of April 10th, listened to addresses by Mr. A. J. Visser, of the Wisconsin Memorial Academy, and Rev. Cornelius Kuyper of the Cedar Grove Church. On the same evening West Sioux was meeting in the First Church of Sioux Center. Rev. Charles Stoppels, retiring President, preached on "The Task of the Reformed Church in America." Wednesday afternoon, April 11th, there was a public meeting with an address in Dutch by Rev. Dr. Seth Vander Werf. Chicago Classis arranged addresses by the retiring President, Rev. Benjamin Hoffman and Dr. Siebe C. Nettinga. Kalamazoo Classis listened to an historical address by the Reverend Dr. Blekkink on the evening of April 10th. East Sioux added to the sermon by its retiring President, Rev. B. R. Van Zyl, an address on "Some Aspects of Our Heritage" by Rev. J. R. Euwema. Montgomery Classis, at the First Amsterdam Church, April 17th, listened to a Tercentenary address by Dr. Willard Dayton Brown. Paramus Classis arranged for a Conference on the afternoon and evening of April 17th, in connection with the Spring Meeting of Classis, at which Dr. John A. Ingham spoke of the "Three Hundredth Anniversary of the Reformed Church" and Senator Joseph S. Frelinghuysen on "Our Church Traditions and the Pension Fund." The Classis of Ulster planned for local celebrations in five centers,—Kingston, New Paltz, Saugerties, Roxbury and Stone Ridge. The North Classis of Long Island gathered in the Newtown Church on the evening of April 25th, 1928, for the unveiling of a tablet commemorating the succession of pastors in that Church since its organization in 1731. Addresses were made by Dr. Thomas H. Mackenzie, Dr. John A. Ingham, and Rev. Oscar Maddaus. The tablet was unveiled by the Reverend Edward Niles and Reverend Charles K. Clearwater. Mr. Clearwater offered the dedicatory prayer.

In early May there were Tercentenary Services at all five of the Particular Synods as follows:

The Particular Synod of New Brunswick met in the Old Bergen Church, the oldest of its Church organizations, May 1st. According to previous arrangement devotional services were conducted in the Dutch language, with singing from Psalm 42

Reformed Church and Parish House, Woodcliff-on-Hudson, N. J., 1928

in which some fifteen members joined. The President, Rev. Simon Blocker read from the 87th Psalm. Rev. John Sietsema offered prayer. Rev. P. A. J. Bouma preached on Psalm 87:3, "Glorious things are spoken of thee, O City of God"—all of this in Dutch. Dr. W. H. S. Demarest followed with an address of Reminiscence in English.

The Particular Synod of Iowa met with its oldest congrega-

tion, the Silver Creek Church at German Valley, Iowa, on Wednesday, May 2nd. In the evening a Tercentenary service was held with addresses by Rev. Seth Vander Werf, D.D., on "The History of the Reformed Church in America" and Rev. George Schnucker, D.D., on "The History of the German Section of the Reformed Church in America." The Rev. A. J. Michael brought the greetings and felicitations of the Midwest Synod of the Reformed Church in the United States.

The Particular Synod of Chicago met with the First Church of Holland, May 2nd, 1928. On the evening of that day a public Tercentenary Service was held with addresses by the Retiring President, Rev. Dr. J. D. Dykstra, and Rev. Siebe C. Nettinga, D.D.

The Particular Synod of Albany met in its oldest Church, the First of Albany, May 3rd and 4th, 1928. Tercentenary addresses were given by the Rev. William E. Compton on "The Life and Work of Johannes Megapolensis" and by Rev. Robert W. Searle on "The Life and Work of Rev. Godfriedus Dellius."

The Particular Synod of New York met with the First Church of Kingston, May 7th and 8th, 1928. Dr. William H. S. Demarest gave a historical address in connection with the observance of the Tercentenary.

The women of the Classis of New Brunswick joined in a Tercentenary Tea at the old First Church of New Brunswick, Wednesday, May 16th. Nearly 300 women and girls were present, representing the churches of the Classis. Old costumes were worn. Musical selections were rendered. Other features were a Dutch Tea Party, a Kentucky Clinic scene and a glimpse of work done in India, the last by Mrs. Henry J. Scudder.

On Tuesday, May 15th, the group of four churches at Waupun, Alto, Friesland, and Randolph, Wisconsin, met in the First Church of Waupun for a Tercentenary Celebration at which Dr. Siebe C. Nettinga spoke, using the Dutch language at the afternoon session and English in the evening. May 20th to 24th the Germantown Church in Hudson Classis celebrated its two hundredth anniversary, with reference at the same time to the

Tercentenary of the denomination. Historical addresses, fraternal greetings and other features made up an elaborate and inspiring program.

The Churches at Tappan, Clarkstown, Piermont and Nyack united in a celebration covering the week from May 20th to May 27th. On Sunday, May 20th, in the Old Tappan Church, Dr. William Neely Ross preached at the morning service on "The Contributions of the Dutch to American Civilization." In the evening Dr. Ross gave a stereopticon lecture on the history of the three hundred years. Meanwhile there had been an exhibition of Dutch antiques in the afternoon, with the serving of Dutch refreshments at 6:30 P.M. Thursday, May 24th, there were commemorative exercises in the afternoon with a pageant at night. On Sunday, May 27th, pictures of Theodore Roosevelt were shown with remarks by his sister, Mrs. Douglas Robinson.

The old First Church of Passaic (Acquackanonk) celebrated its two hundred and thirty-fifth anniversay in May. In connection with the services a remarkable collection of old documents and other heirlooms was displayed in the church parlors.

May 18th the Churches of Locust Valley, New Hyde Park, Hicksville, West Sayville and Manhasset of North Long Island Classis met together at the Oyster Bay Church. Exercises were held in the afternoon and evening, with a historical address by Rev. Oscar Maddaus and stereopticon slides shown by Dr. John A. Ingham. In the old First Church of New Brunswick there was a Tercentenary service at 11:00 A.M., May 27th, 1928, in which the several churches of the city united. Professor Dr. A. Eekhof brought greetings from the Netherlands, and Dr. William I. Chamberlain preached the sermon. In the evening there was a most impressive service of praise and thanksgiving with a united chorus choir, and a number of soloists.

The Huguenot Memorial Church at Huguenot Park, Staten Island, observed the annual Huguenot Day of Remembrance May 27th. Dr. Edgar Franklin Romig delivered an appropriate address, Drs. Plooij and Schokking brought greetings from the

Netherlands and the New Rochelle Memorial Alcove was dedicated.

June 3rd was widely observed in anticipation of the celebration in Synod itself. The Albany churches united in an evening service at the old First Church, with addresses by Rev. Henry A. Vruwink and Rev. Robert W. Searle. Special music was rendered by the combined choirs under the direction of the organist of the First Church. There was singing from the 42nd Psalm in Dutch by the people of the Fifth Church. There was also an observance in the Second Church of Freehold. Wednes-

Huguenot Memorial Church, Huguenot Park, Staten Island

day evening, June 6th, the Reformed Churches of the Passaic Valley united in a service in the Central Church of Paterson. Psalms were sung in Dutch, Dr. Edgar F. Romig spoke in English and Dr. A. Eekhof in both Dutch and English. Dr. Edward Dawson of the old Acquackanonk, (Passaic) First Church, presided. Combined choirs joined in the musical service. On the afternoon of June 10th there were services at Piermont, Bronxville and Shawangunk, in which neighboring churches were invited to join.

Allusion has already been made to the pageant at Tappan on the evening of May 24th. There was also a pageant, the

"Pageant of the Word," which was prepared and presented at several centers in Michigan. In Pella careful preparation was made for rendering the pageant prepared for presentation in Mecca Temple, New York City. Different churches undertook the preparation of different episodes. It had been planned to give the pageant June 28th. The weather was unfavorable, so that it was finally presented June 29th with an audience of over two thousand. In similar manner the Churches of Sodus, Pultneyville, East Williamson and Williamson, N. Y., joined in presenting the Pageant as written by Miss Edland. Many took part in the preparation of the pageant, which was given on two successive evenings. A combined choir furnished the music. In Schenectady at the Children's Day service at the First Reformed Church on June 17th the Anneke Jans episode was given with some additional features. Much interest had been aroused. Pilgrimages to various sites of early church buildings had been made and diligent search of old records had been found helpful. Some episodes of the Pageant were given by the Scotia Church as a part of its celebration November 23rd, 1928.

Chapter XVII

SYNOD AND THE AFTERMATH

"I have never before found it so easy to find my way about a metropolis as in New York. The outer necessities of life are adjusted so perfectly that it seems one has only to want to be anywhere —and one is there already. Everything happens at a tremendous speed, and yet one does not experience any feeling of being rushed—at any rate, one is rushed less than in London or Berlin; one lives more rapidly, but this does not imply restlessness. Not only is no time lost: life is organized so well that one cannot lose time, and this consciousness gives to the soul adapted to the system the same peace as the feeling of having infinite periods of time in front of him does to the Indian."—Page 338, *The Travel Diary of a Philosopher,* by Count Hermann Keyserling; published by Harcourt, Brace & Company, New York.

"Others will enter the gates of the ferry and cross from shore to shore,
Others will watch the run of the flood-tide,
Others will see the shipping of Manhattan north and west, and the heights of Brooklyn to the south and east,
Others will see the islands large and small;
Fifty years hence, others will see them as they cross, the sun half an hour high,
A hundred years hence, or ever so many hundred years hence, others will see them,
Will enjoy the sunset, the pouring-in of the flood-tide, the falling-back to the sea of the ebb-tide."

—Walt Whitman, *Crossing Brooklyn Ferry.*

IT is not understood to be within the province of this volume to contain a lengthy account of the proceedings of the General Synod held in New York from June 7th to 13th, inclusive,

save as they were specifically related to the Tercentenary program. The exhaustive "Minutes" will be referred to by those seeking details of this kind, and indeed also for an outline record of the whole celebration prepared by the Stated Clerk, the Rev. Henry Lockwood, D.D. For the sake of continuity, however, we print here, largely from the *Intelligencer* columns, some scattered sentences on the general phases of the convention not given emphasis elsewhere.

"The One Hundred and Twenty-second General Synod of the Reformed Church in America met in the Church of St. Nicholas, West 48th street at Fifth avenue, New York City, on Thursday, June 7th, at 2:30 P.M., (3:30, Daylight Saving Time,) . . . The President of the Synod of 1927, the Rev. J. Addison Jones, D.D., called the Synod to order, and asked the delegates to join in reading Psalm 48. Following this Synod sang 'The Church's One Foundation,' and was led in prayer by Dr. Jones. . . . The fraternal delegates from Holland and Scotland were recognized, and several of them acknowledged the honor of being made corresponding members of the Synod in brief addresses.

"The first order of synodical business was the election of officers. . . . On the first electing ballot Dr. MacLeod received 111 votes and was declared elected. . . . On motion Dr. Cobb was elected Vice President by unanimous vote.

. . . . . .

EVENING SESSION

"The audience that attended the evening session was large. . . . Dr. Jones gracefully introduced the new President of Synod, the Rev. Malcolm James MacLeod, D.D., happily linking the name of the 1628 minister of the Reformed Church in New Amsterdam with that of the present pastor of the Church of St. Nicholas. Dr. MacLeod in reply thanked the Synod for the honor given to him. . . . The synodical sermon was de-

livered by the retiring President, the Rev. J. Addison Jones, D.D." [A few paragraphs follow:]

" 'One generation shall praise Thy works to another, and shall declare Thy mighty acts.'—Psalm 145:4.

" 'And He shall reign for ever and ever.'—Revelation 11:15.

"The division of time into years and centuries is of man's devising. 'One day is with the Lord as a thousand years, and a thousand years as one day.' Nevertheless, there is a sense in which it is wise and salutary for men to observe times and seasons. The Three Hundredth Year of the history of the Reformed Dutch Church in America may possess no mystical value which exalts it above its fellows. But it marks the completion of a cycle. It sets off a measurable period. It brings us to a vantage point from which we may look back over the course along which we have come. It bids us reckon up and consolidate our gains; take note of and confess our shortcomings. A serious survey of the eventful past should inspire and fortify us for the part we ought to play in the passion and action of the generation to which we belong and for which we are responsible.

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"The generation which saw the beginnings of the Reformed Church in the New Netherlands did not seem marked for distinction or remembrance to Jonas Michaelius, Sebastian Krol, Peter Minuit and their few faithful co-religionists. It is through the vista of three hundred years that what was to them a day of small things takes on dignity, pathos and significance, making what they did on Manhattan Island 300 years ago a mighty act of God for which we gratefully praise Him, and render our tributes of reverent esteem to the stalwart founders of our household of the faith.

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"I wonder if one would be pardoned for daring to suggest what may become mighty acts of God in our time? I am impelled to offer these as within the range of possibility. I do not propose to discuss or defend them. I merely make mention of them.

"First: An evangelistic endeavor which shall not be spasmodic and occasional, but sustained and cumulative in spiritual force and effectiveness. Would not our age glow with holy meaning if the people of the Church of Christ were to commit themselves wholeheartedly to a crusade for souls? . . .

"Second: The realization of a larger measure of Christian unity. Whether we like it or not, this is an irrepressible issue. In every ecclesiastical gathering it forces its way to the front. It cannot be brushed aside by any proud gesture. Isolated texts of Scripture may be marshaled in support of it, or in opposition to it. We may point to instances where organic union seems to have magnified rather than minimized sectarian zeal. Yet the subject will not down. . . .

"Third: A sane and fearless endeavor to rid the world of war and establish peace among the peoples. This, too, is an irrepressible issue. . . ."

SECOND DAY, FRIDAY, JUNE 8TH, MORNING, AFTERNOON AND EVENING SESSIONS

"A full attendance of members of Synod attended the morning devotional period, which began at 8:30 o'clock. The service was in charge of the Rev. John A. Dykstra, D.D., of Grand Rapids, and was very helpful and spirited. Regular business was transacted. . . .

THIRD DAY, SATURDAY JUNE 9TH

"This day was devoted entirely to recreation and rest. A large group of delegates and friends accepted the invitation of the Day Line to take a trip up the Hudson as far as Poughkeepsie, etc. . . . Sunday and Monday were devoted to the special Tercentenary services an account of which will be given in the next number, and the business sessions were resumed on Tuesday, June 12th.

FOURTH DAY, SUNDAY, JUNE 10TH, MORNING

"The General Synod Service in St. Nicholas Church at 11 o'clock drew a great crowd. The delegates and regular attendants at the Sunday services filled a large part of the auditorium, and in addition there were many from other churches in Manhattan and elsewhere, so that the entire ground floor was filled before the service began.

"As was to be expected, the entire service was one of dignity and beauty. . . . The Scripture lesson was read by the Rev. Walter T. Scudder, of Tindivanam, India, from Revelation 14:1-7, and he also offered prayer. The President of Synod, the Rev. Malcolm J. MacLeod, D.D., preached the sermon, taking his text from Revelation 14:6, 'And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.' Dr. MacLeod's theme was, 'The Everlasting Gospel,' and it was designed to show 'The universal scope and sweep of our Message.' This was considered under four heads, (1) God, (2) Man, (3) Grace, and (4) Life. It was a great sermon.

"Following the worship came the celebration of the Holy Communion. Rev. John H. Raven, D.D., of New Brunswick Seminary, was in charge of this impressive service, and the distribution of the elements was entrusted to Elder delegates and members of the Collegiate Consistory. . . .

FOURTH DAY, SUNDAY, JUNE 10TH, EVENING

"The floor of the Church of St. Nicholas was again filled with attendants at 8 P.M., when the special service for the Presentation of the Ministerial Pension Fund began. It was altogether fitting that those in charge of the Fund should plan to mark the successful culmination of their five years of labor with some dramatic accompaniments. The hour or so devoted to the ceremony will always be remembered by those who were privileged to be present as an occasion of great inspiration and rejoicing. Clad in their Geneva gowns and wearing their honorary hoods, those who were to take part were seated in the pulpit. With them, wearing neither gown nor hood, was Mr. John Markle, the giver of the great gift to the Ministers' Pension Fund.

"With the Rev. Joseph Rankin Duryee, D.D., President of the Fund, presiding, the service opened with the Invocation,

offered by the Rev. John A. Dykstra, D.D., pastor of the Central Church of Grand Rapids, Michigan. The quartet sang the anthem, 'The Earth is the Lord's,' by Gaines, and the Rev. Deane Edwards, pastor of the Bronxville, N. Y., Church, read the Scripture lesson, from Philippians 4. The congregation sang, 'God of the Prophets Bless the Prophets' Sons,' and prayer was offered by the Rev. Edward G. W. Meury, D.D., pastor of Knox Memorial Collegiate Chapel, New York City. A bass solo was sung by Mr. Sigurd Nilssen, of the quartet, 'A Psalm of Thanksgiving,' and then the Rev. Malcolm J. MacLeod, D.D., gave the sermon, using as his text Psalm 103:2, 'Bless the Lord, O my soul, and forget not all his benefits.' Because of his deep interest in the securing of the Fund, and his personal efforts toward that end, the sermon reflected his feeling of satisfaction at the successful outcome of the long campaign. At the conclusion of the sermon the congregation sang, 'Ye Servants of God, Your Master Proclaim,' and during the singing a procession composed of the Classical Agents, Directors and Officers of the Ministers' Fund, and its Secretary, the Rev. George C. Lenington, D.D., proceeded up the central aisle and filed left and right at the pulpit. Those in the pulpit rose to receive the procession, and the congregation stood silently, while Dr. Lenington stepped forward, bearing in his hand a large envelope, and said: 'With profound gratitude to God, and in the name of the Reformed Church, The Ministers' Fund of the Reformed Church in America presents to the General Synod the Endowment of the Ministerial Pension Fund, amounting in pledges and cash to $1,200,955.02.'

"Prayer was offered by the Rev. Thomas H. MacKenzie, D.D., pastor of the Flushing, N. Y., Church, who had been president of the Ministerial Fund Commission during its existence, and after the benediction had been pronounced the congregation filed out, conscious that a great project had been perfected, a great venture of faith had been justified, a great

Reformed Church of Bronxville, New York.

Dedicated, 1927.

victory had been won, and a great foundation instituted, whose beneficent effects will be felt for centuries to come."

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On the fifth day events recorded in separate chapters took place. On the sixth and seventh days regular business was transacted. At this point a word should be said upon the admirable way in which the Synod's Committee on Correspondence and Program (not to be confused with the Committee of Correspondence and Program of the Tercentenary) coöperated with the Tercentenary Committee in preparing a well coördinated schedule of proceedings. The members were: the Rev. A. Von Schlieder, D.D., chairman, the Rev. J. Addison Jones, D.D., the Rev. Henry Lockwood, D.D., Stated Clerk of the Synod, the Rev. J. Malcolm MacLeod, D.D., and Elder George Tiffany.

"Thus adjourned the 122nd regular session of the General Synod," wrote Rev. Paul E. Hinkamp in the *Leader,* at the conclusion of the exercises. "All present felt the solemn impact of the closing moments and were grateful to God for the privilege of attending this wonderful series of meetings."

An editorial summary of the entire Synod is given by the Rev. James Boyd Hunter in the June 20th edition of the *Intelligencer*:

A General Synod Plus the Tercentenary Commemoration

"A little reflection will convince our readers that the General Synod which adjourned on Wednesday, June 13th, was like no other in our long history. So far as can be discovered from a study of Synod's Minutes of 1828, no recognition was given of the two hundredth anniversary of the Reformed Church in America. And since that year Synods have annually held their sessions with no disturbance of the routine order of things. Year after year they have met, transacted their business, approved the reports submitted, listened to sermons and addresses, and adjourned, with a strict observance of the order of conducting details. This year, however, it was vastly different. The determination to celebrate the Tercentenary

of the organization of the Church during the period set apart for the annual meeting of General Synod compelled an extensive readjustment of the ordinary routine and a consequent compression of a number of orders of business. It required very skillful arrangement on the part of the Committee on Program, and the members of that hard working group of men deserve the praise of all for the skillful manner in which they dissected the body, effected the necessary compressions and elisions, and then restored the members to a living entity again. Saturday and Monday, two important days for business, were devoted, with Sunday, to the celebration of the Tercentenary, leaving only Tuesday and part of Wednesday to transact the routine details. Yet, so well did they plan the whole matter that Synod adjourned at one o'clock on Wednesday, with every report passed and all necessary business finished.

"And, it was well worth all the pains and trouble needed to have it. There was a certain adequacy about the meetings, a sense of completeness, a spirit of dignity, that made them enjoyable from every point of view. While there was no ostentation, no blaring of trumpets or shouting from the housetops, there was beauty, color, and a lofty recognition of fitness in the entire plan. The Committee deserves high praise for the perfect outcome of its long continued labors.

"There can be no doubt concerning the effect of Tercentenary must have on those who saw and heard. The knowledge of past events, the recognition of our work as a Church, the new sense of the importance of our undertakings,—all these will give us a surer grasp on the verities of our faith. And to these must be added the workaday tasks of General Synod,—the elaborate reports, the numberless details, the matter-of-fact items,—that are required for the maintenance of our household of faith and works.

"There was apparent in some of the discussions of Synod a recognition that with the successful completion of the Ministers' Fund and the increasing requirements of the expanding work of the Boards, the Reformed Church in America must no longer be content to travel on the lower levels of achievement. Having felt the exhilaration of wings it is not going to be pleasant to return to a plodding gait hereafter. The Progress Council pointed out the method whereby the Church can go forward. The Committee on Evangelism gave vital illustrations of how the congregations can begin at their Jerusalems and make disciples. The Board of Foreign Missions told how the fields are white unto the harvest. The Board of Domestic Missions showed us the limitless opportunities for mission labors

in the suburbs of our metropolitan centers. New York, Chicago, Grand Rapids, are open doors. The Board of Education opened for us the requirements if we are to do our part in maintaining a Christian education for our youth. And the value of our publications as an informative and inspiring agency must not be minimized. All in all those who attended General Synod, this year, saw the solid achievements of the past brought vividly to their minds. But they also realized that 1928 is not the ultimate goal beyond which no further progress is required, but only a pleasant stopping place for refreshment before taking up the strenuous journey forward into the future. Ahead, there are problems, dangers and discouragements without doubt, but also there are rewards and the joy of service.

"It was a great series of meetings. The real value of the Synod and the Tercentenary will be indicated in the zeal with which we do our work, each in his appointed place, East and West, abroad or at home. If with earnest purpose we begin at once to carry out what we pledged ourselves to do, the General Synod of 1929 will record that we have been faithful to our promise to go forward into our new century of endeavor, and relying on the help of our Lord we have gathered an abundant harvest from the field of the world."

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Clergy Club Luncheon

One of the many and sure evidences that the Tercentenary was regarded by people outside the Reformed Church as a broadly fraternal occasion was the luncheon arranged by the ever resourceful secretary of the Clergy Club of New York and Neighborhood, Dr. Walter Laidlaw, in honor of the Dutch Tercentenary delegates and the clerical members of a Pilgrimage of British Congregationalists in America. Although the luncheon was primarily a part of New York's hospitality to the British visitors and took place several days after our celebrations had formally closed, the inclusion of the "Dutch" element served to add to its thoroughly delightful character.

The invitation, menu, and the seating list at the head table are here reprinted, as also a condensed news account, from the *Times,* of the important event.

THE CLERGY CLUB OF NEW YORK
AND NEIGHBORHOOD

REQUESTS THE FAVOR OF YOUR PRESENCE

at a

RECEPTION AND LUNCHEON

FRIDAY, JUNE 15, 1928

at 12 M.

HOTEL ASTOR

Broadway at 44th Street

in honor of the

DELEGATES FROM THE KINGDOM AND CHURCH OF THE NETHERLANDS AND UNIVERSITIES OF LEYDEN, GRONINGEN, UTRECHT, AND AMSTERDAM

Now Present in America in Connection with Tercentenary of the Collegiate Church of New York, Whose First Minister, Jonas Michaelius, Arrived in the Manhattoes in 1628

and of the

CLERGYMEN IN THE PILGRIMAGE OF BRITISH CONGREGATIONALISTS

Now En Voyage to New England in Celebration of the Tercentenary of the Charter Issued, Following the Settlement of Salem, in 1628, to "The Governor and Company of Massachusetts Bay," and of the Landing at Plymouth, Eight Years Earlier, of the Exiles From Scrooby, Nottinghamshire, England, Whom Leyden so Hospitably Welcomed in 1609.

These English and Dutch Visitors, and Their Wives,
Will be the Guests of the Club.

Tables of Ten Will be Arranged, with Members of the Club, Their Wives, and the Club's Guests, Intermingled.

MUSIC

Greetings and Responses
From the Netherlands, From England and From America.

Some of Our English Guests Must Leave at 2:10 P.M.,
For a Trip Around Manhattan Island.
Arrangements Will be Made for Their Conveyance to Their Boat.
Service of the Luncheon Will Commence Promptly at 12.30 P.M.

The seating list will go to press Thursday, June 14, at noon, and no reservations can be guaranteed after that time.

R. S. V. P.

LUNCHEON

THE CLERGY OF NEW YORK AND NEIGHBORHOOD

IN HONOR OF

DELEGATES FROM THE KINGDOM AND CHURCH OF THE NETHERLANDS AND UNIVERSITIES OF LEYDEN, GRONINGEN, UTRECHT AND AMSTERDAM

IN CONNECTION WITH THE TERCENTENARY OF THE COLLEGIATE CHURCH OF NEW YORK

AND OF THE

CLERGYMEN IN THE PILGRIMAGE OF BRITISH CONGREGATIONALISTS

MENU

Cantaloupe Rafraichi

Consommé Double à la l'Italienne

Olives Radishes

Roast Long Island Duckling

Prune and Raisin Stuffing Apple Sauce

Candied Yams Green Peas à l'Etuvée

Lettuce Salad, Russian Dressing

Pavé glacé, Orlando

Petit Fours Friandises

Moka

HOTEL ASTOR

FRIDAY, JUNE 15, 1928

GUESTS AT HEAD TABLE

* Speakers

DR. CHARLES STELZLE, *Publicist, Governor of the Club.*

MR. JAMES S. CUSHMAN, *President corporation operating Fraternity Club Building, Clergy Club Headquarters, Governor of the Club.*

DR. FREDERICK LYNCH, *"Christian Herald," New York, Governor of the Club.*

REV. ALBERT PEEL, *Editor "Congregational Quarterly," London.*

Rev. C. Stanley Herbert, *Torquay, England.*
Mrs. Eekhof.
Rev. Edgar F. Romig, *Minister of the Collegiate Church: Historiographer.*

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*Prof. A. Eekhof, *of University of Leyden; discoverer of the Michaelius letters, and author of monograph on Jonas Michaelius.*
*Dr. Milo H. Gates, *Vicar of Church of the Intercession, Trinity Parish; third President of the Clergy Club.*
*Dr. Dorothy F. Wilson, *Associate Minister of Carr's Lane Congregational Church, Birmingham, England.*
*Dr. Malcolm James MacLeod, *Minister of St. Nicholas Collegiate Church; fourth and present President of the Clergy Club; President of General Synod of the Reformed Church in America.*
*Prof. D. Plooij, *Honorary Secretary of the Leyden Pilgrim Fathers Society; Fellow of the Royal Academy of Sciences of the Netherlands; University of Amsterdam.*
*Dr. J. Percival Huget, *Pastor of the Tompkins Avenue Congregational Church, Brooklyn.*
*Dr. Jan Schokking, *Burgomaster of Katwyck-aan-Zee; member of the Parliament of the Netherlands.*

Mrs. Huget.
Dr. Henry Evertson Cobb, *Senior Minister of the Collegiate Church: and Vice-President of the General Synod; Governor of the Club.*
Mrs. A. A. Lee, *England.*
Rev. A. A. Lee.
Dr. J. Lewis Hartsock, *Recording Secretary of the Club.*
Mr. William H. Short.

[From the *Times*]

Clergy Club Host to British Pilgrims

DELEGATES TO TERCENTENARY OF DUTCH REFORMED CHURCH ALSO GUESTS AT LUNCHEON

OUR PEACE PLAN IS PRAISED

"With the flags of the United States, the Netherlands and Great Britain suspended over the speakers' table, the Clergy Club of New York and

Second Reformed Church, New Brunswick, N. J.
Dedicated in 1928.

neighborhood, comprising ministers of all Protestant denominations and rabbis, entertained at a luncheon yesterday in the Hotel Astor. The guests were the foreign fraternal delegates to the tercentenary of the Dutch Reformed Church in New York and the ministers and their wives among the 1,202 British Congregationalists, Pilgrims of Good-Will, who are touring the East.

"The toastmaster was the Rev. Dr. Malcolm James MacLeod, President of the club, who is pastor of the Collegiate Reformed Church of St. Nicholas and the new President of the General Synod of the Reformed Church in America. The master of ceremonies was the Rev. Dr. Walter Laidlaw, Secretary of the club, who first suggested bringing the clergymen of the three countries together.

"One of the English speakers at the luncheon was the Rev. Dr. Dorothy F. Wilson, associate minister of the Carr's Lane Congregational Church, Birmingham, from the pastorate of which the late Rev. Dr. John Henry Jowett came to the pastorate of the Fifth Avenue Presbyterian Church here. Speakers from the Netherlands were Professor D. Plooij, Honorary Secretary of the Leyden Pilgrim Fathers Society and fellow of the Royal Academy of Sciences of the Netherlands, University of Amsterdam; the Rev. Dr. Jan Schokking, former Minister of Justice of the Netherlands, a member of Parliament and Burgomaster of Katwyck-aan-Zee; and Professor A. Eekhof of the University of Leyden and author of monographs of Jonas Michaelius, the first Protestant minister in New Amsterdam.

"Dr. Wilson praised the peace proposals advanced by Secretary of State Kellogg. 'Your American hospitality has been beautiful and gracious,' she said. "So many delicate, little things have been done for us which I fear in England we would never have thought of. We are slow people and reserved, but we really do appreciate it.

"We in England have been stirred of late by two events. One is the memory of those who dared all and gave all for freedom; the other is the simple greatness of the Kellogg peace proposals. They have come to our bruised and troubled hearts and have been welcomed. It is not only 'Thus saith America,' but also 'Thus saith the Lord.'

"We have a common heritage. We believe that our people and your people are one. Your God is our God, and we have a common vision of bringing the whole world to Christ.

"Professor Plooij said he and his Dutch brethren were most appreciative of the hospitality they had received in New York. 'The fact that we representatives of three nations are here to-day shows we are much closer

than we imagined,' he said. 'We have common ideals, the ideals for which the Dutch people have stood for 300 years.' "

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The Visit of Dr. P. J. Kromsigt in Michigan

BY THE REV. SETH VANDER WERF, D.D.

"At the Tercentenary Celebration of the Reformed Church in America in June, 1928, it was gratifying to meet the delegates from abroad and listen to their words of greeting and congratulation from the churches or institutions they represented.

"All the delegates from the Reformed Church in Holland were men of eminent scholarship, evangelical faith, and splendid Christian character.

"The pastors and elders of the two Western Synods, Chicago and Iowa, greatly enjoyed the fellowship of these brethren during the session of General Synod, with whom they could freely converse in their mother tongue.

"The addresses of these delegates revealed their love for the Reformed Church and emphasized the tie which still binds us to the mother Church across the sea, and gave us a renewed sense of the rich heritage we have received from the past.

"It was a pleasure indeed, to meet Dr. W. J. Aalders of Groningen, Dr. A. Eekhof of Leyden, and Dr. D. Plooy of Leyden.

"Dr. P. J. Kromsigt, a prominent clergyman in the city of Amsterdam, and president of the Classis of Amsterdam, attended the Tercentenary Celebration to represent the Classis from which the Reformed Church in America originated, and of which it formed a part during the time of its early history.

"Dr. Kromsigt is an eloquent preacher and gifted lecturer on religious subjects, the pastor of one of the largest churches in Amsterdam. He is the author of several works, the joint editor of a religious weekly, and a regular contributor to a religious quarterly in the Netherlands. He is one of the most prominent leaders in the so-called 'Confessional Party' in the Established Church whose aim is to promote denominational loyalty, evangelical faith, and the deepening of the spiritual life among the membership of the churches. It endeavors to counteract the influence of the rationalistic Modernism or Unitarianism which has made inroads in several sections of the Church, and pleads for the rights of consistories and the higher judicatories of the Church to govern and promote the welfare of the Church as the Lord has ordained.

"It was suggested by several of the delegates from the Synod of Chicago to invite Dr. Kromsigt and Mrs. Kromsigt to visit the churches in the state of Michigan before their return to Holland. They gladly accepted this invitation, and Dr. Kromsigt was given an opportunity to deliver a series of sermons and lectures during a two weeks' visit in Michigan.

"Dr. Kromsigt spoke in Grand Rapids, Kalamazoo, Holland, and Overisel, and each time he met large audiences to listen to his eloquent addresses.

"He gave a lecture in the Old Van Raalte Church in the city of Holland, the large auditorium being filled to its capacity with people of the Reformed and Christian Reformed Churches. He was also invited to address the Synod of the Christian Reformed Churches, which met at that time in the city of Holland.

"The visit of Dr. and Mrs. Kromsigt was helpful to the Michigan churches in many ways. They have made warm friends in this part of the Reformed Church.

"The addresses of Dr. Kromsigt have helped in giving us a fuller appreciation of the tie that still binds us to the mother churches across the sea and the great heritage which is ours as members of our beloved Reformed Church."

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Ceremony at Leyden

[From the *British Weekly* of Sept. 20, 1928]

"In a service which brought together a large company of English, American and Dutch people, there was unveiled in the Pieterskerk, in Leyden (Holland), on Saturday, September 8, a memorial tablet in honor of John Robinson, pastor of the congregation of English Separatists who, as the 'Pilgrim Fathers,' in 1620, founded the Plymouth Colony in Massachusetts. The memorial, a striking design in sandstone, was placed upon the wall of the baptismal chapel of the church, overlooking the place where Robinson was buried in 1625. The short ceremony of unveiling took place at 3 P.M., at which time greetings were spoken by H. E. the Dutch Minister to the U. S., Dr. J. H. Van Royen, H. E. the American Minister at The Hague, Mr. Richard M. Tobin, Dr. H. M. van Nes, of the Theological Faculty of the University of Leyden, and Mrs. Henry Mather, a descendant of Miles Standish, who represented the general society of *Mayflower* descendants, the donors of the memorial. At 3:30 o'clock the

company proceeded to the court known as the Jan Pesynshof, where John Robinson lived and taught during his residence in Leyden, and where he died. There, as the choir sang the anthem, 'When that the Lord did turn again,' it was not difficult to feel the spirit of the men and women who in the early days of the seventeenth century, harried out of their homeland, found asylum and religious freedom in Holland. The formal religious service was in the nave of the Pieterskerk, at 4 P.M. The invocation was spoken by the Rev. Dr. Irwin Brown, pastor of the Scots Church in Rotterdam. Prof. Dr. A. Eekhof, of the Theological Faculty of the University, whose contributions to the history of the Pilgrim Fathers within recent years have made him an authority in that interesting field, then gave an address on the life and work of Robinson. The Rev. Dr. Edgar Franklin Romig, minister of the Middle Collegiate (Dutch Reformed) Church, of New York City, and a director of the Leyden Pilgrim Fathers Society, preached the sermon, emphasizing the things of universal appeal in Robinson's life and teachings, his influence upon democracy, his spirit of truth seeking, and his courageous interpretation of the meaning of Christianity. The benediction was pronounced by Dr. Wm. Thomson, pastor of the English Presbyterian Church, of Amsterdam. After the service tea was served in the Senate Chamber of the University, a venerable room, suggesting in its portraits of men like Scaliger and Ariminius, one-time professors in the institution founded by William the Silent, the stirring days of the century that produced the Pilgrims. H. M. the Queen of the Netherlands was represented at the services by R. A. Baron van Hardenbroek van Lockhorst."

Fraternal Greetings to the Classis of Amsterdam

BY THE REV. IRVING HUSTED BERG, D.D.

"Late in the summer of 1928 the writer received a telegram from Mr. William L. Brower asking if he would attend the 350th anniversary of the Classis of Amsterdam in Holland on September 21, bearing the greetings of the Collegiate Church to that body. While preparations for so unexpected a mission were necessarily hasty and with some misgivings as to fitness for the commission, it was with keen anticipation that this unusual journey was undertaken. After some delay in securing a passport because Uncle Sam insisted on documentary proof that the applicant had really been born, he set sail on the Aquitania on September 12th for Cherbourg. In the meantime his mission had expanded to include not only the carrying

overseas of the beautifully embossed and bound greeting of the Collegiate Reformed Protestant (Dutch) Church of the City of New York; but also the official greetings of the Classis of New York and of the General Synod of the Reformed Church in America.

"We landed at Cherbourg on the nineteenth and proceeded at once by rail to Paris. After a hasty trip by taxi around Paris, the journey was continued the following day, northward through France and across Belgium to Holland, immediately recognized by its waterways, wind-mills, and sleek, contented cattle, grazing in luxurious pasturage—so large a part of the landscape and in marked contrast to the meager vegetation in Belgium. Arriving in Amsterdam early in the evening, the beaming welcome of good Dr. Kromsigt was promise of the gracious hospitality which characterized the entire stay in Holland. Dr. Kromsigt is the President of the Classis and Senior Minister of the Reformed Church in Amsterdam, and together with Mrs. Kromsigt made one feel instantly at home in the quaint Dutch house on the Kaisterstraat.

"The next day, under the kindly guidance of the Rev. Dr. William Thomson, minister of the English Reformed Church of Amsterdam, a sightseeing tour of the city was in order, in which was revealed something of the marvelous treasures of art and architecture for which Amsterdam is justly famed. The Queen's Palace, beside the Nieuwe Kerk where the anniversary meeting was held; the Rijks Museum with its priceless Rembrandts and other Dutch masters; the Nieuwmarket and its stalls—a veritable cross-section of city life in Holland; the Old Kerk, formerly a Roman Catholic edifice, dating back to the fifteenth century and containing the tombs of the great and the humble side by side; the old houses, some of which leaned at a perilous angle toward the street; the broad and the narrow ways of the city, crossed by ornate bridges and bisected by four great canals, with their man-propelled boats laden with produce; the ubiquitous bicycles ridden by men, women and children in every direction and at top speed—what a fascinating picture is the teeming life of this prosperous and historic city! No wonder Queen Wilhelmina spends a week each year at her palace in Amsterdam—an event happily coincident with the Classical celebration and resulting in a picturesque scene, as the royal party rode through the streets, amidst the plaudits of Her Majesty's admiring subjects—for the good Queen is very popular in Amsterdam and Her annual visit much enjoyed.

"On Sept. 21st the three hundred and fiftieth anniversary of the Classis of Amsterdam began with an elaborate Classical dinner in one of the local

hotels, where brief after-dinner addresses sparkled with wit and wisdom. At its conclusion a great congregation gathered in the Nieuwe Kerk, where were many notables, including the personal representative of the Queen, the visiting delegates and many from out of town, among whom was Doctor Plooij, well-known in New York. After brief addresses from foreign delegates, who represented France, Germany and Great Britain, the representative of the Church in America read the formal greetings from Classis, Synod and the Collegiate Church. In the address which followed, the bonds of kinship and sympathy of our common heritage were emphasized. The daughter in the New World appreciated the friendly greetings from the delegates of the mother church in the Old World, so happily expressed in New York the previous summer at the Tercentenary. This daughter was glad to express congratulations and felicitations on this even greater attainment of age and accomplishment, and hoped for the strengthening and deepening of the contacts between the church in America and the church in Holland, to the glory of God and the advancement of His Kingdom among men.

"The outstanding address of the evening was given by the Reverend Doctor A. Eekhof, Professor in the University of Leyden, who graciously summarized in English at the close, what he had said in Dutch; from which summary, as well as from the close attention and evident interest of the congregation, it was easily concluded that his remarks were fully worthy of this important occasion.

"Through the kindness of Dr. and Mrs. Eekhof and Mrs. Eekhof's brother Mr. Bos, I was included in a house-party at Mr. Bos's beautiful home in Rotterdam. The following day in two Buick sedans, the guests of this house-party were taken on a wonderful ride of over two hundred miles through the greater part of western Holland. We saw in this way Rotterdam, The Hague, Haarlem, Utrecht, Leyden, Scheveningen and Doorn and all the villages and countryside in between. It was a fascinating panorama! The grape-growing country and the place where cheese is made, the land of the heather, which grows just as it does in Scotland, the wooden shoes on the same highways with American made cars, the broad avenues of stately trees, the handsome residences and the humble cottages, the boats and canals and above all the picturesque people, were all part of the teeming life of brave little Holland, much of which is still as it was before America was discovered and yet in which is an intensive culture and knowledge of the world hard to duplicate anywhere. At Leyden we visited the church where John Robinson preached and saw the

tablet which Dr. Romig helped to dedicate last summer; walked in the garden where Robinson prayed while the Pilgrim Fathers were tossed on the great Atlantic; climbed the stairs to the famous classroom in the University of Leyden and read the names and saw the marks of the centuries on the walls. That evening we partook of a banquet at Rotterdam and listened to the kindly expressions of good will and friendship and left with the gracious invitation to 'Come again!'

"The following day being Sunday, I attended service at the English Reformed Church, delivered an address during the hour of worship, and listened to a sermon by the Rev. Dr. Drummond of Edinburgh. The next day found me in London, whence two days later I sailed for home, having seen so much in so short a time that my shipmates on the Majestic dubbed me 'The Flying Dutchman.' The outstanding impression made upon me, was that with the Church in Holland, as with the people of that country, we have far more in common than perhaps most of us have realized. We certainly should seek to increase our contacts, which would be to our mutual advantage—but that is the subject for another paper!"

Greetings of the Synod Carried by Dr. Berg

General Synod of the Reformed Church in America

33 Ivy Avenue,

The Very Reverend Doctor P. J. Kromsigt,
President of the Classis of Amsterdam,
The Netherlands.

"My dear Doctor Kromsigt:—

"The communication from your honorable and ancient Classis in regard to the approaching commemoration of the 350th anniversary, was heartily and sympathetically received by the General Synod of the Reformed Church in America.

"Gratefully recognizing the great debt we owe to your honorable Body, and the fraternal care you have manifested toward us, not only supplying ministers to our growing Church, but the loving care and counsel you have exercised in the age of formative development, we rejoice with you in this important anniversary and pray the Lord of the Harvest will bestow upon you an increasing measure of fruitage in your work at home and abroad.

"To convey these fraternal and affectionate greetings to your Honorable

Body, General Synod has appointed the Reverend Irving H. Berg, D.D., as its representative.

"In behalf of the General Synod of the Reformed Church in America,
Cordially and Fraternally,

HENRY LOCKWOOD,
Stated Clerk.
MALCOLM J. MACLEOD,
President."

[Lack of space alone prevents our inserting here the greetings of the Classis of New York and those of the Collegiate Church, the latter in a beautifully illuminated text.]

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A JAPANESE CELEBRATION OF OUR TERCENTENARY

BY REV. H. V. E. STEGEMAN

"It may be of interest to the readers in America to know that in at least one place in Japan the Tercentenary of the Reformed Church in America was celebrated by the Japanese. This unique event took place in the town of Kami Suwa, where there is a small self-supporting church which for more than thirty years was assisted by the old North Japan Mission.

"Last spring Dr. Peeke and Mr. Hoekje, President and Secretary of the Japan Mission, sent out to a number of Japanese churches a brief statement concerning the Tercentenary and its meaning. Inspired by that document, the pastor and congregation of the Kami Suwa Church felt that this was a good occasion to make an expression of appreciation of what the Reformed Church had meant to them. Accordingly they asked to have some member of the Mission visit them to give some addresses about the three hundred years' history of our denomination.

"Circumstances led to my being the one to go. My visit took place early in August. I gave one general talk on the history of the Reformed Church, and another on its evangelistic or missionary activities—past and present. I was treated most kindly during my stay, the congregation seeing that I was put up at a very comfortable inn. At the meetings words of appreciation of the assistance given to the Kami Suwa Church in past years were voiced by Pastor Nishiyama not only, but also by Elder Kubota. Mr. Kubota called back to memory many things of interest connected with the congregation's history, and spoke very touchingly of the zealous labors of

Dr. James Ballagh. After my talk on the first evening we had a social hour.

"The next day I preached at their regular morning service, and Mr. Nishiyama administered the Lord's Supper. In the evening, after my second talk, Elder Kubota arose for *his* second talk. Among other things he told of Dr. Ballagh's final departure from Japan with its touching moment when Dr. Ballagh saw the shores of Japan fading away and called out, 'Japan, Sayonara! Sayonara, Japan!' revealing an affection for Japan that the Japanese cannot forget. Finally Elder Kubota presented a resolution that as a token of appreciation of what the Reformed Church had done for the Kami Suwa Church, they take up a collection to be sent to our Board of Foreign Missions for its work. The resolution was passed, and the other day I received a remittance of fifty yen which I am sending on to New York.

"This may not be a large sum, but as things go in Japan, it represents a good deal. Certainly one likes to think of it as a concrete token of appreciation of what all of you in America have been doing for foreign missions these many years. Not every day do we find our efforts and your gifts receiving appreciation of such a tangible kind. Surely it was gladdening to have this litle group show its gratitude in a way that helps make it possible to do for others what was done for them."

(From the *Intelligencer* of October 24, 1928.)

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Convocation at Hope College

Hope College figured in the Terentenary observances in June, as mentioned in Chapter IX, and also in December. On the fourth day of this last month a Special Convocation was held at the College, at which time the honorary degree of Doctor of Laws was conferred upon our friend, the honored diplomat, H. E. Dr. J. H. Van Roijen, and upon two highly esteemed office-bearers of the Church, both having records of service of a half century. The citations for these degrees follow:

(*1*)

"In consideration of notable attainments in the liberal arts and sciences as a graduate of the University of Groningen;

"In consideration of lofty purpose and devoted loyalty in the diplomatic

service of Her Majesty, Wilhelmina, Queen of the Netherlands, in the high office of minister and envoy over a long period of years to various governments east and west;

"In consideration of deep interest in and untiring effort for the men and women of Netherlands lineage scattered far and wide among the nations, who, though they hold residence and citizenship in other lands and under other governments, count themselves fortunate and blessed in their heritage from the noble and high-minded Netherlanders who have, through long centuries and at great material costs and personal perils, clung with ardent zeal and matchless devotion to the cause of human freedom, honor, and nobility;

"And, in particular, because of such interest in and effort for the citizens of the United States of America of Netherlands descent,—

"The Board of Trustees of HOPE COLLEGE, in the city of Holland, and the state of Michigan, and the United States of America, confers the Honorary Degree of

DOCTOR OF LAWS

upon His Excellency, The Honorable

JAN HERMAN VAN ROIJEN

Envoy Extraordinary and Minister Plenipotentiary of The Government of the Netherlands to the Government of the United States, at Washington, District of Columbia, North America; sometime Minister to the Royal Courts of Japan, Spain, and Italy; Officer of the Order of Orange Nassau; Knight of the Order of the Dutch Lion.

(2)

"In consideration of long years of service to society in the wise direction of civic and business life as these are promoted by sterling character, by broad experience and discriminating judgment, and by adherence to the fundamental principles of virtue and ethics;

"In consideration of a spirit of broad and deep scholarship which exalts the certainty and finality of the Holy Scriptures as the revelation of the will and love and grace of God our Father in our spiritual life, and in consideration of a broad culture which delights in and fosters the liberal and fine arts in our intellectual life;

"In consideration of untiring zeal and devotion in the cause of religion and the Church of Jesus Christ, both during an earlier period in our American life when formative days brought the need of ready insight into church problems and a solution of ever new difficulties arising in the course

of great changes in city and national life; and also in these present days of doubt and uncertainty in matters of church and religion when still more staunch adherence to the faith of the fathers has become essential to the spiritual well-being of our country; and

"In consideration, in particular, of a rare spirit of loyalty and helpfulness expended in the spiritual and moral and material support of the Reformed Church in America, in the Collegiate Churches of New York City, in the larger fields of the denomination East and West, and in the foreign work of the Church,—

"The Board of Trustees of HOPE COLLEGE confers the honorary degree of

DOCTOR OF LAWS

upon

MR. WILLIAM LEVERICH BROWER

of New York City

Senior Elder in the Consistory of

The Collegiate Reformed Protestant Dutch Church of New York City;

Officer of the Royal Order of Orange Nassau.

(3)

"In consideration of achievement in and devotion to his chosen profession of the law as attorney and counselor in New York City, and of a judicious and energetic influence in civic and social welfare based upon high personal qualities of integrity and righteousness in the practice of his profession;

"In consideration of an habitual exercise of careful judgment in the promotion of the religious interests of the Reformed Church in America, and of an unassuming leadership in her social distinctions and privileges in the metropolis of our country and in her financial burdens and benevolent services, a leadership that has brought enduring results of outstanding value, always through ready and willing activities of those who depended upon and were moved by this leadership, especially in the immediate work of the Collegiate Reformed Protestant Dutch Church in the City of New York;

"In consideration of these same outstanding qualities exercised in the Church of Jesus Christ as a whole in times of enthusiasms and in days of

uncertainty, in hours of perplexity and in periods of success and progress, qualities based upon and confirmed by personal convictions and upon an abiding confidence in the eternal principles of right and righteousness which always are to be commended but are to be extolled in particular in days of national stress in social and ethical thought and practice,—

"The Board of Trustees of HOPE COLLEGE, in the City of Holland, and the State of Michigan, confers the honorary degree of

DOCTOR OF LAWS

upon

MR. CHARLES A. RUNK

of New York City; Graduate of Rutgers University in New Brunswick, N. J.; Graduate of the Law School of Columbia University of New York City, N. Y.; Attorney and Counselor at Law; Elder in the Consistory of the Collegiate Reformed Protestant Dutch Church of New York City, N. Y."

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FROM THE MINUTES OF THE SYNOD WHICH MET IN JUNE, 1928

REPORT OF THE TERCENTENARY COMMITTEE

To the General Synod of the Reformed Church in America:

"Fathers and Brethren:—An adequate report on the Tercentenary Commemoration would require the presentation of statements, together with this one, by the Rev. Dr. Wm. I. Chamberlain, Chairman of the Federal Council's Committee, Mr. Wm. L. Brower, Chairman of the Collegiate Church Committee, and Mrs. De Witt Knox, Chairman of the Women's Coöperating Committee, all of these groups having participated in the making of the plans for an adequate observance. Further, a word would be necessary from each one of the chairmen of the sub-committees on the Tercentenary in regard to valued contributions serving to further the common endeavor. This review can be, at best, but a synopsis.

"From a denominational standpoint, the Tercentenary has served to bring many people of our household of faith to a new and active interest in their heritage, and, in consequence, it is believed, to a new sense of responsibility in the work of our church. Dr. John A. Ingham, our Executive Secretary, whose valued services, ever cheerfully and helpfully given during the past six months, I should like to emphasize now, could speak more understand-

ingly of the widespread recognition of our three hundredth year among the churches, East and West. Special services, historical meetings, classical assemblies, the writing of local histories, etc., etc.—are only a few of the tokens of a genuine interest in our spiritual chronicles enkindled during these twelve months.

"In this connection reference should be made to the remarkable character of the historical literature that has been printed this year through the efforts of our own scholars. Notable among these works are the Collected Tercentenary Monographs by President W. H. S. Demarest and his invaluable pamphlet, 'Three Hundred Years'; Elder Brower's 'Monograph' (in reprint), and his noteworthy 'History of the Collegiate Church'; Mrs. Finley J. Shepard's pamphlet on 'Founders of Church and State'; Dr. Willard Dayton Brown's 'History of the Church,' a volume which is sure to be needed increasingly through the years; and Dr. W. N. P. Dailey's fascinating brochure of 'Studies and Gleanings'; as well as the Pageants prepared in the East and West. Who can measure our enrichment through these pages from the pens of our devoted thinkers?

"In the arousing of interest in the inspiring themes of this year the Women's Coöperating Committee has served the church that we love with inestimable usefulness. Formed a little over a year ago and authorized by the Synod of 1927, this Committeee, under the efficient chairmanship of Mrs. DeWitt Knox, has not only gathered hundreds of our women into the planning for the Tercentenary but has added a feminine touch of grace and charm to all the efforts of the General Committee. The numerous Committee Teas, arranged so well by the ladies, strengthened the bonds in our church family. The impressive Women's Tercentenary Luncheon on April 14th will long be remembered as the first of our formal celebrations. Coming so close in date to the anniversary of the arrival of our first minister and his devoted wife, it had an air at the same time of jubilation and of deep and reverent appreciation of the debt we owe to the 'Goede Vrouw of Manahata.' The presentation of the Tercentenary Pageant in Mecca Temple on May 4th, with a cast of 700 people, representing more than 50 Reformed Churches, evoked words of praise from scores of the 3,550 persons present. Perhaps the most significant of these received by Mrs. Romig, Executive Chairman, ran thus: 'It was the greatest adventure in comradeship the church has ever known. Surely we did feel our kinship one with another as we lived over again the storied past.' In this connection your Committee would report that the demand for books of the Pageant (the supply being exhausted) is so embarrassing

that it is contemplated reprinting 500 more copies. Pageant music, approved by critics from near and far, is still available at 50 cents a copy. And who can fitly describe the delightful character of the hospitality of June 9th? Words have failed all who have tried to tell of their gratitude to the hosts and hostesses of the day, Mr. and Mrs. E. E. Olcott, Mr. and Mrs. Finley Shepard and Dr. and Mrs. Antonie Voislawsky. At this point, too, many would wish a word to be said for the generous contribution of the motor buses by the Committee of the Collegiate Church, and their managing of the itineraries, under the joint chairmanship of Messrs. Runk and Denison.

"From an interdenominational standpoint, the Tercentenary has sought to keep in mind what we have in common with fellow Christians in many communions. The impressions of the Solemn Service on Sunday and the Historical Service and the Recognition of Fraternal Delegates on Monday, as well as the fellowship of Monday evening, must for each of us be individual, but it will, perhaps, be agreed by us all that there was a note of beautiful and pervasive catholicity in the whole; and so it was meant to be. Conceived in prayer, the gatherings were hoped to resolve themselves into something truly ecumenical.

"In recalling the spirit of these days, your Committee would praise the Great Head of the Church for bringing to us at this season that noble company of representatives of institutions of the Netherlands, all clergy of the Dutch Reformed Church, earnestly devoted to the ancient standards, and zealous for a strengthening of the ties between the Mother Church and the Daughter Church in the unity of the spirit and the bond of peace.

"Your Committee has kept in mind from the beginning the importance of bringing to the fore in this Tercentenary year any features in the history or present work of the Church that would serve to add deserved honors to its name in sections outside the Church. Unseemly pride is as reprehensible in churches as it is in individuals. But for the carrying on of the work of the Lord there can never be any harm in adding tribute to a cause that is deserving of it. In these celebrations, for example, the hearty coöperation of the Institute of International Education, Dr. Stephen P. Duggan, Director, has been notable. Through that honored body, the Tercentenary has been recognized from an educational standpoint. The Stokes Lectureship Fund of New York University was this year used, in honor of our observances, for lectures by a Dutch scholar, our friend Dr. Plooij; New Brunswick Seminary, Union Seminary, Columbia

University and Rutgers University having each, in very definite ways, demonstrated a kindred interest in our celebrations. In addition, as you will recall, Harvard University, and the Royal Academy of Sciences of the Netherlands have also sent their greetings. Three heads of governments, President Coolidge, the Queen of the Netherlands and the King of England, have sent personal and friendly greetings, etc., etc.

"May I be permitted to say a word in most sincere appreciation of those who have labored and prayed to make this Tercentenary a new incentive for the Church. First, Dr. Wm. I. Chamberlain, Chairman of our Committee on Correspondence and Program. No one who has not seen him at work, particularly during these last months, can realize how vitally he has contributed to the making of a great thing out of this celebration. In my judgment he has been as nearly indispensable as a human being can be. Your Committee would recognize him again as a true ambassador among men, of goodwill and understanding.

"And Dr. W. H. S. Demarest, ever ready to contribute counsel, time or material, has proved himself likewise a strong bulwark. His contributions of so large a part of the Pageant material, his work in preparing the monographs, his Tercentenary lectures, these and other things will be remembered long after other incidents of these days have been forgotten.

"Dr. Ingham has already been referred to, but I am told that the Women's Committee, as well as the Men's, wishes to express to him its thanks for his uniformly helpful services. Your Committee would also refer with appreciation to one who should have been cheered and applauded for his work on Monday night, the capable and most successful Chairman of the Dinner Committee for June 11th, Mr. John Laimbeer. Our Treasurer, Mr. Francis B. Sanford, has also earned the goodwill of us all for his loyal services; likewise the Chairman of the Committee on the entertainment of fraternal delegates from abroad, Rev. J. H. Brinckerhoff, who during these last few weeks has been quietly but most effectively making New York hospitality a real thing to our friends.

"Your Committee would also express its heartfelt thanks and deep appreciation for the noble endeavors of the Committee that has prepared the Pageant of the Word, a dramatic historic review of our three hundred years, which has had its first performance in Grand Rapids under unusually successful conditions and which will be used in many other centers in the West this summer.

"Further, reference should be made to the genuinely devoted services rendered our cause by Miss Gwladys Clarke, Secretary to Dr. Chamber-

lain; Mrs. Cadmus, Secretary in the office of the Progress Council; Miss Bentz, and others in the faithful stewardship of 25 East 22nd Street.

"Nor may we neglect to state that the publicity efforts of the Rev. Charles Stelzle have proved notably effective. Dignity and understanding have characterized all his news reports, which have appeared in generous columns in the New York papers and papers in sections of the Reformed Church.

"Your Committee would present the following recommendations:

1. "That the General Synod express to Dr. and Mrs. Antonie Voislawsky; Mr. and Mrs. Eben E. Olcott; Mr. and Mrs. Finley Shepard, as well as to the Women's Tercentenary Committee and the Collegiate Church Tercentenary Committee, their deepest expressions of gratitude for the hospitality accorded its delegates on Saturday, June 9th; and * that the General Synod, recognizing the generous and unabating support of the Tercentenary program, as indeed of all that pertains to the good of the Dutch Church, by the Hon. Joseph S. Frelinghuysen, accord its heartiest thanks to this honored office-bearer of the Church for his valued services in a score of ways, including his indispensable help in arrangements made with government and diplomatic officials in Washington, the hospitality shown by him and Mrs. Frelinghuysen to distinguished guests present at the Tercentenary, and his good offices in securing the presence, at the dinner on June 11th, of the Hon. Frank B. Kellogg, Secretary of State.

2. "That the General Synod express to Her Majesty, Queen Wilhelmina of the Netherlands, through Dr. van Roijen, the Netherlands Minister in Washington, its deep appreciation of the honor conferred upon one of its beloved elders, Mr. Wm. L. Brower, Chairman of the Board of Direction, and that it felicitate him upon the richly deserved decoration given him as a servant of the Church and a champion of the ideals of Holland and America.

3. "That the General Synod express its approval of a plan contemplated by this Committee of arranging for a friendly pilgrimage of clergy and laity from the Eastern sections of the Church to Michigan and adjoining states sometime in the early autumn of this year, it being believed that informal fellowship of this kind will prove of great benefit to the Church.

4. "That in connection with the presence at our Commemoration of many fraternal delegates from the United States and other lands, the General Synod express its sincere appreciation of the genuine contributions,

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* This important part of the resolutions was by mistake omitted from the report and is now inserted in tribute to our esteemed friend.

(*Upper*) Former Senator Frelinghuysen, with other members of the Tercentenary Committee as his guests, in Washington, after a visit with President Coolidge.

Left to right: The Rev. E. F. Romig, D.D., the Rev. Wm. I. Chamberlain, Ph.D., the Rev. H. E. Cobb, D.D., the Hon. Joseph R. Frelinghuysen, the Rev. Pres. W. H. S. Demarest, D.D., the Rev. M. J. MacLeod, D.D.

(*Lower*) Dutch Delegates and some of the Americans who bade them farewell, on the *Veendam*, June 16, 1928.

intellectual and spiritual, they have made to the Tercentenary, and that an expression of this sentiment be conveyed to them and the institutions represented by them.

5. "That, inasmuch as the brethren in the ministry of the Dutch Reformed Church of the Netherlands, the Mother Church, have brought us new evidences of the spiritual bonds subsisting between our two communions, the Synod manifest its goodwill toward the Dutch Reformed Church of the Netherlands by requesting the Rev. John A. Dykstra, and any two others of our ministers in Europe this summer, to present its fraternal and affectionate greetings at the General Synod to be held in the Hague in July of this year, and that it authorize and appoint through the President a committee of five on special fraternal relations with the Dutch Reformed Church of the Netherlands.

6. "That, inasmuch as the Classis of Amsterdam is to celebrate this year the 350th anniversary of its organization, and inasmuch as its honored President, the Very Rev. Dr. P. J. Kromsigt, not only has already commended that observance to us, but will do so in connection with a visit to our churches in the West, the Synod authorize the President to appoint the Rev. John A. Dykstra and any two other ministers who may be visiting in Europe this summer, to be the bearers of its fraternal and affectionate greetings on that occasion.

7. "That a published report of the Tercentenary Commemoration be authorized by the Synod.

8. "That, inasmuch as there are phases of the Tercentenary that may with profit to the whole Commemoration be related to it, notably the placing of a tablet in this city where the first house of worship stood, this committee be continued for another year.

Respectfully submitted,

Edgar Franklin Romig,
Chairman."

The Report was adopted.

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The President appointed the following Committee on Special Fraternal Relations with the Dutch Reformed Church of the Netherlands, called for in Resolution 5 of the Report:

Rev. Edgar F. Romig, *Chairman,*

Rev. Evert J. Blekkink, Rev. Arthur F. Mabon,
Rev. John A. Dykstra, Rev. J. Addison Jones.

The following Resolution was presented and adopted:

"That General Synod express its hearty appreciation and gratitude to Rev. and Mrs. Edgar F. Romig for their splendid services in connection with the Tercentenary; and that the President of Synod place in the Minutes an adequate expression of these feelings.

Synod's Expression

"In View of the Splendid Services Rendered to the Church by Dr. Edgar F. Romig, Executive Chairman of the Tercentenary Committee, as well as by Mrs. Romig, Executive Chairman of the Tercentenary Pageant Committee, General Synod Desires to Express to Them Both Its Heartfelt Appreciation of the Masterful Way in Which They Accomplished Their Tasks.

"Synod Realizes that it Has Been a Labor of Love, But Nevertheless, it is the Unanimous Desire to Recognize the Wonderful Work Done by Dr. and Mrs. Romig, and to Make it a Part of the Permanent Record in the Report of the Tercentenary Committee. Synod so Approved this Resolution.

Malcom J. MacLeod."

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In the Train of the Tercentenary

by "studens"

"Without doubt, forces were set at work through the impetus given by that celebration which will make themselves felt in the Church for many a year.

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"From this wider dissemination of knowledge of the denomination it might follow, and from definite observation it appears reasonable to say that there have followed this celebration certain definite and abiding impressions. In the first place, even the casual reader of the account as set forth must have come away from the reading with the impression that this is an honorable record which has been written in the annals of three centuries. Again, it is very evident that a conspicuous and important service has been rendered the Kingdom of God during these three hundred years by the Reformed Church in America. That service may be discovered in the fields of literature, Christian thought, government, missions, education, business and many others, to say nothing of the silent but constant impact upon the characters of thousands of individuals and through

them upon the nation and the world. Again, it must be true that there has come to many in our Church the strong conviction that, because she has been signally used of God in the past, she still has a challenging task as an instrument of God for the bringing of the Gospel to the world.

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"If these things are true, there are at least these implications. If there has been a more widely diffused knowledge of the denomination it follows naturally that there has come to our constituency a more intelligent understanding of the denominational program, agencies and institutions. If this be true, then it ought also to follow that with the increased knowledge there will be an increased support of these agencies, educational, missionary and relief, and the work which they are doing for the Kingdom.

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"It is not too much to believe also that there has ensued a stronger sense of denominational solidarity. It is not to be denied that there have been some tendencies among us to separatism and sectionalism. Without doubt, while there are many factors operating to minimize these, the Tercentenary celebration dealt a hard blow to any such considerations. We have come to a conviction that our precious symbols are pregnant with meaning. 'Nisi Dominus Frustra.' Without God all is 'Vanity and a striving after wind.' It may have dawned on the consciousness of some or many that where there is separation or sectionalism there is the absence of love in greater or less degree. And where love is absent God also is not to be found. For God is love. 'Eendracht Maakt Macht.' There is no strength in division. There is strength in unity. The lesson was well emphasized and it is to be hoped that it was well learned.

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"For it has been discovered that the descendants of the earlier Dutch who founded the church on Manhattan Island and in New York and New Jersey are not 'Snobs' or 'Moderns.' Neither are they 'Heretic.' It has also been discovered that the later Dutch immigrants and their descendants are not all provincial and clannish; neither are they the only ones to whom the oracles of God have been revealed. A new day has dawned in the relations between East and West—so far as our Church is concerned, if not in national affairs—and we are discovering the admirable qualities in the characters of each, the one supplying something in which the other was lacking, and vice versa. In this, however, we are

not discovering something new. These qualities were there all of the time, only waiting for someone or something to uncover them to our sight. The Tercentenary helped. We are regarding each other more highly all the time because we have come to know each other better. The whole denomination has been impressed with the conviction of its essential unity and all the implications thereof.

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"And then, of course, the Tercentenary gave us all a wholesome inspiration, the effects of which will not soon pass. For it is not of the temporary or ephemeral type, but of an enduring character which will abide with us of this generation at least. The Tercentenary celebration was not a gesture of self-glorification on the part of a considerable group of people but a wholesome review of three centuries of Church life for the sake of its influence on the life of the Church for the centuries that are to come."

(From the *Intelligencer* of Jan. 30, 1929.)

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The Reformed Church and New York University

BY PROFESSOR HAROLD DE WOLF FULLER, PH.D.

(Professor Fuller holds the chair of Journalism in N. Y. U., and is of Dutch ancestry on his mother's side. He graduated from Harvard, in 1898, and after two years at Leyden, he returned to Harvard, in 1904, and was instructor in English for a number of years. He then entered journalism on the editorial staff of *The Nation,* and later was on several weeklies. Since 1925 he has been on the faculty of N. Y. U. He has given courses at Harvard on the Dutch language, and on the outlines of Dutch civilization.)

"New York University is preparing for the celebration of its centennial in 1931. Although from the start, 1831, New York University has been a non-sectarian institution, members of the present Reformed Church may be reminded that the first Chancellor, Rev. James M. Mathews, D.D., was a commanding figure in their denomination and that liberal ideas of his had much to do with shaping the University's course. The subject is one whose interest widens when it is known that the group of persons with whom he met and discussed current questions were leaders of opinion in those days. He knew De Witt Clinton well, Stephen Van Rensselaer, and Colonel Henry Rutgers; and a small circle of his friends, including Albert Gallatin, usually entertained John Quincy Adams when

he passed through New York. By a second marriage, to Julia Hone, Dr. Mathews became linked to a family which at the time was foremost in wealth and social standing.

"Born in 1785 on a farm in Salem, Washington County, New York, Dr. Mathews graduated from Union College in 1803 and from the Theological Seminary of the Associate Reformed Church in 1807. From 1812 to 1840 he held the pastorate of the South Reformed Church of New York City. As Chancellor of New York University from 1831-1839 he was the director of a pioneer institution. Hereabouts, other colleges and universites limited their curricula to courses designed for preparation for the learned professions, mainly the ministry. The broader scope of the new University is shown by the following objectives listed in Dr. Mathews' memoirs:

(1) "Lines of suitable training for boys who had completed merely the public and common schools, with scholarships to be founded for this class of candidates; (2) higher branches of learning for which Americans had been compelled to go abroad; (3) the Philosophy of Education, *i.e.*, the history and science of teaching—a new departure; (4) a school for artists; (5) Medicine; (6) Law; (7) a school of Commerce and Finance —another great innovation; (8) the applications of science to all the great pursuits of life; (9) public lectures; (10) harmony of science and religion.

"Two items in this roll—the applications of science to all the great pursuits of life—and the final item, harmony of science and religion—have a distinction to which, as we look back over the years, it is hard to give sufficient credit. They represented an amazing foresight. This year of grace finds us still attempting to put them into practice. Their importance to-day is colossal. Phrased one hundred years ago, they sound as modern as any twentieth century principle yet formulated.

"The second Chancellor of New York University, 1839-1850, was Honorable Theodore Frelinghuysen, who had served as United States Senator from New Jersey. He was of Dutch ancestry. He, like many of his descendants in New Jersey to-day, attended the Reformed Church.

"In 1853, the third Chancellor of New York University, the Rev. Isaac Ferris, D.D., in a public gathering, struck this stirring note—'Citizens of New York, it is your own. No state or ecclesiastic has endowed it; your own contributions have made it what it is.' He had been pastor of the Reformed Dutch Church of New Brunswick from 1821 to 1824 and pastor of the Second Reformed Church of Albany from 1824 to 1836.

"New York University continues to recognize and to value its rich associations with the Reformed Church. The University participated last year in the ceremonies commemorating the three hundredth anniversary of the founding of this great Church in the United States. At that time the representative from Holland, Professor Plooij, of the University of Leyden, was entertained by the University and lectured in its halls."

(From the *Intelligencer* of April 10, 1929.)

THOUGHTS AFTER A YEAR

So brief was the sojourn in America of most of the delegates to the Tercentenary from abroad that the people of the Church here had barely come to know them when they had to go their several ways. Dr. Plooij and Dr. and Mrs. Kromsigt have been referred to frequently in these pages, due to their more extended stay among us. We can only hope that future circumstances will bring all these delightful brethren to our shores soon again. Professor Eekhof, delver in archives, authority on Michaelius, the Pilgrim Fathers, etc., and writer of a score of substantial books, will be awaited for a lecture-visit on his subjects of particular study. It is to be hoped that Mevrouw Eekhof, who endeared herself to so many of our American people, will join him in the trip. Dr. Jan Schokking, Christian statesman, personal Tercentenary representative of Her Majesty the Queen, had to hasten home after a fortnight in the United States to resume his duties as burgomaster of Katwyck and member of the Parliament. His authoritative talks on political and social conditions in his country should some day soon be given in America. We need closer glimpses of leaders like him. Prof. W. J. Aalders, holder of an honored chair at Groningen, has placed us under his debt for his penetrating and deeply spiritual influence. Moreover, his book on "Mysticism" is a masterpiece. Why can not some American university effect an exchange with Groningen to get his services here for a while? The Rev. Marshall B. Lang typified Scotland at its best. Tall, virile, with piercing eyes, touched now and then with rare humor, he entered into discussion from time to time at Synod and in

informal meetings in ways that made some of us wish the Church of Scotland could send us his kind annually for our enrichment. By the same token, Mr. Tweed, of far-off Ceylon, shared the matured thoughts of his Ceylonese environment to our edification. As for the Rev. Mr. Narisimham, we recognized in him one who had by natural spiritual inheritance all the depth of the (Brahmin) Indian soul, coupled with a winsome manner.

Someone has reminded us that the preparation last September, by the Department of Missionary Education, R.C.A., of a series of "Ten Tercentenary Missionary Lessons," should be recorded in this volume. Properly so. We should mention also the "Tercentenary Missionary Calendar," issued for twelve months, beginning September, 1928. The Joint Committees of the Women's Boards on Young Women's Work put much effort into this series of monthly reminders—with good results.

A word at least should have been entered into our record concerning the reception and the dinner given in January, 1928, in honor of the Reverend Dr. Henry E. Cobb, 33rd in a direct line of Collegiate ministers, since Michaelius, and present Senior Minister of the Church. The reader is referred to the 1928 Year Book of the Collegiate Church for an account of the event. A picture of the Consistory dinner in Dr. Cobb's honor is shown on page 180 of this volume. It seems particularly appropriate that this should be a part of the permanent annals of the Tercentenary, in view of the very generous contribution, financially and in personal service, made by that body to the cause of the Tercentenary.

At no time, perhaps, in recent years have our hearts been drawn closer to our faithful missionaries, home from domestic and foreign fields, than in the fellowship of the Tercentenary. They to-day are living the experiences of Michaelius and the other pioneers. They are in peculiar ways exemplifying the traditional virtues of sacrifice and vision that lie behind the building of Christ's Church. If this Tercentenary record were dedicated to any group of men and women it would be a joy to pay that tribute to them.

Chapter XVIII

GREETINGS AND MEMORIALS

"It has, indeed, been said that the early Dutch were so earnest in seeking to impress the spirit of freedom upon the American chart that they generously renounced their own language and consented to make English the one tongue of the new republic, thus illustrating Robert Louis Stevenson's belief that renunciation without being embittered is a crowning virtue and a living grace. Certainly in the four Middle States the Dutch were so strong in numbers, and had so many schools and churches, that they could have perpetuated their learning and literature in their own tongue. With a far-seeing Americanism they chose rather to give the spirit of their culture and of their laws than the vehicle through which it had been nourished in order to insure a unified America."—From a speech by the Honorable Josephus Daniels, Secretary of the Navy, to the Holland Society; see *Year Book of the Holland Society of New York* for 1920 and 1921, page 92.

AT the Service of Recognition of Fraternal Delegates the Chairman of the Committee on Correspondence and Program, the Rev. Dr. Wm. I. Chamberlain, did not venture, by reason of time limitations, to read the greetings and testimonials sent to the Synod in token of its festal observance. Instead, he called attention to the list of churches and other organizations, as well as individuals, to be found within the covers of the order of service. It is to be noted that each name of a delegate found therein signifies a formal response to the Committee's invitation and represents definite representation. The greetings brought were of a varied character, some being conveyed simply through the spoken word, others by means of letters, others on illuminated manuscripts of heavy parchment. In several cases

a memorandum from a speech prepared by a delegate but not spoken has been obtained by the Committee; in many others there have come to the Church through the Committee documents that will be richly valued in future years. From many salutations to the Church that have come into the archives we venture to select a few, showing them, without comment, in the following order: Messages from Churches through Official Synods, Assemblies, etc.; from Individual Churches; from Universities and Colleges; from Societies; and from Individuals.

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The Dutch Reformed Church in the Netherlands

(The text of the greetings of the Mother Church, in Dutch and in English, is here given. The document may be seen facing page 406.)

Soli Deo Gloria
1628-1928

De Algemeene Synode Der Nederlandsche Hervormde Kerk verheugt zich hartelijk in den bloei van hare Dochter-kerk, die, door licht en duisternis henen, drie eeuwen lang door Gods genade geleid hare stichting voor Zijn aangezicht herdenkt.

Zij voelt diep en dankbaar de banden van bloed, volksgemeenschap en geestverwantschap bovenal, die de twee deelen van Christus Kerk aan beide zijden van den oceaan vereenigen en beveelt de REFORMED CHURCH IN AMERICA, hare ambtsdragers en leden, Gode en zijner genade.

's GRAVENHAGE, 10 MEI 1928.

Namens de Algemeene Synode voornoemd,

DR. G. J. WEYLAND, *President*,
D. DEN BREEMS, *Secretaris*.

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(Translation)

Soli Deo Gloria
1628–1928

The General Synod of the Dutch Reformed Church in the Netherlands

rejoices heartily in the growth of her Daughter Church, which, through light and darkness, has been animated by God's grace for three centuries, and now commemorates her founding in His presence.

The Synod feels deeply and thankfully the ties of blood, association and spirit which unite the two parts of Christ's Church on both sides of the ocean, and commends the office-bearers and the members of the Reformed Church in America to God and His grace.

The Hague, 10 May, 1928

Subscribed in the name of the Synod, etc., etc.

✠

The United Free Church of Scotland

The United Free Church of Scotland Assembly Hall,
Edinburgh, 22nd May, 1928.

To the General Synod of the
Reformed (Dutch) Church in America,

Dear and Honoured Brethren,

On behalf of, and in the name of the General Assembly of the United Free Church of Scotland, we have the honour of conveying to you our most cordial greetings on your Tercentenary Commemoration of the Founding of your Church in 1628.

We recall with gratitude what the Scottish Church has owed to the Church of the Netherlands in the past and particularly

Soli Deo Gloria

1628 - 1928

De Algemeene Synode der Nederlandsche Hervormde Kerk verheugt zich hartelijk in den bloei van hare Dochter-kerk, die, door licht en duisternis heenen, drie eeuwen lang door Gods genade geleid hare stichting voor Zijn aangezicht herdenkt.

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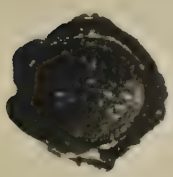
's Gravenhage, 10 Mei 1928

Namens de Algemeene Synode voornoemd



President

Secretaris

Greetings of the Dutch Reformed Church in the Netherlands, the Mother Church.

in the seventeenth century, when, owing to persecution, many Scottish believers found refuge in the Netherlands and there formed Scots Congregations. Many students for the ministry, among whom was William Carstares, the great Scottish Churchman, resorted to Dutch Universities and received instruction in the Evangelic Faith and in the principles of Presbyterianism; and for several generations Dutch Theological Text-Books were used in our Scottish Universities, and moulded to some extent Scottish thought.

Having a common ancestry, and linked by ancient ties of Polity and Doctrine, we greet you heartily as a Sister Church of the Presbyterian Communion, and rejoice in your faithful witness to the Reformed Faith and your vigorous activity in the service of the Gospel and the Kingdom of God.

We pray that you may have an ever increasing measure of success as an Evangelical Church in the great Commonwealth wherein you labor, and that you may have a rich outpouring of the Divine Spirit to bind you in ever closer fellowship.

May it please God to bestow upon you His Blessing in this time of gracious remembrance, and continue abundantly to prosper your work in the coming years.

With brotherly regard and affection,

In the name and by the authority of the General Assembly,

Signed: J. Harry Miller,

Moderator.

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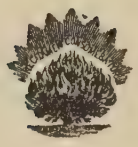

At Edinburgh, the Twenty-ninth *day of* May *one thousand nine hundred* and Twenty-eight *years which day the General Assembly of the Free Church of Scotland being met and constituted.*

Inter Alia

The Free Church of Scotland in Assembly Convened had before them a communication from the Reformed (Dutch) Church in America with information of the Tercentenary Commemoration of the early days of that Church to be observed in New York City in the month of June next ensuing.

The General Assembly called to mind the persecutions which drove Dutchmen, unshakeable in their allegiance to Christ, to seek - as did like-minded Englishmen in similar circumstances - freedom to worship God in the spacious realms of the far West.

During these intervening centuries the Church founded by these Dutch emigrants has remained loyally faithful, handing down to their sons an attachment to Christian truth, in doctrine practice and polity, dear to those who, as in the Free Church of Scotland, see with the clearness of vision peculiar to Calvinism.

Between the Reformed (Dutch) Church and the Church of Scotland there have in the past been noteable Associations. The Free Church cherishes that friendship in some of its more recent, and personal manifestations; and the Free Church now in Assembly, solemnly protesting similarity of testimony, sends cordial greetings to their brethren, bidding them all joy in their Commemoration and pleading in prayer for a revival blessing, on West and on East, from the Holy Spirit which binds the Churches in unity of faith and love.

In name and by direction of the General Assembly.

A. D. Cameron MODERATOR.

J. K. Cameron CLERK.

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Federal Council of the Evangelical Free Churches of England

Letter of Greeting

to the

General Synod of the Reformed (Dutch) Church in America

The Federal Council of the Evangelical Free Churches in England, at a special meeting held in London this month, received with pleasure and esteem the General Synod's invitation to send a Delegate from the Council to the Tercentenary Commemoration of the Founding of the Reformed Church in America. After careful consideration the Council felt itself compelled to decide with great regret that it cannot by delegation convey its congratulations on this notable occasion.

The Federal Council, at the same time, desires to express its grateful sense of the honour conferred upon it by this friendly proposal of the General Synod, and would assure the brethren of the Synod of its interest in the Celebration and of its admiration of the noble history of the Reformed Church during these three hundred years, with the unswerving testimony it has given to the principles of the Reformation and to the value of loyalty to civil and religious liberty and to evangelical zeal for the advancement of the Kindom of Christ.

The Federal Council cordially congratulates the General Synod on the past achievements of the Reformed Church in America, and sends a message of fraternal salutation and goodwill.

Signed: W. Lewis Robertson,
Joint-Secretary of the Federal Council.

May 31st, 1928.

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Presbyterian Church of England.

GENERAL ASSEMBLY,

1928.

LETTER OF GREETING
FROM
THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF ENGLAND
TO
THE GENERAL SYNOD OF THE REFORMED CHURCH IN AMERICA
on the occasion of
THE TERCENTENARY OBSERVANCE OF THE FOUNDING OF THE CHURCH.

The General Assembly of the Presbyterian Church of England, meeting in Regent Square Church, London, May 7th to 11th, 1928, sends cordial and brotherly greeting to the General Synod of the Reformed Church in America, and warmly congratulates the Synod on the attainment of the Tercentenary of the foundation of that Church in 1628.

The Assembly recalls with thankfulness the heroic stand of the Netherlands for civil and religious freedom in the memorable struggle of the United Provinces against Spain, for which the whole world is their debtor. The Assembly remembers with admiration the brilliant contribution of Dutch scholarship and practical piety to the development of Reformed principles in the Order and Discipline of the Church; and it can never forget the special indebtedness of British Puritanism to the hospitality of Holland, the nursing-mother of some of the noblest elements of the Reformation.

The Assembly rejoices to learn of the vigorous growth of the daughter Church in America: of its admirable zeal in the cause of Foreign Missions; and of the liberal spirit that informs it, enabling it under God to adapt itself to the needs of the New World while holding the substance of the ancient Faith.

The Assembly prays that our Lord Jesus, the Head of His Church, may so direct the Sessions of the Tercentenary Synod as to make them the starting point of an even deeper and wider influence on the spiritual life of the United States, till that happy day shall dawn for which we wait in hope, when the whole world shall be His dominion.

J. Carnegie Guiggan, Moderator.

Thomas Mackay, Clerk.

At London,

May 9th, 1928.

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ÉGLISE NATIONALE PROTESTANTE DE GENÈVE

Genève, le 7 Mai 1928.

REV. W. J. CHAMBERLAIN,
Chairman of the Committee on Correspondence,
25 East 22nd Street, New York.

Monsieur le Président,

Le Consistoire de l'Eglise Nationale Protestante de Genève a reçu votre invitation à envoyer un délégué aux fêtes par lesquelles l'Eglise Réformée Hollandaise célébrera le 300e anniversaire de sa fondation à Manhattan.

Il vous remercie sincèrement de cette preuve de solidarité chrétienne.

Ne pouvant, à son vif regret, envoyer un représentant en Amérique, le Consistoire vous adresse ses félicitations & ses voeux pour la célébration de votre 300e anniversaire & invoque la bénédiction de Dieu sur les journées des 9, 10 & 11 juin.

Le Consistoire souhaite ardemment que la nation américaine puisse profiter de toutes les forces spirituelles que Dieu a bien voulu donner à votre Eglise au cours de ces trois siècles.

Veuillez agréer, Monsieur le président, l'assurance de nos sentiments dévoués & fraternels en Jésus-Christ.

Pour le Consistoire:

ALOYS GAUTIER,
Secrétaire général.

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The Church of England in Canada

Bishop's Court, Winnipeg, Manitoba,

May 29th, 1928.

Dear Mr. Chamberlain,

Your kind invitation to the celebration of the 300th Anniversary of the founding of the Reformed (Dutch) Church in America has only just reached me. In this country of immense distances it is not possible for me at this late date to arrange to send a delegation to represent the Church of England in Canada. I shall therefore have to content myself with sending greetings and all good wishes on behalf of our Church, which I do very heartily. I am,

Most sincerely yours,

S. P. Rupert's Land,

Primate.

The Rev. W. I. Chamberlain,

Chairman, Correspondence Committee,

25 East 22nd St., New York, N. Y., U. S. A.

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The Church of Christ in Japan

(The translation is here given in full. Portions of the Japanese text are shown facing page 414.)

Tokyo, Japan, May 1, 1928

The Moderator,

General Synod of the

Reformed Church in America.

Dear Brother:

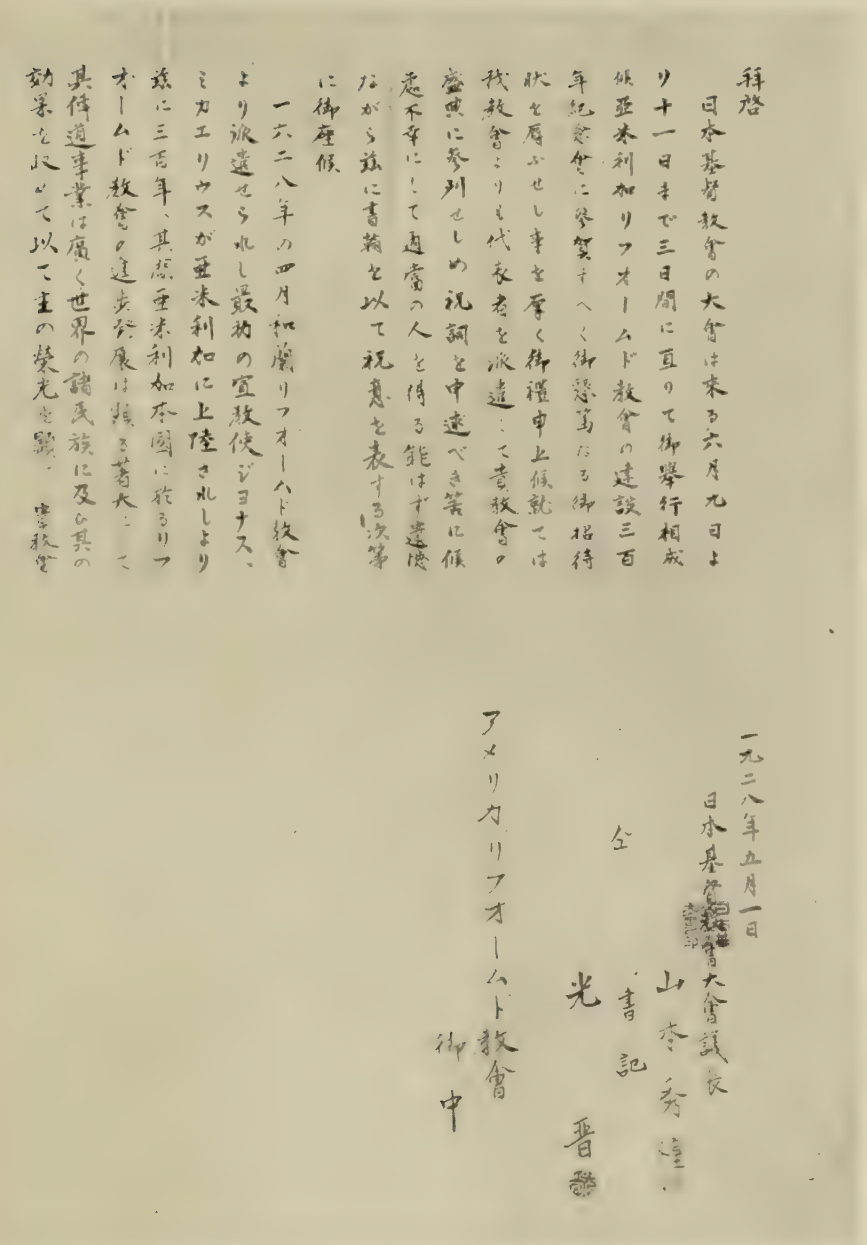
The Synod of the Church of Christ in Japan, having been favored with your kind letter of invitation to attend the coming Tercentenary celebration of the founding of the Reformed Church in America, which is to be held for three days (June 9th–11th), hereby extends you its warmest thanks. Our Church ought to send a representative to this grand function and present our congratulations by word of mouth, but unfortunately a suitable person is not available, so that, much to our regret, we must offer our felicitations by letter.

It is now three hundred years since Jonas Michaelius, the first missionary sent in April, 1628, by the Reformed Church of Holland, landed in America. During that period the progress made by the Reformed Church in the home land of America has been immense, and, being privileged to see the glory of the Lord as revealed through the present prosperity of your Church's extensive and successful missionary work among various peoples of the world, we give unbounded thanks and rejoice with you unceasingly.

Our Church of Christ in Japan's relations with your honorable Church have been very close, and our obligations also are exceedingly numerous. In a sense, these relations extend into the distant past for several hundred years. According to old records, they began when Marcus Macius, a missionary of the Reformed Church of Holland, in 1662 landed in our country as a refugee from Formosa. That happened 266 years ago—

about 34 years after Jonas Michaelius landed in your country. However, then our Tokugawa government fiercely persecuted the members of the Roman Catholic Church and strictly proscribed Christianity, so that Macius, though exceedingly desirous of doing missionary work, found no opportunity of doing so. Tradition says that he was limited to performing marriage ceremonies for the resident Hollanders and baptizing their children, and, being unable to preach the Gospel to our Japanese people, he returned to his native land. That Japan thereafter pursued the policy of strict isolation, severing relations with Christian countries, sternly proscribing Christianity, slaughtering Christians and excluding missionaries, though permitting a few Dutch merchants to reside in the country, and that for a long time she had nothing to do with Christianity—these are facts generally known throughout the world.

However, in God's mysterious providence your country was led to urge the opening of our country's ports. Thereupon, as soon as a treaty of amity and commerce had been concluded between Japan and America, three great denominations in America immediately sent out missionaries. Among these was the Reformed Church, which has been one of the most significant factors in the development of our Church of Christ in Japan. The first missionaries that your Church sent to our country—Dr. and Mrs. Brown, Dr. and Mrs. Verbeck, Dr. and Mrs. Simmons, Dr. and Mrs. Ballagh—came to a Japan that then strictly proscribed Christianity. It thus fell to their lot to perform their great duty of pioneering in the Lord's vineyard amidst all sorts of hardships and privations. But, mingling with the Japanese in a broad-minded spirit and doing their work perseveringly, their fervent testimony concerning salvation through Christ, reënforced by their prayers and good works, moved even the bigoted Japanese, as they were at that time, and suffused them with the light of our holy religion. "The people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, to them did light spring up" (Matt. 4:



拜啓

日本基督教會の大會は來る六月九日より十一日まで三日間に亘りて御擧行相成候亞米利加リフオームド教會の建設三百年紀念會に參賀すべく御懇篤なる御招待狀を辱ふせし事を厚く御禮申上候就ては我教會よりも代表者を派遣して貴教會の盛典に參列せしめ祝詞を申述べき筈に候處不幸にして適當の人を得る能はず遺憾ながら茲に書翰を以て祝意を表する次第に御座候

一六二八年の四月和蘭リフオームド教會より派遣せられし最初の宣教使ジヨナス、ミカエリウスが亞米利加に上陸されしより茲に三百年、其際亞米利加本國に於るリフオームド教會の進歩發展は頗る著大にして其伴道事業は廣く世界の諸民族に及ぶ其の効果を收めて以て主の榮光を顯し、貴教會

一九二八年五月一日

日本基督教會大會議長

山本秀達

書記

光晋

アメリカリフオームド教會

御中

GREETINGS OF THE CHURCH OF CHRIST IN JAPAN (FIRST AND LAST PAGES).

16). Finally the first Christian church in Japan was established at Yokohama in 1872.

Following the above-mentioned pioneers, there were sent out Dr. and Mrs. Stout, Miss Kidder, Dr. Miller, Dr. and Mrs. Amerman, Dr. and Mrs. Oltmans, as well as other men and women, making a grand total of over 70 or 80. They all engaged in education or evangelism in our country, each devoting himself to his appointed duty. The fact that, coöperating with our Church of Christ in Japan, young as it was in years, they promoted its progress and that they never ceased striving for the educational and religious uplift of Japan has left a deep impression upon us.

In addition to the above considerations, on this occasion we must thank you for the following favors:

1. For the great assistance and facilities for study extended by your Church through Isaac Ferris to our students in your country both before and after the Restoration (1868). By so doing, you enabled these young men to make numerous contributions to the civilization of our country.

2. For your Church's endorsing the principle of a non-sectarian, indigenous, self-governing and self-sustaining Church, for which the Church of Christ in Japan (*Nihon Kirisuto Kokwai,* as it was then called) contended, and for the great aid extended in the realization of this principle.

3. For the broad-minded and generous spirit manifested by your Church whenever a difficult problem arose, and for endeavoring to find a solution and sparing no efforts to bring about a healthy development of our Church.

4. For sending out, from the very beginning of Christian work until now, many missionaries and investing large sums of money. All along your Church through evangelism and education has labored unfalteringly for the enlightenment of our country.

During the seventy years that have elapsed since the entrance of Christianity into Japan, the service that the Reformed Church has performed in our country has been attended with exceedingly

great results. The religious life of Japan has been reformed. Though formerly strictly proscribing Christianity, Japan has completely changed into an Empire in which there is religious liberty and the Gospel of the Lord is preached everywhere. In the Church of Christ alone the membership has risen to 44,854, and the total contributions to Y464,238 ($232,119). The prospects of our Church of Christ in Japan are very promising, and yet we know that there will be many difficulties to face, so that we pray for the Heavenly Father's guidance and the good will of your Church.

Thus, on the occasion of the Reformed Church's Tercentenary celebration, we respectfully offer our most cordial congratulations. With a deep sense of appreciation we thank the Lord for your wonderful kindness in gladly and ungrudgingly permitting the Christian Church at large and especially the Church of Christ in Japan, to utilize, through the missionaries you have sent, the divine blessings that the Lord has vouchsafed your own Church.

With fraternal greetings, we remain,

Yours very truly,

HIDETERU YAMAMOTO,

Moderator, Synod of the Church of Christ in Japan.

SUSUMU HIKARU,

Stated Clerk.

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Moderatuur der Ned. Geref. Kerk, K. P.

Fransch Hoek C.P.,
South Africa,
9th May, 1928.

The Rev. Wm. I. Chamberlain,
25 East 22nd Street, New York City,
America.

Dear Sir and Brother,

The Dutch Reformed Church in South Africa highly appreciates the very kind invitation of the Reformed Church in America to its solemn Tercentenary Commemoration Services next June.

As it is unfortunately not possible to send a representative to your Festival, we beg to convey in writing our heartiest congratulations, and fraternal greetings.

We deem it a privilege, as it is a joy, to extend to you across the seas the hand of Christian fellowship, and to assure you of our united prayers for the great and noble work, which you are doing.

We have the honor to be, Dear Sir and Brother,

Yours sincerely in the Master's Service,

A. J. van Wyk,
Secretary of the Executive of the Dutch Reformed Church, South Africa.

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The Reformed Church in the United States
The General Synod

Rev. Allen R. Bartholomew, D.D., LL.D., President,
Schaff Building, 1505 Race Street,
Philadelphia.

To the Reverend General Synod of the
Reformed Church in America,

Dear Fathers and Brethren:

It is my special privilege as the President of the General Synod of the Reformed Church in the United States to bring you the Greetings and Felicitations of more than 350,000 ministers and members of your sister Reformed denomination upon the celebration of so rare an event as the Tercentenary of the Founding of the Reformed Church in America on Manhattan Island.

We thank God for the great honor that is yours to-day, and we invoke upon your entire constituency at home and abroad, the benediction of our Father in Heaven.

We wish to remind you of the fact that it was due to the loving care and abounding liberality of the Founders of the Reformed Church in America that we of the Reformed Church in the United States were able to celebrate our own Bi-Centennial in the New World a few years ago. We still hold the name *Reformed Church,* as distinctive of our origin, and honor the Heidelberg Catechism as the symbol of our faith and practice.

The prayer of all our hearts will continue to be that the day may dawn when these two historic churches can unite their forces in an organic union and thus secure the perpetuation of our Reformation heritage for all coming years.

With highest regards,

Yours in the faith of our Fathers,

Allen R. Bartholomew,
President,
The General Synod of the
Reformed Church in the United States.

June 9, 1928.

Scotch Church.

Rotterdam.

◆ ◆ ◆

Rotterdam.

May the 18th, 1928.

To the General Synod
of the Reformed (Dutch) Church
in America.

Fathers and Brethren,

We, the Minister, Elders and Deacons, of the Scots Church, Rotterdam, beg to thank you heartily for the honour you have done us in rendering us an invitation to send a Delegate to the Celebration on June 9th, 1928, of the Three Hundredth Anniversary of the Founding of your first Church in 1628, on the Island of Manhattan, New York.

We regret deeply that we cannot send a Delegate, but we are entrusting our message of regard and good will to the capable hands of Professor the Reverend Dr. D. Plooij, and Professor the Reverend Dr. A. Eekhof, who from their intimate knowledge of our position and our sentiments, will, we are assured, do full justice to our historic Congregation.

We need scarcely say that it is a great joy to us to join with so many other churches, in congratulating the great and distinguished Dutch Reformed Church of America on its Tercentenary Commemoration. Indeed we feel specially drawn to do so.

The Scottish Refugees of the Covenanting Period owed their very life to Holland and to Dutch hospitality; and the succession

of ordained Ministers in the Church of Scotland and other Scottish Churches is, in a large measure, due to the privileges accorded to the exiled sons of the Covenant by Holland, during those tragic years.

The Scots Congregation in Rotterdam, in especial, owes a debt, beyond all estimate to the free and hospitable Hollander. And it is for this reason that we, their ecclesiastical descendants, can appreciate on many sides what the Dutch Reformed Church has done for America, to which it carried those principles of faith and patience and religious tolerance and zeal and solid learning which had gained for Reformed Holland, even in the 17th century, so commanding a place among Christian peoples.

It is therefore no common respect and admiration that we entertain for the great Reformed (Dutch) Church of America, which has so steadily and nobly and with so much missionary self-sacrifice, carried on and extended these fine traditions. As a Scottish Church in connection with a Dutch Classis and under their protecting care, we regard ourselves as a Dutch Reformed Church, English speaking with a Scotch heritage; and thus we are in a position to understand and to appreciate the Spirit and the Traditions of your learned and influential Church which has brought so rich a blessing to the United States of America and to the missionary advance of Protestantism.

May the Church's King and Head continue to you His manifest favour, inspiring and furthering all your labours for the extension of His Kingdom, the uplifting of believers, the drawing to Himself of those who are afar, to the Honour and Glory of His holy name.

Signed on behalf of the Consistory of the Scots Church, Rotterdam.

J. Irwin Brown, D.D., *Minister.*

G. Besplaar, Jr., *Elder and Secretary.*

RECTOR ET SENATUS ACADEMIAE LUGDUNO-BATAVAE

pia memoria recordati eum qui Ecclesiam Reformatam in Novae Belgicae insula, cui nomen Manahattas, anno MDCXXVIII condidit, Lugduni Batavorum olim theologicis esse disciplinis instructum studiisque absolutis recepisse testimonium, certiores facti hanc Ecclesiam, nomine "Reformed (Dutch) Church in America", diem natalem mense Junio anni MCMXXVIII sollemni celebratione esse acturam cui celebrationi ut interessent, gaudent se quoque per litteras esse vocatos. Ecclesiae ex animi sententia gratulantur, precantes ipsi, quod vinculum pristinum Ecclesiam illam iunxerit et Universitatem Lugduno Batavam, hoc ut in posterum firmius etiam evadat validiusque.

Datum Lugduni Batavorum pridie Kal. Mai MCMXXVIII.

Senatus Actuarius — Rector Magnificus

GREETINGS OF THE UNIVERSITY OF LEYDEN.

English Reformed Church

Amsterdam, 8th May, 1928.

To the General Synod of the
Reformed (Dutch) Church in America.

Dear Brethren,

In name of the English Reformed Church at Amsterdam, Holland, we tender you cordial thanks for the honor of receiving an invitation to attend the solemn exercises in commemoration of the Three Hundredth Anniversary of the founding of your first Church on the Island of Manhattan, now New York, and we desire to convey warm fraternal regards to you on this interesting and important occasion. In common with other churches on the Continent of Europe, in America, and elsewhere we offer most cordial congratulations on so auspicious and memorable an event. It is no small satisfaction for us to recall at this time that your first Minister, the Reverend Jonas Michaelius, came from this city twenty-one years after our constitution as an English-speaking congregation of the Reformed Church in Amsterdam; that the Forms for the administration of Baptism and the Lord's Supper and those for the Ordination of Elders and Deacons which you use up to the present time were first translated from the Latin and Dutch editions by our Ministers for the use of our congregation; also that the first Minister to officiate in the English language in your church at New York came from a sister English-speaking congregation in the Netherlands. We further recall that the Dutch Reformed Church with which we are connected, was the first National Establishment to avow in her authoritative documents and act on principles of religious

liberty, as being both sound in theory and safe in practice.

We are grateful for the Bronze Tablet which a company of the clergy of your church placed last summer on the wall of our ancient and historic Church to mark the fact that the City of Amsterdam in Holland was three hundred years ago a shining exemplar of civil and religious liberty, and that many of the institutions of the Netherlands were transmitted to America through the Dutch who then settled in New York. We are proud of the fact that the Reformed Church of the Netherlands not only organized the first churches in what are now the great states of New York, New Jersey and Pennsylvania, but sedulously watched over them for more than a hundred years. We are thus most intimately associated with your early colonial and ecclesiastical history and it cheers us to know that all these memories are gratefully treasured in the Christian hearts of your people.

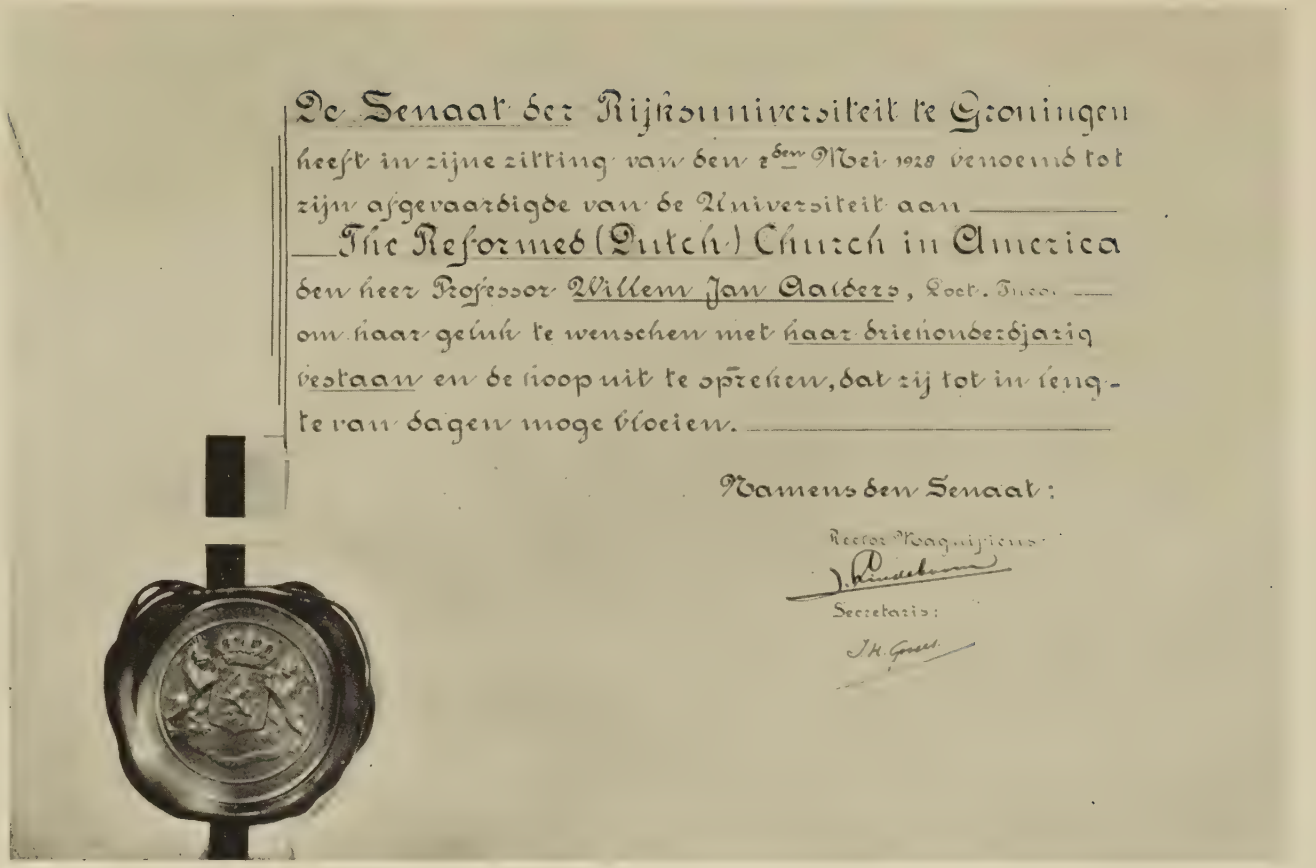
We therefore of the English Reformed Church at Amsterdam, Holland, feel ourselves in special and gratifying sympathy with you on this interesting occasion. It is a pleasure for us to unite with yourselves in expressing grateful acknowledgment to that blessed and ever-living Lord, who three hundred years ago sent the Reverend Jonas Michaelius to the Island of Manhattan, planting your church there, and who has preserved and prospered it through many changes and vicissitudes, and made it a blessing to the great Republic of America. Yours, dear Brethren, is a noble ancestry and you have a goodly heritage.

We commend you to God, and to the word of His Grace, cherishing the profound conviction that the blessed Lord who has enriched you in the past will continue to bless you and make you a blessing and fulfill towards you His own gracious promises, "Lo, I am with you alway: I will never leave you, nor forsake you."

In the name of the English Reformed Church,

Wm. Thomson, D.D., *Minister,*
C. Van Goar, *Secretary of Consistory.*

Amsterdam, May 8th, 1928.


De Senaat der Rijksuniversiteit te Groningen
heeft in zijne zitting van den 2den Mei 1918 benoemd tot
zijn afgevaardigde van de Universiteit aan
The Reformed (Dutch) Church in America
den heer Professor Willem Jan Aalders, Doct. Theol.
om haar geluk te wenschen met haar driehonderdjarig
bestaan en de hoop uit te spreken, dat zij tot in lengte
van dagen moge bloeien.

Namens den Senaat:

Rector Magnificus:

Secretaris:

GREETINGS OF THE UNIVERSITY OF GRONINGEN.

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Tabula Valdese

Sig. Bartolomeo Leger, Moderatore
107, Via IV Novembre—Roma (1)

Sig. V. Alberto Costabel, Vice-Moderatore
22, Via Telesio—Milano (126)

April 25, 1928.

The Rev. W. I. Chamberlain,
New York

In its meeting which ended yesterday, The Waldensian Board, gathered at Torrepellice (Torino), has instructed me, in the absence of our Moderator B. Leger on account of his long and grievous illness, to express to you and to the Board of the Reformed (Dutch) Church in America, its pride and deep gratitude for the honor that has been conferred on the Waldensian Church by the very kind invitation to appoint a delegate to the Tercentenary Commemoration of the Founding of the Reformed Church.

The Waldensian Board has appointed as its representative the Rev. Pierre Griglio, pastor of the Waldensian Church in New York.

Kindly accept our warmest thanks for the invitation extended to us, and our best wishes for the success of the coming commemoration and for the welfare both spiritual and material of the Reformed (Dutch) sister Church.

With kindest regards,

V. Alberto Costabel,
Acting Moderator.

✠

Eglwys Methodistiaid Calfinaidd Cymru (Cymdeithasfa'r De).

PRESBYTERIAN CHURCH OF WALES (SOUTH WALES ASSOCIATION)

Tanygraig, Trinity Road,
Aberystwyth.

I have pleasure in testifying that the Rev. T. E. Roberts, M.A., Aberystwyth, South Wales, has been appointed by the South Wales Association or Synod of the Presbyterian Church of Wales to be its representative at the Conference called together to celebrate the Tercententary of the Reformed (Dutch) Church of America and has been asked to convey the greetings of our Church in Wales to the sister Church in the U. S. A.

JOHN DAVIES,
Seretary.

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The Dutch Church of Austin Friars

Dutch Church,
Austin Friars, E. C. 2.
London, April 30th, 1928.

TO THE GENERAL SYNOD OF THE REFORMED (DUTCH) CHURCH IN AMERICA.

Dear Brethren,

I have the honor of acknowledging the kind invitation to send a delegate from our Consistory to the Tercentenary Commemoration of the founding of your church.

We regret, however, very much to say that our Consistory does not see its way of sending one of its members as a delegate.

Wishing you every success and God's blessing on this grand occasion, in the name of the Dutch Reformed Church of London,

S. BAART DE LA FAILLE, D.D.,
Minister.

THE PRESIDENT AND FELLOWS OF HARVARD COLLEGE
TO THE GENERAL SYNOD OF THE REFORMED
(DUTCH) CHURCH IN AMERICA

GREETING:

HARVARD UNIVERSITY sends its congratulations to the Reformed (Dutch) Church in America upon the Tercentenary Commemoration of the Founding of its first Church to be held June ninth to eleventh, nineteen hundred and twenty-eight, in New York.

GLADLY availing themselves of the invitation to be represented at the ceremonies, the President and Fellows of Harvard College have appointed Professor Edward Caldwell Moore, Ph.D., D.D., LL.D., Th.D., as their delegate and have charged him to convey their felicitations.

GIVEN at Cambridge on the fourth day of May in the year of Our Lord the nineteen hundred and twenty-eighth, and of Harvard College the two hundred and ninety-second.

A. Lawrence Lowell
President.

Christian Reformed Church

Grand Rapids, Mich.,
May 29, 1928.

To the General Synod
of the Reformed Church in America,
In session in St. Nicholas Collegiate Reformed Church,
Fifth Ave. and 48th St.,
New York City, June 7th, 1928.

Dear Fathers and Brethren:

This certifies that the Synodical Committee of the Christian Reformed Church has duly appointed the Rev. W. P. Van Wyk, of Grand Rapids, Michigan, president of our 1926 Synod, as corresponding delegate to your meeting, authorizing him to bear our fraternal greetings to your reverend assembly, and to convey our congratulations on the happy occasion of your Tercentenary Commemoration, June 9th to 12th, A.D., 1928, as per invitation of your Committee.

With the prayer that grace, mercy and peace may be multiplied to you and to God's Zion everywhere,

By order of said Synodical Committee,

Henry Beets,
Stated Clerk.

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Greek Archdiocese of North and South America

INCORPORATED
273 Elm Street, Astoria, L. I.
New York

May 28, 1928.

In answer to the request of the General Synod of your Church to send a Delegate from the Greek Orthodox Church to the Ex-

ercises in Commemoration of the Three Hundredth Anniversary of the Founding of the Reformed (Dutch) Church in America, I am pleased to let you know that I have appointed the following:

Rev. George Menexopoulos, 273 Elm St., Astoria, L. I.
Mr. Demetrius E. Valakos, 273 Elm St., Astoria, L. I.

I would be pleased to be present in person, but, unfortunately, I am prevented owing to other ecclesiastical duties.

With best wishes, I remain

Very faithfully,

ALEXANDER, *Archbishop,*
of North and South America.

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Rector's Office
Trinity Parish, New York
72 WALL STREET

May 24, 1928.

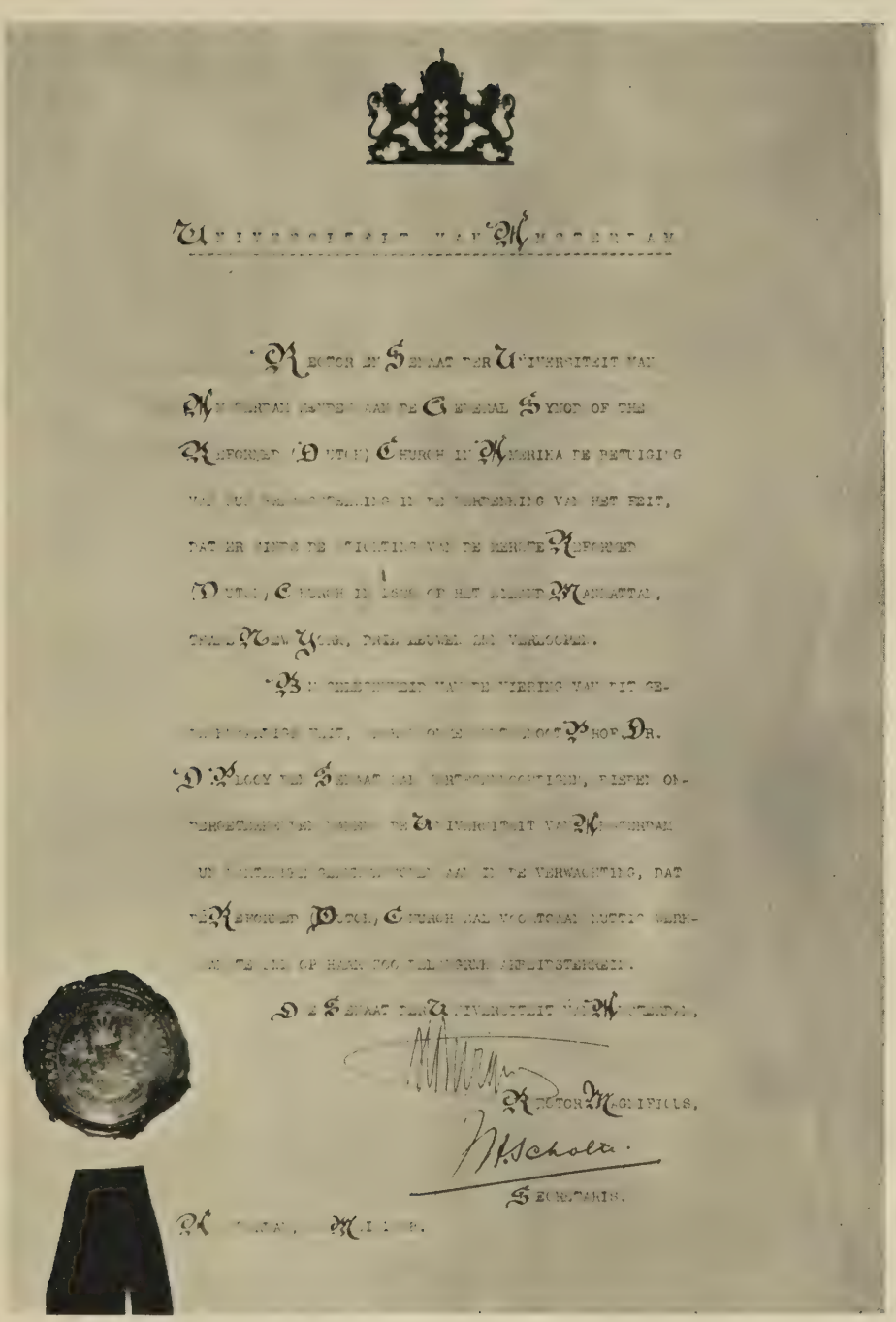
Dear Dr. Cobb:

It is a source of deep regret that an engagement of long standing, which takes me away from New York, prevents my attending The Tercentenary Commemoration of the Founding of The Reformed (Dutch) Church in America.

I realize fully the great importance of observing this anniversary. It is of importance not only to those who are concerned with the church's life in New York City; but also to all who are interested in its history, and particularly to us of Trinity Parish, whose traditions reach back almost as far as those of your church.

In these days of shifting population and rapidly changing conditions of life, when there is danger that old traditions may be forgotten and swept away, it is well for us to recall the sturdy faith and self-sacrifice of those who founded this commonwealth.

The Reformed Church and Trinity Parish had a great part in molding the life and ideals of this great metropolitan city. Our



GREETINGS OF THE UNIVERSITY OF AMSTERDAM.

relations have always been cordial, and I hope you will agree with me, when I say that our personal relations at this time are of the happiest.

It gives me great satisfaction to say this and to wish you and your church Godspeed, and to congratulate you with all my heart on the great work which your historic church has done and is doing for the welfare of New York.

Sincerely yours,

CALEB R. STETSON.

The Reverend Henry E. Cobb, D.D.

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Theologische School
van
"De Gereformeerde Kerken in Nederland"
Te Kampen

Kampen, 24 April, 1928.

TO THE REVEREND W. I. CHAMBERLAIN,
CHAIRMAN COMMITTEE ON CORRESPONDENCE,
25 East Twenty-second Street, New York.

Dear Sir,

The Rector Magnificus and Council of the Theological University of Kampen express their heartfelt thanks for the kind invitation to be present at the Exercises in Commemoration of the Three Hundredth Anniversary of the Founding of its first Church, in 1628.

It is impossible for them to accept your invitation. They, however, consider it a great privilege to be able to congratulate you with this memorable event. They rejoice that God has maintained your Church for three centuries and has blessed it abundantly.

Their sincere wish and prayer is, that it may please God to crown your Church continually with His blessing so that it may

firmly adhere to the Reformed principles and that it may be a blessing, not only for your country and people, but also for other nations.

Yours, in Christ,
Dr. S. Greydanus, *h. t. Secretaris.*
Dr. H. Bouwman, *h. t. Rector.*

Amoy Mission of the Reformed Church in America

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Amoy, China.

Tercentenary, R. C. A.
Resolution of the Amoy Mission

As the arm of the Reformed Church stretched out to bring Christ's salvation to China, the Amoy Mission feels a thrill of joy and thanksgiving on this tercentenary celebration. We thank God for the history of our church and for her ideals; we give thanks for her allegiance to the truth and for her contribution to national and community life. We rejoice especially in the fact that just as God sent His messengers across the Atlantic in the 17th century, so the church they founded has sent us on westward across the Pacific. So we give thanks for the 300 years of history not only from the standpoint of what is visible of God's Kingdom in America, but also from what we see here around us in China. It is hard to realize what an adventure this going forth to realms unknown to win Christ's victories must have been for the early pioneers who came to America. We pray that the church in its commemoration of this event may be renewed in the measure of faith and devotion, so that her work as a torch-bearer to new lands and to the unreached in her own borders may go rapidly forward. Mingled with our thanksgivings our chief prayer is that this Tercentenary may be the beginning of greater things rather than a goal or a mere milestone. Mindful of the aid of the faithful intercessors who come to the help of the Lord and His anointed, and devoutly thankful, we covet the beginning of a new century of history with a

church-wide devotion to prayer that will release spiritual power unknown before. The Tercentenary should be a reconsecration; and, therefore, as part of the church, rejoicing with you, we resolve to give ourselves anew to the service of Him who is our Leader in untrodden ways and our Power for greater service.

For the Amoy Mission, R. C. A.

F. Eckerson, *President.*
H. P. DePree, *Secretary.*

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Arcot Assembly

Letter of congratulations drafted by the Special Committee to the Tercentenary Committee of the Reformed Church in America.

To Rev. John A. Ingham, D.D.,
Secretary, Tercentenary Celebration Committee
of the Reformed Church in America.

Reverend and dear Sir:

The Arcot Assembly having heard of the plan of the Reformed Church in America to celebrate the tercentenary of the founding in 1628 of its first congregation in New Amsterdam in America, Resolved, that we tender to the Committee in charge of the celebration our heartiest congratulations on this notable attainment of the completion of full three centuries of its continuous existence as a church.

Though we here in India are separated by a great distance from the land in which the great event is to be celebrated and though we are now the members of the South India United Church which is, in its tentative organization and doctrinal basis, different from the original Inter Reformed Church, yet we profoundly realize our great indebtedness to the consecration and devoted spirit of those who have formed the membership of the Reformed Church in America in the years past.

The Church within the bounds of our Arcot Assembly area is the product of the devoted service and lives of the Missionaries

who came here at your behest and so we are the children of the Reformed Church in America, and we naturally cherish with great affection its noble and heroic history and tradition. Our present church organization still follows in the main in its spirit and form, the pattern of the sessions and classes of that church. Most of us have been nurtured in the Heidelberg Catechism which has been pronounced by great church historians as one of the masterpieces of the Protestant confession of faith in point both of diction and unction. It is a rare heritage which we take pride in and which has an abiding spiritual influence on us. Nay, the very hope we have of favor with God and of being found worthy at His appearing are the outcome in our lives of the training and example we received from the messengers of Christ whom you sent to teach us and our fathers the way of life. The stream of missionaries whom the Reformed Church in America still continues to send us is keeping this intimate connection between it and us ever fresh and alive. Even if we conceive of a time when this condition may cease, it is impossible to think of the tie being broken up, for it is woven into the very history of our community and of our faith. We therefore cannot but rejoice with you in this day of thanksgiving. You have doubtless heard with joy of the Diamond Jubilee of the founding of the church in our land by your early Missionaries—the Jubilee whose celebration is to take place in 1929, so close to yours. Thus our rejoicing is mutual. With abundant thankfulness and joy, therefore, we pray that God may most signally bless the Reformed Church in America and make it an even greater source of blessing than it has been in the past. May He who has led you through the long and trying years of the last three centuries, so guide you in the coming years that it may prove true that these three hundred years shall be but a foretaste of still greater achievements in the Kingdom of God throughout the world.

Yours in His Service,

V. P. Adiseshiah,
President, Arcot Assembly.

The Reformed Church in America Japan Mission

To the Churches of the Reformed Church in America, in General Synod Assembled:

Fathers and Brethren,—

On the occasion of the Tercentennial of the establishment of our beloved Church as a body for the worship of God in the New World, your representatives in Japan greet you, and join in your jubilation.

Deeply grateful for the guidance of Providence through the years, we see in this occasion renewed cause for reviewing the way in which our God has led us, and for acknowledging His rule in the history of men and their organizations. In particular, we would recognize that His Providences are never partial, but that He sees and governs all.

Three centuries ago it had come to pass in Japan that, as one historian describes it, God had revealed His will that when this land should come to Christ, it should not be under the dominion of the Roman Church. Just at this time, and who shall say without relation in His plan, our Church of the Reformation in Holland was planted in the New World. Few indeed then understood why the same Dutch flag should in those years float over Deshima in Nagasaki and Manhattan in America.

By 1860 a little more than two centuries have passed. Japan has begun to feel the thrills of new contacts with the Western world, and new developments of her national life, and has opened her doors, a little at a time, to other than the Dutch traders. The Reformed Church in America has felt a new spirit of hope and energy and evangelistic zeal stirring through her veins, in part because of the new emigration from Holland of evangelical Reformed Church members to American shores, and their union with the old Dutch Church. The new missionary century is now well on its way, and our beloved Church is profoundly a part of the movement.

So it was inevitable—say, rather, it was God's own plan—that the old Dutch Church should seek to enter the doors slightly

opened for the Gospel in the land traditionally and especially friendly to the Dutch, and in its new area closely intimate with the American republic. From that day to this, the Church has served Japan.

She sent Verbeck of Japan, and through him contributed mightily to the development of constitutional government and the inauguration of higher education, as by-products of his Christian testimony. She sent Dr. Samuel R. Brown, and from the first sought to raise up an educated Japanese ministry for the Church of Christ that was to be in Japan. She sent Dr. James Ballagh and others, and through them insisted that the fruits of evangelism were to be gathered into an indigenous Church of Christ in Japan, so that there has never been a Dutch Reformed Japanese Christian, or a Dutch Reformed Japanese church. She sent Miss Mary Kidder, and established the first school for girls in Japan, which school abides to-day, and rises from the destruction and ashes of earthquake and fire as the new, yet the old, Ferris Seminary. She has stressed Christian education from the first, adapting her schools for boys and girls to the demands of the times, and always keeping them frankly and unflinchingly Christian. She has maintained an active interest in evangelism throughout the land, and adopted as the years have passed new methods of efficiency, as befits service in a land of universal education and suffrage and modernized means of communication. She is in Japan to-day, because the descendants of the Dutch who fought eighty years rather than deny the Reformation faith are not such as lay down a task unfinished.

Thus your missionaries, the children in Japan of the Reformed Church in America, conscious of our common heritage, greet you. Our joy, our hope, our love, are yours to-day.

On behalf of the Mission,

H. V. S. Peeke, *President,*
Willis G. Hoekje, *Secretary,*
of the Japan Mission, R. C. A.

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Arabian Mission

Kuwait, Arabia,
Nov. 11, 1927.

Dr. W. I. Chamberlain,
New York City, U. S. A.
Dear Dr. Chamberlain,

The Arabian Mission, in Annual Meeting assembled, desires to take cognizance of the Tercentenary, which is to be suitably observed throughout the Church, and especially at the next General Synod. The Church looks back upon a glorious past. She has played a no mean part in the religious history of America: her leaders have been the leaders in the religious life and activity of the Nation. These last three centuries have been characterized by a sane, consistent and unswerving adherence to and defense of the truth.

Early in her history our Church manifested a warm missionary spirit. During the last century this zeal has produced fruit for the healing of the nations in its far-flung and constantly growing missionary work.

Humbly grateful for the part she was permitted to have in her Master's work, the Church may not rest on her laurels. She ever hears the exhortation of her Lord, "This is not the place of thy rest." "Tell the people to go forward." This Tercentenary must not be a goal, but a milestone, a milestone on the path of still greater achievements. The ends of the world still beckon. Our Mission's calls for reënforcements in personnel are being answered in a marvelous manner: there are more volunteers to go than the resources of the Board will allow to be sent out. But the lack of funds to carry on the work seriously cripples your missionaries in the performance of the task for which you have sent them out. As the end of the second century and the opening of the third were marked by the birth of the modern phases of the foreign mission enterprise, so may the opening of the fourth century ever remain memorable as the time when the Church became so aware of its material and

spiritual resources that she addressed herself anew to her world-wide task with such zeal as to dwarf, by comparison, all the magnificent achievements of the past.

Very respectfully yours,

The Arabian Mission,
ELIZABETH DAME,
G. J. PENNINGS,
Com.

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Pilgrim Fathers Genootschap te Leiden

Leyden Pilgrim Fathers Society

Founded Dec. 15, 1920;
sanctioned by
Royal Decree March 12, 1921.

Under Patronage of
H. M. Queen Wilhelmina

Executive officers:
Prof. Dr. H. M. van Nes, *President*
Dr. Æ. Baron Mackay, *Treasurer*
Prof. Dr. D. Plooij, *Secretary*

Leiden, April 11th, 1928.

The Leyden Pilgrim Fathers Society has received with much pleasure and interest the invitation from the Reformed Church in America to be represented at the Tercentenary Celebration of the founding of the Dutch Reformed Church in New York. The same faith and ideals which the Pilgrim Fathers found in Holland and brought over from Holland to their new country, have been maintained by the Reformed Church of America as the daughter church of the Dutch Reformed Church in Holland during three centuries of unbroken tradition. Holland has deeply influenced the spiritual and civil life in America, both through the Pilgrims as the guests of Holland, and through the Reformed Church, the children of Holland. It is for this reason that we cordially congratulate you on this Tercentenary and express the hope that the Reformed Church in America may

continue its great task in the land beyond the seas, and that this Tercentenary may strengthen the bonds between your Church and the Church in the Netherlands, as well as between Holland and America generally.

The Leyden Pilgrim Fathers Society has appointed as one of its delegates to your Tercentenary,

Dr. J. Schokking, M.P., Burgomaster of Katwijk,

and hereby tenders its cordial greetings to the Reformed Church in America and to its General Synod.

On behalf of the Leyden Pilgrim Fathers Society

H. M. v Nes, *President.*

D. Plooij, *Secretary.*

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New York Bible Society

(This Society, through its general Secretary, the Rev. George William Carter, D.D., presented to each delegate at the Tercentenary gatherings a beautiful divinity leather New Testament, with the cover inscribed in letters of gold, as a remembrance of the celebration. A simple statement of the friendly associations of years is here given.)

New York Bible Society and the Reformed Church

The history of the New York Bible Society has always been closely related to the Reformed Church in America. The first President of the Society, The Rev. John M. Mason, D.D., was a minister of the Associate Reformed Church and Corwin's Manual records the fact that quite a number of ministers of the Dutch Church studied theology with him. The third President of the New York Bible Society, from 1814 to 1820, the Rev. Philip Milledoler, D.D., was a minister of the Collegiate Reformed Church and subsequently Professor in Theological Seminary and President of Rutgers' College.

The Rev. Oliver E. Cobb, a minister of the Church, was a President of the New York Bible Society. The Rev. Dr. J. B. Romeyn, the Rev. J. Brodhead and the Rev. John Schureman,

ministers of the Church, were among the managers of the Society in its early days.

Following the year 1833 the names of laymen only appear in the list of officers and managers of the New York Bible Society. The Society evidently followed the precedent and present rule of the British and Foreign Bible Society, which has laymen only on its Board of Directors.

In the list of the Presidents of the New York Bible Society there are a number of names of laymen of outstanding prominence in the history of the Reformed Church, such as Theophilus A. Brouwer, John S. Bussing, and Charles Stewart Phillips.

It is worthy of note also that for more than seventy-five years the Collegiate Church of New York gave an undivided offering to the New York Bible Society, indicating its cordial and long continued friendship for the Society.

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The American Bible Society

(This Society was formally represented at the Synod and at the Tercentenary exercises by its president, Mr. E. Francis Hyde, and its Recording Secretary, Rev. Lewis B. Chamberlain, D.D. Dr. Chamberlain in behalf of the Society presented to the Synod a set of resolutions beautifully inscribed on heavy paper and bound in red vellum. The massage follows:)

To The General Synod
of
The Reformed Church in America
on the Tercentenary Commemoration of the Founding of the
Reformed Dutch Church in America
Greetings from
The American Bible Society

Gathered within the walls of the cathedral of the Denomination on this occasion, grateful memory would record the

hospitality of the fathers who, on the second Tuesday of May, 1816, opened the doors of the then cathedral of the Reformed Church on Garden Street to the Convention by which the American Bible Society was organized. But the Reformed Church has given this Society not only its birthplace. The valuable coöperation of your honored body through all the decades to the very present, is gratefully acknowledged.

Out of its eldership, five of the sixteen Presidents have been chosen: Col. Richard Varick, elder of the Collegiate Church of New York City, who from being the first Treasurer of the Society became its third President; the Hon. Theodore Frelinghuysen, elder of the Second Reformed Church of New Brunswick, N. J., who served fifteen years as Vice-President, and sixteen as the fifth President; the Hon. Frederick T. Frelinghuysen, elder of the North Reformed Church of Newark, N. J., who served twenty years as Vice-President before he became the tenth President; Theophilus C. Brouwer, elder of the Collegiate Church, New York City, who was for forty-seven years an active member of the Board of Managers and the thirteenth President; and E. Francis Hyde, now an elder of the Marble Collegiate Church, Manager of the Society since 1894 and its present and sixteenth President.

The roster of Vice-Presidents from the ranks of the Reformed Church, including such honored names as James Suydam, benefactor of your Theological Seminary at New Brunswick, New Jersey, and Peter D. Vroom, one time governor of New Jersey and also United States Minister to Germany, is too long for recital here. Typical of them also are Mrs. Finley J. Shepard and Mr. Eben E. Olcott, both of whom have rendered unique and active service to our Society, and whose generous hospitality this Synod knows.

The Reformed Church has supplied not a few of the executive officers, and scores of Managers and Ministerial Members of committees, during the one hundred and twelve years of the Society's service. Among the ministers, in former years, have been those bearing such honored names as Thomas DeWitt,

Thomas E. Vermilye, Talbot W. Chambers, Isaac Ferris, Mancius S. Hutton, Edward B. Coe, and J. Preston Searle; and, among the living, Henry E. Cobb and John H. Raven.

Across the seas, the link and coöperation have been no less striking and constant. In every one of the mission fields the American Bible Society has financed and published translations by ministers of the Reformed Church. It contributed to the salaries of Guido Verbeck in Japan, and Jacob Chamberlain in India, during the years they were engaged on translations into Japanese and Telugu, and published these, as also those of John Van Nest Talmage in the Amoy Colloquial of China, and of Cornelius Van Allen Van Dyke in Arabic.

Nor has the coöperation been solely official. The Society rejoices in the support which the rank and file of the Reformed Church have rendered it. Its oldest and strongest Auxiliary Bible Societies have flourished for a century or more in those very regions of northern New Jersey and southwestern New York where your churches also long have flourished and have given it both moral and financial aid, through the generations.

Most of the Presidents of the United States have paid tribute to the Bible, and endorsed its distribution. But no President has rendered such personal and powerful aid as did the illustrious son of the Reformed Church, President Theodore Roosevelt, a member of the Church of St. Nicholas whose guests we are to-day. While he was Vice-President of the United States, he opened his home at Sagamore Hill to the Long Island Auxiliary Bible Society, and made before it an address on the Bible which has been in such constant demand that nearly half a million copies have been circulated in various languages. In token and memory of his great interest in our Society, his hospitable home was opened again, in May, 1923, by Mrs. Roosevelt for the one hundred and seventh Annual Meeting of the American Bible Society.

Indicative of the continuing, and indeed increasing, coöperation of your honored denomination, is the fact that the senior member of the Advisory Council of the American Bible Society

is the Rev. Evert J. Blekkink, D.D., who has been a most valuable factor in that Council since his appointment to it in 1918, when President of the General Synod.

Above all do we rejoice in the great bond which unites us in common service—the printed Word. To distribute it, the American Bible Society was organized. To use and expound it, is the high responsibility and privilege of your ministers.

May it be the supreme aim and honor of the Reformed Church in America ever to preach and magnify the Living Word.

On behalf of the American Bible Society,

E. Francis Hyde
President
Lewis Birge Chamberlain
Recording Secretary
Delegates from the American Bible Society
to
The Tercentenary Commemoration
of
The Reformed Church in America.

✠

The American Seamen's Friend Society

(A statement expressive of the gracious sentiments of this Society in regard to the Church, prepared by the General Secretary, Rev. George Sidney Webster, D.D., is here copied as completing a triad of greetings from three New York organizations, all over a century in age and intertwined in their careers with the life of the old Dutch Church.)

The American Seamen's Friend Society tenders to the Reformed Dutch Church in America its hearty congratulations upon its three centuries of splendid service. We also express our grateful appreciation for the intimate coöperation of these two organizations during the past century. On October 25, 1825, the Rev. William McMurray, D.D., of the Reformed Dutch Church, at a public meeting in New York City, moved the resolution which resulted in the organization of The Ameri-

can Seamen's Friend Society, May 5, 1828, for the purpose of undertaking international work for seamen. The first chaplain was a young minister of the Reformed Dutch Church, the Rev. David Abeel, who embarked from New York, October 14, 1829, and arrived at Canton, China, February 16, 1830. The Society is the only American organization which has maintained international work for seamen to the present time. From the beginning prominent clergy and laymen of the Reformed Dutch Church have served as its trustees. The noble succession is maintained at the present time by Mr. Eben E. Olcott, Mr. William H. Van Steenbergh and the Rev. Edgar F. Romig, D.D.

✠

British Congregational Pilgrimage

Harvard University,
June 11, 1928.

The Reformed Church in America
The Tercentenary Commemoration
C/o The Committee on Correspondence and Program
25 East 22nd Street
New York City

Dear Sirs:—

I have the honor to say that the members, ministers and lay, of the Congregational Pilgrimage assembled in the University Chapel at Cambridge this morning, June 11th, empowered me by their vote to send to your august body their congratulations and best wishes. They enter with us here at the University into the spirit of your assemblage, and appreciate the expression upon your part of like good will to them.

Yours very sincerely,

Edward C. Moore.

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The Theta Club
New York

May 14, 1928.

To the Reverend William I. Chamberlain, Ph.D.,
Of the Tercentenary Committee of the Founding of
The Reformed Church in America.

Greeting:

We, the members of Theta, in Annual Meeting assembled, desire to convey to you our very sincere appreciation of your very gracious invitation to join with you in the observance of the Tercentenary of the Reformed Church in America. We recall with much pleasure your kind and eloquent words as you in person extended the invitation at the 500th Meeting of Theta, April 30th last.

Many of our members during the thirty-five years of our history have been of the Reformed Church in America, and they have ever made a worth while contribution to Theta.

We extend our cordial felicitations and earnest best wishes for a future of increasing blessings and steady progress. The Reverend Newman W. Hess is proud to be our representative.

Sincerely yours,

Harry W. Noble,
President.

Jonkheer Beelaerts van Blokland, Minister of Foreign Affairs of the Netherlands, has the honor to convey his sincerest thanks to the General Synod of the Reformed (Dutch) Church in America for the gracious invitation to be present at the Exercises in Commemoration of the Three Hundredth Anniversary of the Foundation of its first Church, in 1628, to be held in the City of New York on June the 9th, 10th and 11th, 1928.

He regrets infinitely that official duties prevent him from being

absent a lengthy time and consequently oblige him to decline this highly estimated invitation.

The Hague, May the 15th, 1928.

To the General Synod of the Reformed (Dutch) Church in America,

New York

Telegram

New York, N. Y., June 8, 1928.

Rev. W. I. Chamberlain
Chairman of Committee on Correspondence
25 East 22 St., New York, N. Y.

Permit me to express to you and through you to those assembled at your banquet my great regret at not being able to be present on this important occasion and to extend my best wishes for a most successful commemoration of the Reformed Dutch Church in this country and to wish it and its members every happiness and success in the future.

Harry G. Armstrong,
British Consul General.

RADIOGRAM

(Received on June 9, 1928.)
Leiden
Reformed Church Synod
Fifth Avenue at 48th Street, New York

Congratulations.

[Prof. Dr. C. Van] Vollenhoven.

Chapter XIX

AS THE PRESS SAW IT

"It now becomes a necessary duty to speak of as important a feature as there is in the whole character of America, and consequently a very leading one in that of New York—we allude to its Press. A newspaper, there, is the most serious of all daily considerations, inasmuch as no one can do without *that,* but any one can do without his breakast: *ergo,* the first thing a man does is to see what he has to read, and the second, what he can get to eat. . . . Go into the markets: the butcher cuts open his paper before he cuts up his pork—the fishmonger digests 'the leading article' before he troubles himself about selling any other article—and the greengrocer looks through the market pages before he thinks of regulating his own prices."—Alfred Bunn's *Old England and New England,* published in London and in Philadelphia in 1853.

THE publicity attendant upon the Tercentenary will be indicated by a number of characteristic newspaper editorials, magazine articles and other references made to the Church's 1928 celebration. These have been selected from a great mass of available material and are here shown without comment.

New York Times
Editorial

Manhattan's First Church

"Three hundred years ago to-day there landed on Manhattan Island the Rev. Jonas Michaelius, the first minister of the Dutch colony and organizer of the first religious body on Manhattan Island and of 'the oldest church of settled ministry and continuous service in the United States.' There was one of earlier founding in Virginia, but with prolonged periods without a minister or services. Dutch New Yorkers boast

a priority even over the Pilgrim Church in Plymouth, Mass., which 'did not have an ordained minister in charge till 1629.' Before all these were the missionary priests following the northern streams and penetrating the forests, of whom BANCROFT said: 'Not a cape was turned nor a river entered but a Jesuit led the way.'

"MICHAELIUS was the pioneer pastor of this island. It is stated that he was the first university man to settle in the Middle Colonies. He preached both in Dutch and French and later to the Indians in their native tongue. A holograph letter of his, under date of August, 1628, is the earliest known to be extant written from Manhattan Island, or 'the Island of the Manhates in New Netherland,' as he called it. In this letter he speaks of the temporalities of the little colony. The air is very healthful, but the changes of heat and cold are unusually sudden. The country produces many species of good things which would greatly serve to ease life, but 'all is uncultivated.' He sends back to Holland two small bones (taken from beavers) which the savage women wear upon their bodies. They would, if obtainable, be choice exhibits for the new City Museum.

"A second letter, written a few days later, speaks of establishing 'the form of a church,' the Honorable Director, PETER MINUIT, the man who purchased the island for $24, and his brother-in-law, a 'storekeeper,' being his elders. The description of the first communion deserves to be recalled in his language:

" 'At the first administration of the Lord's Supper which was observed, not without great joy and comfort to many, we had fully fifty communicants—Walloons and Dutch; of whom, a portion made their first confession of faith before us, and others exhibited their church certificates. Others had forgotten to bring their certificates with them, not thinking that a church would be formed and established here; and some who brought them, had lost them unfortunately in a general conflagration, but they were admitted upon the satisfactory testimony of others to whom they were known, and also upon their daily good deportment, since one cannot observe strictly all the usual formalities in making a beginning under such circumstances.'

"From this modest beginning the Reformed Church has spread from the lower end of Manhattan Island to every part of the United States with its educated ministry and its concern for the material needs of its members, till now it spends $5,400,000 through 735 churches. The prayer of this first minister, referring to the first walls that they began

to build from the quarries, should be inscribed somewhere in sight of those who now dwell in this city of stone: 'May the Lord only build and watch over our walls.'"

(*April 7, 1928.*)

New York Sun
Editorial

JONAS MICHAELIUS

"The name of JONAS MICHAELIUS is not one well known on Manhattan Island to-day, but three hundred years ago when he stepped off the vessel that brought him here from Holland he was a person of some importance. He was the first minister of the colony, the first university man in all the colonies between New England and Virginia. Within a few months of his arrival he gave formal organization to the Dutch Reformed Church here: PETER MINUIT was an elder and the deacon was SEBASTIAN JANSEN KROL, a 'krankenbesoeker' or comforter of the sick.

"The memory of MICHAELIUS is kept green by the members of the Dutch Reformed Church to-day, but the figure of KROL is a more appealing one. MICHAELUS was a learned man, as his papers and letters attest; he preached in Dutch and French and even made some essays at preaching in the Indian tongue. But KROL was of an older tradition; it was his office to visit the sick, to read prayers and the Scriptures to them. He was here four years before MICHAELIUS arrived, but had to go back to Holland to obtain authority to perform marriage ceremonies and administer baptism. When he came back it was to minister to the sick and unfortunate in a lay office, a subordinate to MICHAELIUS."

(*April 7, 1928.*)

New York Evening Post
Editorial

FIRST MANHATTAN PASTOR

"Three hundred years ago to-day the first clergyman to settle on Manhattan landed here. He was the Reverend Jonas Michaelius and he had been sent from Holland. During the summer he organized the Dutch Reformed Church, the first religious body to be established on

the island and a body which has continued its existence to the present time. It is the oldest church with a settled ministry and continuous service in this country. There had been religious services here before the arrival of Michaelius, the settlers regularly meeting for worship under the leadership of laymen.

"Peter Minuit, who bought Manhattan from the Indians because he wished to remove any doubt regarding the title of the Dutch to the possession of land which they claimed by right of discovery and occupation, paying the Indians 60 guilders, or about $24, was the first elder of the new church. The stones used in the horse mill which Minuit is said to have built and the upper story of which was used as a place of worship until a building for that purpose was erected within the fort are stored in the basement of the St. Nicholas Reformed Church at Fifth Avenue and Forty-eighth Street.

"What sort of man was the Reverend Jonas Michaelius, forerunner of an army of ministers on this island? He is credited with being the first university man to settle in the middle colonies. His letters and other manuscripts reveal an unusual literary quality and he not only preached in Dutch and French but made an effort to proclaim the gospel to the Indians in their own tongue. The intellectual element in him is reflected in the organization of colleges and seminaries, which has been an outstanding activity of what is now known as the Reformed Church in America.

"The tercentenary of the establishment of 'The Church in the Fort' is worthy of the elaborate celebration now under way."

(*April 7, 1928.*)

Newark Evening News
Editorial

Three Hundred Years of a Fine Institution

"The Reformed Church in America—more widely known as the Dutch Reformed Church—is about to celebrate its 300th anniversary. It points with pride to Rev. Jonas Michaelius, who landed on Manhattan Island April 7, 1628, and founded 'the oldest church of settled ministry and continuous service in the United States.' The English had founded a church at Hampton, Va., at an earlier date, but it is said to have had several periods without a minister or worship, while the church at

Plymouth, Mass., had no ordained minister in charge until 1629. The steady-going Dutch allowed no lapses.

"Born in the intense ardor of the Reformation only about forty years earlier, the Dutch Reformed Church had the dew of its youth upon it. It made a vigorous growth. From its roots has sprung the Collegiate Church in New York, with its eleven strong branches, and the fifty-nine other Reformed churches in that city. Its seed has fallen upon fertile soil all over the United States. The denomination now has 735 churches, 722 ministers and 151,281 communicants. Last year it spent for all purposes $5,400,000.

"Although one of the smaller denominations, the influence of this church has been pervasive. Rutgers College in this state is a reminder of the part it has played in American education. Mr. Michaelius is said to have been the first university man to settle in the middle colonies. He is credited with determining the character of the church he established here. It is so like the Presbyterian Church that there has long been talk of uniting these two bodies, which have satisfied the religious wants of similar groups of people.

"Such institutions have helped mightily to make this country what it is. The church is to be congratulated upon its 300 fruitful years and thanked for all it has contributed to the intellectual and religious stability of the American people."

(*April 7, 1928.*)

Schenectady Union Star
Editorial

SCHOLARS IN THE PULPIT

"The third centennial of the establishment of the Reformed Dutch Church in this country has been begun in New York. It is interesting to note that no mere perfunctory observance is contemplated, but a celebration which will extend over several months. When the Dutch set out to do a piece of work they do it well, and by the time this tercentenary is finished the community—indeed, the whole country—will be quite aware of what occurred three hundred years ago.

"It can not be overlooked that much of the power of this church has come from the insistence from the outset on a learned clergy. These Reformed Dutch preachers who came out from the universities of Holland

brought deep respect for scholarship. They were men of parts, men of erudition and trained under rigorous masters for the honorable posts of domines of these churches in the new land. Not lightly was the office of pastor conferred in those days. Men had to undergo rigorous training.

"The high educational requirements set by the Dutch made an imprint on the country. New York State was among the first to institute free public schools. Colleges were founded. High standards of learning were established. The calling of the ministry was greatly esteemed, and the efforts of educators were bent toward preparing men for the pulpit. A church thus founded on quality had the marks of permanency at the outset.

"It causes the question to arise whether the vocation of the clergyman is held before young men in college now as a desirable calling. When the churches have been most vigorous it has been when men of the best sort, with education of the best sort, have been led to choose the pulpit as a work worthy of the best brains, the best education, the best personality. How many colleges now endeavor to influence their strongest men away from mercantile pursuits and into the clerical profession?"

(*April 10, 1928.*)

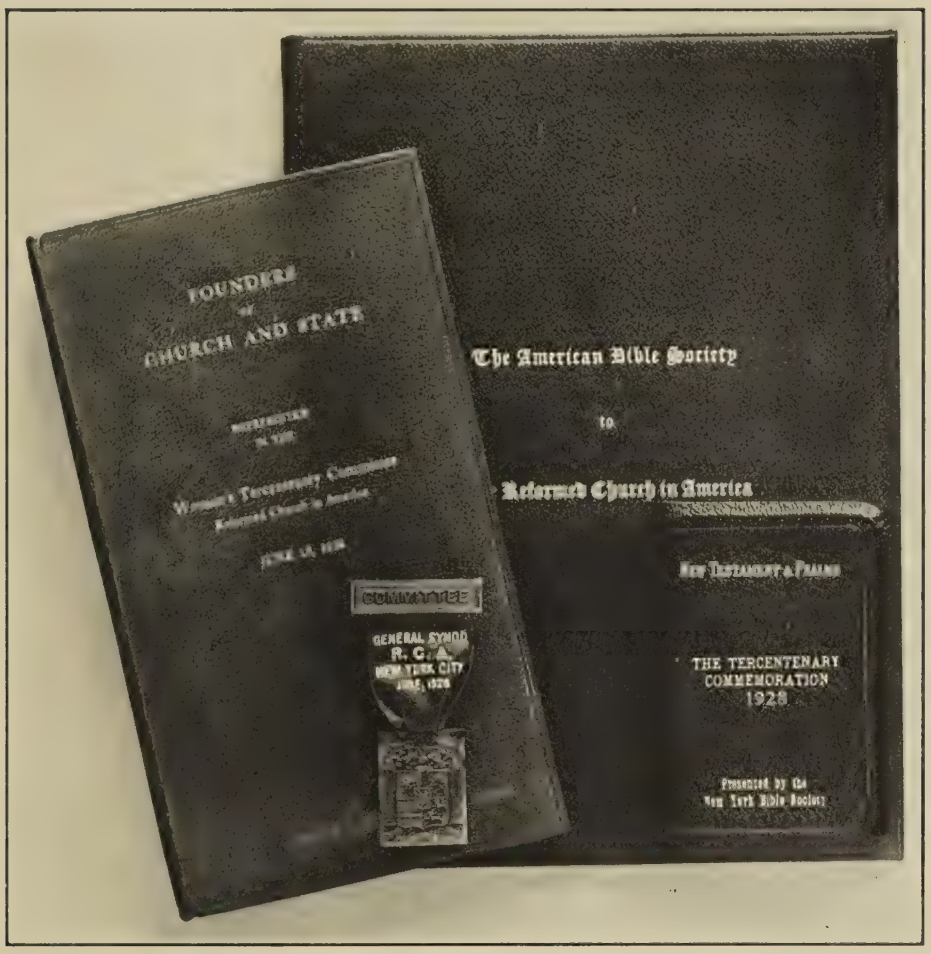
Boston Transcript

THREE HUNDRED YEARS OF THE DUTCH REFORMED CHURCH . .

"The Dutch Reformed Church in America is to celebrate this year in tercentenary proceedings the beginning of its history on Manhattan Island. This will be done through pageantry, processionals, mass meetings, thanksgiving services and other special events, culminating in the annual meeting of the General Synod, comprising the entire body of the Reformed Church in America, which will be held in New York City.

"The Dutch Reformed Church had its beginning in America when on April 7, 1628, its first pastor in this country, Rev. Jonas Michaelius, landed on Manhattan Island after a ten weeks' voyage from Holland. Trained in the University of Leyden, he became a pioneer preacher after a brief ministry in his native country.

"He went to San Salvador after its capture from the Portuguese by the Dutch; then to Guinea to become minister to the soldiers at the fort; and soon after he embarked with his wife and three children for New Netherlands, commissioned by the consistory of Amsterdam to take charge



Cherished Reminders of the Tercentenary.

(About one-third actual size.)

Left to right—Bound copy of the monograph (referred to on p. 75) distributed by Mrs. Finley J. Shepard; official Committee badge; bound greetings of the American Bible Society; New Testament presented to all delegates at the Commemoration.

of religious work among the small group of agricultural colonists from the Netherlands who had settled there.

"Associated with Michaelius as the first elder in the church, which was organized within a few months after his arrival, was Peter Minuit, who has come down in history as the man who purchased Manhattan Island from the Indians for $24.

"Minuit had erected a horse mill on what is now South William Street, and in the upper story the Dutch burghers held their religious services until a more suitable building was erected within the fort, at the foot of Broadway.

"The Reformed Church, which had this modest beginning on Manhattan Island three hundred years ago, has since spread widely in the United States. It has to-day, according to the latest reports, 735 churches, 722 ministers, 83,720 families, and a total communicant membership of 151,281. Last year it spent for all purposes $5,400,000.

"In New York City, the principal Reformed Church, known as the Collegiate Church, and governed by a single body, known as the Consistory, maintains eleven places of worship; although in New York as a whole, there are to-day about seventy Reformed churches."

(*April 14, 1928.*)

Paterson, (N. J.), Press-Guardian
Editorial

Denominational Pride

"The members of every denomination in this country have some reason for pride, or at least they believe they have, and when some unusual statement is made of work done the adherents to the various beliefs will swell up and own that they belong to the denomination that is doing good work. If one tells the truth some of the churches are standing still so far as any unusual activity is concerned. And some have an unusual history of good works, of which any one may be proud.

"But no matter to what one denomination individuals belong, when there is occasion to celebrate history, and special events, there are those things that come up that will make all people proud and gratified that such wonderful things have been accomplished, all for the uplift of mankind throughout the world. The Paterson Reformed churches are in line for a little feeling of pride.

"The Dutch Reformed Church in America is to celebrate this year in tercentenary proceedings the beginning of its history on Manhattan Island. This will be done through pageantry, processionals, mass meetings, thanksgiving services and other special events, culminating in the annual meeting of the General Synod, comprising the entire body of the Reformed Church in America, which will be held in New York City.

"The Dutch Reformed Church had its beginning in America when on April 7, 1628, its first pastor in this country, the Rev. Jonas Michaelius, landed on Manhattan Island after a ten weeks' voyage from Holland. Trained in the University of Leyden, he became a pioneer preacher after a brief ministry in his native country.

"He went to San Salvador after its capture from the Portuguese by the Dutch; then to Guinea to become minister to the soldiers at the fort; and soon after he embarked with his wife and three children for New Netherlands, commissioned by the consistory of Amsterdam to take charge of religious work among the small group of agricultural colonists from the Netherlands who had settled there.

"Associated with Michaelius as the first elder in the church, which was organized within a few months after his arrival, was Peter Minuit, who had come down in history as the man who purchased Manhattan Island from the Indians for $24."

(*April 21, 1928.*)

The Christian Century
Editorial

AN HISTORICAL PAGEANT OF THE DUTCH REFORMED CHURCH

"Mention was recently made of the three hundredth anniversary of the beginning of the oldest continuous American pastorate. The particular event was the first service held by Rev. Jonas Michaelius, the first pastor who came to New Amsterdam, on April 7, 1628. In the furtherance of the celebration of this event, the Dutch Reformed Church has planned suitable commemorative ceremonies. In that connection a pageant has been prepared representing dramatic moments in the varied and useful history of that denomination. The thirteen scenes of this pageant represent the following episodes, among others: the first church service, which has already been mentioned; the wedding of the daughter of Everardus Bogardus, the second minister, in 1642, and in connection with that festal

occasion the raising of a subscription for the building of the 'Church in the Fort' near the Battery, which was for half a century both a place of worship and a tower of defense against Indian attacks; Domine Megapolensis, at Fort Orange (Albany), the site of the second church, securing the release of the Jesuit Father Jogues from his Indian captors, 1643; the reception of the royal charter of Queen's college, 1766, from Governor Franklin; a revolutionary episode showing the loyalty of the Dutch to the American cause; John Livingston holding the first service in New York after the close of the war, in 1783; the going of Dr. John Scudder, the first medical missionary to India, in 1819, whither he was followed by his seven sons, eleven grandchildren and five great-grandchildren; the founding of Dutch colonies and colleges at Holland, Mich., and Pella, Iowa, both in 1847; and so on down to more modern times. It is a fine record of historic achievement and present usefulness. Few institutions in this young country have a more moving story of honorable service dating from its very beginnings than has the Dutch Reformed Church."

(*May 10, 1928.*)

The Christian Herald
Editorial

TERCENTENARY!

"Our leading article this week, from the pen of Dr. W. H. S. Demarest, is a vivid survey of three hundred years of Reformed (Dutch) Church history in North America.

"An American tercentenary is, in any field, memorable indeed. We are a youthful country, a new continent. Years before the Collegiate Church of New York was fully organized, the hardy and devout settlers on the island of Manhattan had met for their family devotions and public worship, but in 1628, under the leadership of their first minister, they organized their consistory and went forward in what was to continue to this hour an unbroken succession.

"Numerically their spiritual descendants are an ecclesiastical handful. Other communions count their communicants in millions, while the total membership of the Reformed Church in America is less than two hundred thousand. But in intellectual, missionary, and evangelistic achievement these sons and daughters of the Half Moon tradition march in the first division of the army of the Kingdom. They have kept unsullied the faith,

and, therefore, the passion, of the Fathers. They have been slow to solve the language problem and they may have lost a great organizational opportunity thereby, but they were the first to establish a theological seminary, their Collegiate School is the oldest educational institution in America, and for three centuries they have had the almost unique distinction of never receding from commitments accepted and positions achieved. An honored son of the Church, Dr. William I. Chamberlain, said recently, 'Where the Dutch plant their feet firmly down, they stay!'

"With the exception of one other communion, this denomination is perhaps the only church to hold the unparalleled missionary advance of the Interchurch World Movement period. Something of the spirit that has carried through these centuries is suggested by the statement made by one of the most distinguished laymen of the Collegiate Church of New York, made when he came to the minister of his family to make his personal confession of faith. 'Dr. Ludlow,' said Theodore Roosevelt, 'I am thoroughly convinced that the doctrines as taught in my home and your church are true. One thing I am especially sure of, namely, that a man who has this faith ought to say so. May I come to your Communion—and say so?'

"For three hundred years the Reformed Church in America has believed and has said so!"

DANIEL A. POLING.

(*May 19, 1928.*)

Federal Council Bulletin

Editorial

AN UNBROKEN SERVICE FOR 300 YEARS

"Centennials, bi-centennials and even ter-centennials crowd on one another in quick succession but few of them appeal so strongly to the imagination as the three hundredth anniversary of the beginning of the oldest church in America that has had a continuous pastorate. This it is that is now to be celebrated in New York, marking the founding of the first church on Manhattan Island.

"On April 7, 1628, Rev. Jonas Michaelius landed at what was then called New Amsterdam and became the founder of the so-called Dutch Collegiate Church, which has had, during the entire three centuries that

followed, a continuous pastorate. Peter Minuit, the director of the colony, was one of the first elders in this historic congregation.

"The public services in recognition of this beginning of organized Christianity in New York, which are to be held in June under the auspices of the Reformed Church in America, promise to be events of great moment not only for this honored communion but for American Christianity as a whole. The Tercentenary is an occasion both for profound gratitude for all the influence of the Church in the past and for dedication to an ever enlarging service in the future."

(*May, 1928.*)

De Halve Maen (published by the Holland Society of New York)

Editorial

THE TERCENTENARY CELEBRATION OF THE FOUNDING OF THE REFORMED (DUTCH) CHURCH IN AMERICA

"No argument is needed to prove to our members that we should cooperate as a Society in this glorious celebration and it was with great heartiness that the freedom to make use of this issue was offered to the Rev. Edgar F. Romig and the Tercentenary Committee of which he is Chairman to place before our membership the outstanding facts regarding the celebration which will be found on our inside pages.

"As we review the history of this Church, we cannot fail to be struck by the adverse conditions which menaced its existence for the period of more than a century intervening between the surrender of Stuyvesant and the successful close of the Revolutionary War, a period during which the religious situation in these provinces was so largely in the hands of the Clergy of the Church of England who thought it their duty to dominate even if they did not monopolize everything.

"The direct results of these circumstances were evident in material difficulties for the Dutch Churches, but at the same time the change in national domination led to the increasing use of the English language and the gradual disuse of Dutch throughout the community, making preaching in English more and more imperative, as time went on, for the continuance of these churches. As the only sources for obtaining ministers ordained for the service were located in Holland, the need for setting up a Church organization here separate from the Holland Church became apparent and

was a matter of bitter controversy throughout the Colonial period, with most devastating effects on the congregations, and even when these troubles were in a fair way to become settled, the outbreak of the Revolution postponed all action for another decade. Then came the successful organization of the independent Church in America and the foundation of the school of theology that developed into the Seminary at New Brunswick.

"Truly, the continuance of the Church through that long long reign of discouragement and its glorious history ever since, prove that it was needed to carry on in the chosen field of its endeavor."

(*June, 1928.*)

Literary Digest

SHOULD THE CHURCH WORK FOR OUR PEACE PROGRAM?

"The churches can help solve the problem of world peace, declares Secretary of State Kellogg, and in an address at a dinner in New York in celebration of the 300th anniversary of the foundation of the first Reformed Dutch Church on Manhattan Island in 1628 he appealed for the continued support of the churches for the outlawry of war as an instrument of national policy. The power of church members, he said in tribute to their influence, 'permeates the whole fabric of civilization, and their authority is not confined within the limits of any single State. Their far-flung influence, however, brings peculiar responsibilities in its train, and the present international negotiations having for their object the conclusion of an effective treaty for the renunciation of war present a real opportunity to churchmen in every country to support this world-wide movement.' The Secretary stated, as he is quoted in the New York *Herald Tribune,* that he had been 'pleased to observe that already the ministers of many denominations have publicly indorsed the proposals advanced by the United States for the preservation of peace,' and, he added, 'I hope such support may be unremittingly continued.'

"A high note of optimism runs through Secretary Kellogg's address. The replies from the countries with which negotiations for a multilateral treaty renouncing war as an instrument of national policy have been undertaken heartily indorse the plan, he says, and he hopes soon to succeed in reaching an agreement as to the precise text to be employed. 'The force of public opinion in this country and abroad,' he declares, 'has

already made itself felt. The peoples of the world seem unquestionably to want their governments to renounce war in the most effective way possible.' He tells us encouragingly:

" 'There are, of course, cynical individuals who decry all efforts to lessen the likelihood of war and belittle in particular the present negotiations. There are others who believe in war as an institution and whose support, if any, will be cold and grudging. But I am convinced that those of us who believe wholeheartedly in this movement are no less realistic.

" 'We know that the peoples of the world desire peace and dread any new international conflict. We know that the peoples of the world are becoming more and more articulate and that Governments are becoming more and more responsive to their wishes. We now find peoples and Governments united in a common and sincere desire to prevent so far as possible the outbreak of any war anywhere and seriously considering the best form of multilateral treaty to give effect to their aspirations. It is a most impressive manifestation of the spiritual nature of man.'

"But the striking note of the Secretary of State's address was his direct appeal for the support of the churches. 'In the name of the Government of the United States,' he said, 'I bespeak the continued support of this and every other church in the present movement for the promotion of world peace.'

"But should the churches be called upon to give their organized support to any government program? It will be recalled that there has been much criticism of the churches for their so-called interference in governmental, industrial, and political matters. It would be proper for Secretary Kellogg to call upon individual church members for their assistance, observes the Baltimore *Evening Sun:*

" 'But to ask for the organized support of all the churches is a different matter. Already the churches, or at least many of them, are enlisted in such disparate activities as selecting Presidents, enforcing Prohibition, and supporting blue laws, with the result that, to many observers, the teaching of the Word of God appears to have become a side issue.

" 'The proposal that the churches now get behind Mr. Kellogg's scheme may very well be the last straw. The churches would do well to consider very carefully before they undertake any more responsibilities of a secular and political nature.' "

(*June 30, 1928.*)

The Congregationalist

Editorial

Mr. Kellogg Urges the Churches

"Churches have been so vigorously criticized for their activities in connection with international peace, and church leaders (including such mild people as ourselves) have been so denounced and blacklisted, that it is refreshing to see the tables turned, and to find the Secretary of State, Mr. Frank B. Kellogg, in a public address in New York, urging the churches to *support* the powers in their effort to achieve a 'simple and straightforward' declaration against war.

"Mr. Kellogg's appeal to the churches was in the course of an address at the gathering in New York, commemorating the 300th Anniversary of the Dutch Reformed Church in Manhattan. Mr. Kellogg summarizes the steps recently taken toward outlawing war, and referred to the way in which the idea has appealed with increasing force to the public opinion of the world, since the discussions of peace proposals began with France over a year ago. He referred to the existence of 'cynical individuals' who 'believe in war as an institution,' but he declared that the world's desire for peace would triumph in the end.

"Mr. Kellogg rightly laid stress upon the fact that the exchange of messages between this and other nations concerning his proposals are to be judged by the broad principles underlying the whole idea rather than from the standpoint of narrow technical considerations. This is a point, we think, which has not been adequately appreciated. What has troubled many people for several years prior to the emergence of these Kellogg proposals was the general psychological attitude of this country toward the problem of world peace and the apparent loss of American leadership in that movement. A harsh and unimaginative spirit seemed to pervade our War Department, and patriotism in many of its professed exponents had become a very narrow affair, manifest more in the spirit of adverse criticism of high idealists and prophets of world peace, rather than in the passion to see all that is best in the foundations and principles of our own nation, expressing itself in the world at large and in the fellowship of nations, etc., etc."

(*July 5, 1928.*)

New York Herald Tribune

"CONTACT OF DUTCH SYNOD HERE WITH MOTHER CHURCH IN HOLLAND IS RENEWED BY TERCENTENARY

"300TH YEAR OF DENOMINATION IN AMERICA MARKED BY EXCHANGE OF ENVOYS WITH OLD COUNTRY; EARLY MINISTERS OF GROUP WERE ORDAINED IN HOLLAND AND TIES CONTINUED FOR 150 YEARS

"About a year ago a . . . Dutch Reformed minister from New York knocked at the door of the Dutch Church in Holland. For 150 years there had been no dealings between the old mother church and her child, the General Synod of the Reformed (Dutch) Church in America. Exactly 300 years ago Holland had sent an adventurous minister, by the name of Jonas Michaelius, to New Netherland, who established the first church on Manhattan Island. And for 150 years thereafter there had been a more or less intimate relationship between the early pioneers of the New World and the church in the homeland. All of the ministers who served the early church on Manhattan Island were graduates of Leyden or some other Dutch university. These ministers were ordained in Holland and their ecclesiastical relationships were also in the Netherlands.

"In the course of time the Dutch lost control of Manhattan Island, surrendering to the English, and their young people spoke the language of the new rulers. This meant that a new type of minister was needed—one who could adapt himself to the ways and the language of New York. An independent classis of the Dutch Church was established; a college—later becoming Rutgers University—and a theological seminary were organized; gradually the bond which held the church in the New World to that in the Old weakened, and finally there came a complete separation.

"ENVOY HONORS MOTHER CHURCH

"To be sure, other matters entered into the situation, but when the [minister], who represented the General Synod of the Reformed Church in America, went to Amsterdam last year, it was not exactly in the spirit of a prodigal son who had now returned to his father's house, penitent and asking for forgiveness, but rather as one who was glad to lay honors at the feet of the church which had given birth to this vigorous son, who, through the centuries, had to a marked degree influenced the religious and educational life of America.

"[The American] went bringing greetings and asking that the old church join in the tercentenary celebration of the founding of its own religious enterprise on the tail of Manhattan Island. He was heartily received and four official delegates were appointed to journey to the United States to take part in the commemoration service which recently was concluded by the General Synod of the Reformed Church.

"Messages of congratulation from the King of England, Queen Wilhelmina of the Netherlands, President Coolidge and many universities and other institutions were brought to the 250 delegates who came from various sections of the United States and from different parts of the Old World, to which the Dutch Reformed Church had reached out in the course of its foreign mission work.

"The Dutch burghers who left Holland to settle in New Netherland did not come because they were persecuted at home or because they lacked either religious or political freedom, for Holland was at that time in the van of civilization, and in outlook and practice was far ahead of many of the other countries of Europe.

"The sixteenth and seventeenth centuries were the golden age of Holland's history. The Dutch were the first to practice toleration in religion, and from many parts of Europe there flowed into the Netherlands refugees who had been oppressed in their own lands. Among them were the Pilgrims, who fled from England because of what they regarded as intense religious persecution. In Holland they could worship God as they pleased, for there was found civic and religious liberty and toleration.

"Delegates Sing in Dutch

"The affection of the Dutch Reformed Church ministers in this country for Holland was manifested during the session of the General Synod when the delegates from Holland were officially received. While one of the delegates from Holland was addressing the synod in English, although speaking with a pronounced accent, he broke into the Dutch language, and during his peroration he began to sing an old psalm in his native tongue, in which he was joined by practically every delegate on the floor of the synod. They courageously went through about a dozen verses, never missing a line, and at the conclusion of the singing they burst into applause, thrilled by the memories of old Holland and their Dutch ancestry.

"The original Dutch Church in New York met in an old horse mill owned by Peter Minuit, the first elder of the new church, who had bought Manhattan Island from the Indians for $24. The millstones used in the

old horse mill are still treasured in the basement of the Collegiate Church of St. Nicholas at Fifth Avenue and Forty-eighth Street, in which the General Synod of the Reformed Church held its tercentenary celebration. During the celebration these stones were objects of great curiosity to the delegates and numerous visitors.

"Trading Company Sent Minister

"Actually Jonas Michaelius was brought to the United States by the West India Company, whose general policy was to introduce religion and education in connection with its various trading posts, supplying a minister and a school teacher. Domine Jonas Michaelius was the first European university man to settle in the middle colonies. His letters and manuscripts, which are still in existence, indicate a high literary quality, which at once determined the character of the church he established.

"One of the fraternal delegates from Holland to attend the recent meeting in New York—Professor Dr. A. Eekhof—was the discoverer of a letter by Jonas Michaelius, written in 1630 from Manhattan Island to his friend and benefactor, Joannes van Foreest, at Hoorn, in which he described the Colonial situation in New Netherland at that time. He is not very complimentary to Peter Minuit, the Governor, for in the letter he says: 'We have a Governor who is most unworthy of his office; a slippery man, who, under the treacherous mask of honesty, is a compound of all iniquity and wickedness. For he is accustomed to the lies of which he is full, and to the imprecations and most awful execrations; . . . he is a most cruel oppressor of the innocent, and who deems no one worthy of his feeling and protection who is not of the same kidney as he is.'

"Bitterness Laid to Hardships

"And so Michaelius writes on. No doubt this feeling on his part was due to the severe trials to which he was subjected in the new land, which must have unnerved him and made him bitter and censorious. It was unfortunate that this bitterness between Michaelius and Minuit should have been aroused, because, undoubtedly, each man in his own place rendered a distinct service to the settlers. As director general, Minuit soon converted this river trading post into a firmly established agricultural colony, bringing to the settlement a supply of seeds, plants, domestic animals and farming tools, and building up a trade in furs with the Indians, to whom he is said to have paid fair prices. He also built a 600-ton vessel to ship these furs to Holland.

"The organization which grew out of the church established by Jonas Michaelius is the oldest religious body in the United States which has had a settled ministry and a continuous service. The church at Hampton, Va., properly claims earlier date of founding by the English, but it suffered prolonged periods without a minister or worship; and the Pilgrim Church, at Plymouth, Mass., had no ordained minister in charge until 1629."

"Familiar Names in Old Church

"Identified with this church were many of the old Dutch families—the Roosevelts, Van Rensselaers, Ten Eycks, Van Cortlandts, Van Dycks, Schuylers, Van Dams, Van Wycks, Stuyvesants and many other names familiar to New Yorkers. Theodore Roosevelt was a member of the Church of St. Nicholas, at Fifth Avenue and Forty-eighth Street, in which a tablet was recently placed on the Roosevelt pew.

"Later new churches sprang up along the Hudson River, in the Mohawk Valley, in New Jersey and Pennsylvania. The War of the Revolution wrought havoc with the young church on Manhattan Island and in the surrounding country. Its ministers for the most part had been loyal to the revolutionists. Their churches were turned into prisons, hospitals, riding schools or storehouses. The ministers were not only ardent in spirit, but vigorous in their support of the movement, and many of them lost their lives because of their devotion to the colonists.

"Early Church Liberal

"The early Dutch Church was very liberal in its attitude toward its neighbors of a different faith. The English were freely given the use of 'the church in the fort.' After the Hollanders had ended their morning worship the service of the Church of England was read to the Governor and the garrison. This arrangement continued for more than thirty years.

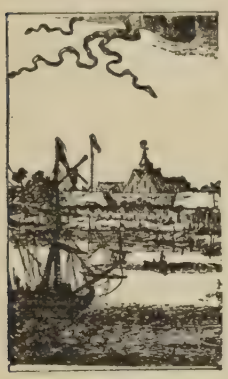
"As an evidence of the good feeling now existing between the church in Holland and in America the General Synod in this country appointed a commission of three ministers to visit the Dutch Reformed Church of the Netherlands, which met recently in The Hague."

(*Sept. 9, 1928.*)

Gli Italiani nella fondazione di New York

III. Centenario dell'Emigrazione Olandese - La prima chiesa sull'Isola di Manhattan - La prima sull'Isola di Staten Island

Quest'anno la Chiesa Riformata Americana, oriunda dai Paesi Bassi, commemora il trecentesimo anniversario dell'emigrazione olandese che ha lasciato un forte stampo sulla civiltà americana e della erezione della prima chiesa sull'isola di Manhattan, entro la cosidetta fortezza accanto alla casa del governatore. E' con un senso di giusto orgoglio che i figli e discendenti di quella repubblica, che fu fra le prime ad accogliere e a dare impeto al progresso e alla civiltà moderna, commemorano non la data di un fatto storico, ma bensì l'affermazione ininterrotta di una fede indomabile nel l'espressione dei migliori ideali cristiani della vita privata e pubblica, civile e politica. Fede che ricevette il miglior impulso da quel galantuomo di principe—forse unico nella storia—che risponde al nome di Guglielmo d'Orange. Il quale oltre a gettare le basi di una repubblica che assicurava ai suoi cittadini ogni specie di sacra libertà, creò anche un asilo attraente a quanti perseguitati per motivi religiosi vi fossero in quella epoca. E colà trovarono rifugio i Puritani inglesi, gli Ugonotti francesi, i Valdesi Italiani provenienti dalla Provenza e dalle Alpi Cozie.



Non ci meravigli dunque se quei rifugiati insieme cogli olandesi attraversassero l'oceano in cerca di una casa propria, e fondassero una nuova patria sulle fondamenta incrollabili della libertà religiosa. Non ci meravigli se oggi, a trecento anni di distanza, i loro discendenti, con fede inconcussa, riaffermino il retaggio ricevuto.

GLI ITALIANI PRIMI A NEW YORK

Sembra destino del nostro popolo che in tutte le grandi imprese, le più importanti scoperte, ci debba avere la prima e forse anche la più importante parte. Nella scoperta del nuovo continente intorno alla America Centrale, Cristoforo Colombo, più tardi Enrico Tonti e Busti nel Nord, sotto la corte di Enrico VII nel 1497 Amerigo Vespucci, i Caboto, Verrazzano alla corte di Francesco I di Francia e tanti altri rimasti all'ombra dei padroni d'allora. Nella scoperta della Baia di New York, il primato deve ascriversi al nostro connazionale Janus Verrazzanus il quale fece il primo viaggio, esplorò tutta la baia tra le isole di Staten, Manhattan e Long e la costa del New Jersey: tracciò la prima carta geografica, accuratissima e che si conserva tuttora e che servì agli altri navigatori posteriori: se non fosse stato colto da una terribile bufera, Verrazzano si sarebbe inoltrato nel gran fiume — ma a causa del temporale che non gli fa vedere all'intorno, credè trattarsi di un grande lago. Più tardi, dopo che la vita si era già stabilita dove sorge New York, Henry Hudson fece delle esplorazioni e s'inoltrò fino a Porto Orange, oggi Albany.

Ma Verrazzano rimane nella storia lo scopritore di New York. Nel resoconto del suo viaggio, egli dice d'aver trovati gl'Indiani che abitavano l'isola di Manhattan in uno stato primitivo, affabili, "Lenni Lenape" — inadulterati, che non conoscevano la guerra, molto diversi da quello che più tardi, nel 1609 Champlain trovò gli "Iroquois" del Nord costretti a difendersi dall'invasione francese.

GLI ITALIANI TRA I PRIMI COLONIZZATORI

Nel quindicesimo secolo subito dopo il risveglio delle lettere, era avvenuto in tutte le nazioni civili, un risveglio religioso che prese il nome di Riforma e che soppresso in parte dagli intrighi politici dei Papi in certi paesi, trionfò per le stesse ragioni in Inghilterra, Germania e nei Paesi Bassi. Questi ultimi, sotto la guida di Guglielmo di Nassau, Principe d'Orange, diventarono la repubblica cristiana esemplare in cui la libertà religiosa formava il cardine della nazione. Quella repubblica è rimasto l'esempio più brillante del cristianesimo pratico e della pratica cristiana negli affari dello stato. Diventò perciò l'asilo dei perseguitati: ne vennero dall'Inghilterra dove ancora non s'era potuta chiarire la forma religiosa che si voleva adottare, ne vennero dalla Francia dove nell'Agosto del 1572 Carlo IX e Caterina dei Medici ordinarono il Massacro di San Bartolomeo in cui più di ventidue mila uomini, donne e bambini furono trucidati e per cui il Papa fece cantare un Te Deum di gioia e fece coniare una medaglia; ne vennero dal Belgio, dalla Provenza, e dall'Italia. Tutti fecero causa comune e in molti casi stretti dagli ideali che li animavano si fusuero e divennero come una sola famiglia quasi dimenticando il paese d'origine. La maggioranza, naturalmente, prevalse e diresse i destini futuri dei perseguitati.

CHIESA ITALIANA RIFORMATA in NEWARK N. J.

Si formò in quei giorni la compagnia Marittima detta la West India — cioè dell'India Occidentale come allora veniva ancora chiamato il nuovo mondo scoperto da Cristoforo Colombo, esplorato da Verrazzano e da altri. Lo scopo era di andare a colonizzare questa nuova terra di cui già si raccontavano meraviglie. Fu allestita una caravella a cui fu dato il nome di "New Nerthland" — Nuova Terra del Nord col quale veniva in quel tempo chiamata l'Olanda, — che partì nel Marzo del 1623 ed arrivò nella baia di New York nel Maggio dell'anno seguente. Portava una trentina di famiglie dette Walloon — Galliche, ma che erano precisamente un gruppo di gente proveniente dalla Francia, dal Belgio, dalla Provenza e dall'Italia. Dai nomi non possiamo assolutamente precisare quali fossero e quali non fossero italiane, occorrerebbe un lungo studio, perchè i nomi di quegli italiani Valdesi subivano dei cambiamenti repentini, col continuo cambiare di governo, come ne attesta anche la lingua di quei tempi. Tuttavia, con precisione matematica tra i passeggeri vi era un certo Simone Rapallo colla di lui moglie Catalina Trico. Di questi ne parleremo più in là!

La "Nuova Terra del Nord" si fermò nella Baia di New York e depose alcune famiglie nella Baia di Walloon — ora Wallabout in Brooklyn, alcune sull'isola di Manhattan in quello che ora si chiama Battery Place, che chiamarono Nuova Amsterdam, e le altre sull'isola di Staten — Staten Island.

I PRIMI NATI E LE PRIME CHIESE

La prima a nascere nel nuovo continente, da questa spedizione cosmopolita, fu una bambina italiana. Evidentemente Simone Rapallo colla moglie Catalina Trico, erano stati sbarcati col gruppo di Staten Island: da qui si trasferirono a "Walloonbout" — Brooklyn, e il 6 Giugno 1625 la moglie diede alla luce una bambina alla quale imposero il nome di Sara.

Il gruppo più forte era quello stabilitosi su Manhattan. Tutti e tre però stavano in costante comunicazione ed anche in comunione spirituale. Avevano i loro anziani per l'esortazione religiosa. Nel 1628 però, giunse il primo pastore Giona Michaelius che insieme cogli anziani che avevano amministrati i conforti religiosi, istituì la prima chiesa formata di Walloons — elemento cosmopolita, di Olandesi e di Ugonotti e Valdesi. Il Direttore Generale o Governatore delle nuove colonie era Pietro Minuit.

Il gruppo di Staten Island, quasi tutto composto di Valdesi che a poco a poco crebbe ed al quale s'aggiunsero Ugonotti Francesi la cui lingua fu accumunava, fondò il villaggio di Stony Brook dove, dice un opuscolo pubblicato dalla "Staten Island Historical Society" e tratto dalla Storia di Morris, 1920, fu la prima sede della Contea, ed anche il sito della prima Chiesa Valdese, 1658, sul continente americano, come pure della prima chiesa costituita di qualsiasi denominazione sull'isola di Staten Island. Attorno a questa piccola Chiesa Valdese crebbe il villaggio di Stony Brook. ... I Valdesi che si stabilirono in Staten Island erano persone di carattere specchiato, molto affini agli Ugonotti coi quali spesso vengono confusi dagli scrittori ordinari d'oggigiorno. Alcuni erano francesi altri italiani.

In questo centenario gli italiani c'entrano perchè ad essi si deve la scoperta della baia di New York, perchè anch'essi fecero parte dei primi coloni, perchè la prima giovinetta a nascere in New York fu italiana, perchè gl'italiani che insieme agli olandesi e ai francesi protestanti erano animati dagli stessi ideali di libertà religiosa e si adoperarono alla fondazione di una nuova patria in cui ognuno avrebbe potuto adorare Iddio secondo i dettami della propria coscienza senza coercisione, senza paure; e in cui il governo non avrebbe fatte leggi per favorire un qualsiasi credo piuttosto che un altro. Di più la Chiesa Riformata Olandese che ha sempre tenuti i più cordiali rapporti colla Chiesa Valdese d'Italia, in questi ultimi anni si è interessata anche della sorte degli italiani negli Stati Uniti e come una madre ha guidate e sostenute quelle congregazioni italiane che man mano si sono andate formando nei diversi centri fino ad oggi che esse si reggono forti della propria forza e che anche esse lavorano per la propagazione del Cristianesimo pratico che significa fratellanza umana sotto la guida di un solo ed unico Dio, Spirito e Verità.

Gli italiani non hanno fatti i grandi progressi dei concittadini olandesi: forse, non erano in numero sufficiente. Li faranno nell'avvenire, ora che sono molti, ben costituiti ed avviati.

Oggi vada il nostro plauso ai concittadini olandesi.

PIETRO S. MONCADA

The Fate of the Ministry

By "D," in *The Leader*

" 'The first minister of the city of New York passed away in obscurity.' The statement is true from one viewpoint, but were it better otherwise? The same observation could be made of many another minister. It is in the nature of the work and of the character of the true minister that he 'loses his life.' And to his great credit it may be said that he loses his own life that others may find theirs. These men emulate their Master in this, that they are willing to be lifted up on a cross that others may wear a crown; and like their great exemplar St. Paul, they are willing to be counted as refuse for the glory of God.

"The Reformed Churches are essentially churches of freedom and of equality and of brotherhood. When Domine Michaelius, the man of storm-harassed days, stepped upon the shores of Manhattan, he little knew that in his train there should come the ministry of God with man. None in that little group for whom he labored three hundred years ago, could have conceived of a world empire that should offer peace and good will to a world broken by war. It was not the dream of the band that was sheltered by the *Half Moon* that the peace they sought should some day be carried back to the lands from which they themselves had fled and should be the offering of a nation whose God is the Lord to others that seem still to sit in darkness. Yet from the very spot where first their knees were bent in prayer to God for his peace, there now goes forth the answer to the prayer,—Peace. The Church in the Fort was thankful for its protecting stockade and its friendly walls and yet its gates were open to stricken French and hostile Indian. The Collegiate Church of to-day needs neither stockade nor wall but, as in the days of Pastor Jonas, its hospitable hand has reached out to the four corners of the globe with healing and redemption and peace. Jonas Michaelius did not pass away in obscurity for out of the Old Mill bread has gone to the world's hungry, out of the meeting place in the loft God's ministrations have spread down the stately avenue at noon and at night for the cheer of the heavy-laden, from his poverty there has sprung up wealth that without show or acclaim has broken into the darkness of India, pierced the stubbornness of Arabia, and dispelled the gloom of China's hoary death. Let the pen of the historian write what it will, it is vastly more true that the first minister of New York has passed into glory."

(*May 9, 1928.*)

Map of Nieuw Nederlandt, With Picture of Nieuw Amsterdam, Showing the Church in the Fort, by Adriaen Van Der Donck, 1656.

Chapter XX

APPENDIX—FULL TEXT OF THE TERCENTENARY PAGEANT

Let us contemplate our ancestors, not with the vain and selfish swelling of individual vanity, but with the nobler and more extending feeling of national pride, founded on a race of vigorous, virtuous and hardy progenitors. NOTHING IS PUERILE OR UNINTERESTING THAT RELATES TO OUR FOREFATHERS."—Page 187, *The New York Mirror: Devoted to Literature and The Fine Arts,* December 15, 1832, quoting from a review of *Historic Tales of the Olden Time* by John F. Watson, published in New York by Collins and Hannay.

THE TERCENTENARY PAGEANT

1628 - - 1928

A Dramatic Representation of the History
of the

REFORMED CHURCH IN AMERICA

By ELISABETH EDLAND

In collaboration with The Pageant Committee

Copyright, 1928, by Mrs. Edgar F. Romig, Chairman

Published by THE TERCENTENARY COMMITTEE

25 East 22nd Street New York City

FOREWORD

This pageant is a composite picture. A few months ago, when the special committee first met to consider the writing of a dramatic work having to do with the history of our Church, helpful suggestions came from representative persons of varying moods and diverse associations. After a few meetings for discussion

a time was set for the contributing of definite statements concerning historical events of a dramatic kind. These were carefully collated and again considered by the committee. With these facts in hand, Miss Edland set herself to the task of putting history into vivid and reproducible form. The result is in the reader's hands. Doubtless there will be criticisms. Scenes that might have been inserted, but were not, will suggest themselves. People in certain communities or churches will feel that local history should have been utilized for episodes. (Incidentally, this fault of omission can easily be corrected; and the committee desires to coöperate in preparing additional material as the occasion may require.) Whatever the pageant may or may not be, it is certainly the result of patient and sincere working together on the part of many of our people. And Miss Edland is to be congratulated and thanked for her remarkable, albeit newly acquired, understanding of the history of the Reformed Church, and her keen and forceful representation of its past annals and its present noble mission. We are indebted also to Mrs. Clarence Dickinson for valuable suggestions regarding the musical selections.

Mention should be made of the abundant contributions of historical material for the episodes and interludes of the pageant by the Rev. Dr. W. H. S. Demarest and Rev. Edgar F. Romig. Helpful research was also made by the following persons, portions of whose contributed historical facts have been incorporated into the work as a whole: Mrs. John S. Allen, Mr. Wm. L. Brower, Rev. Dr. and Mrs. Wm. I. Chamberlain, Rev. Dr. Milton J. Hoffman, Rev. Dr. John A. Ingham and Miss Alma Van Hoevenberg. The following persons gave invaluable help in suggestion and counsel: Mrs. J. Howard Brinckerhoff, Rev. M. E. Flipse, Mrs. Antonie Voislawsky, Mrs. Wm. H. Van Steenbergh, Miss Elizabeth Van Brunt, Mrs. De Witt Knox, Rev. Abram Duryee, Rev. Max Nelson, Rev. and Mrs. Henry Scudder, Mr. Cornelius Dosker, Pres. Edward Dimnent, Rev. Cornelius Muste, Rev. Dr. Willard D. Brown, Rev. Chas. Corwin and Rev. Dr. James Kittell.

ELLA DUTCHER ROMIG,
Chairman of the Pageant Committee.

PRODUCTION NOTES

Almost any one of the episodes of the pageant constitutes a little drama in itself and can, therefore, be produced separately. This fact will be of interest to churches with a limited number of available participants and with modest facilities for production. On the other hand, churches with better advantages will find that the whole pageant of thirteen scenes, a prologue and an epilogue, represents the most complete dramatization of the impressive history of the Reformed Church in America that has yet been attempted. It will be noted, again, that the interludes of "the guide" tell of the history of the church in its continuity, and might well be used as the basis of a historical address. The addition of one or two of the episodes of the pageant or others locally prepared would tend to add picturesqueness to such a talk.

For the convenience of the producer, settings, music and cast of characters precede each scene. With the exception of two or three scenes these casts are flexible in number.

For further information regarding music, write to the Tercentenary Committee, 25 E. 22nd St., New York City, N. Y.

SETTINGS: Five settings are suggested for the complete pageant. These may be used with variations for the following scenes:

1. Broad outdoor set—
   Scenes 1, 4, 10, 11,
2. Wooded exterior—
   Scenes 3, 9,
3. Small room interior—
   Scenes 6, 7, 12, 13,
4. Elaborate Dutch interior—
   Scenes 2, 5, 8,
5. College campus (combining of first scene with India scene)
   Prologue, Scene 14, Epilogue.

COSTUMES: According to period and race.

ORGANIZATION OF PAGEANT: It is suggested that a director-general have complete supervision of pageant with the following committee:

Manager (handling business and personnel)

Costume director
Scenery director
Lighting director
Music director
} Working together

Director or chairman of each scene.

REHEARSALS: Four rehearsals are needed for each scene, and two general rehearsals of entire pageant.

PROLOGUE

SCENE: A college campus, somewhere in America: dusk: in background is silhouetted the portion of a building. The center doorway, high and inspiring, is well lighted, showing beneath it a series of broad steps leading to the ground. A large window, cathedral-like in appearance, glows with light on either side of the doorway. There is a vague suggestion of trees, left and right. The sound of singing comes from the building, the Song of Thanksgiving (simple with small organ effect). All this is noted as the curtains swing open. As soon as the singing is over, students and professors come out of the building, a few immediately disappearing, others leaving after the exchange of simple greetings. One small group, numbering about eight or ten, remain sitting on the steps, or the convenient marble bench, reclining on the ground, or just standing. Some one closes a wrought-iron gate before the entrance to the building. As the students talk the lights in the windows grow dimmer and dimmer, until at the end only a faint glow is perceptible.

CHARACTERS

SPEAKING PARTS:

THE GUIDE
VAN
ROBERT
DAVID
DIRCK
CORNELIUS
} College Students

NON-SPEAKING PARTS:

COLLEGE STUDENTS
PROFESSORS

MUSIC

"Song of Thanksgiving"—Kremser
"On the Banks of the Old Raritan"
(or college song appropriate to locality)

VAN: An interesting lecture the professor gave us.

ROBERT: He was moved by it if no one else was.

DAVID: I don't know, Bob. I was quite impressed by it. Frankly, the thing got me.

ROBERT: Oh, understand, I listened all right.

DIRCK: Then the old man did make good, if you listened, Bob.

ROBERT: I'll give him credit. Say, by the way, any real Dutch here?

VAN: I, for one.

DAVID: Same here.

CORNELIUS: A number of us, Bob, have Dutch blood in our veins. Of course not every one attending a college founded by the Dutch church is necessarily Dutch. But many of us have Dutch history back of us somewhere.

ROBERT: I wasn't criticizing, John, please understand me. I was only thinking that if the Professor's review of the achievements of the Dutch in America is true, and of course it is, you have a history of which you may well be proud. And a history, I dare say, which many of you know little about.

DIRCK: I'll admit I never thought much of it. I've just sort of taken everything for granted.

ROBERT: For instance, I've never thought much of any one's coming to America but the Pilgrims, Pilgrims and immigrants. The Pilgrims came first, and the immigrants came afterward. The Pilgrims came seeking religious freedom, and the immigrants came seeking gold. And when the Professor told of the coming of the Dutch, well, I certainly began to do some thinking.

DAVID: It had never been clear to me that the Dutch came here, not in search of religious freedom, for they had that in their native land, or in quest of gold, for they had luxuries unknown to other nations at that time, but with the definite aim of colonization, the making of new homes.

ROBERT: They came from a land tolerant to religions and so their tolerance here was but natural. They came with their teachers, their household furnishings, seeds, agricultural implements—everything necessary for the making of a colony of homes.

DIRCK: Hardships, of course, there must have been, but not those from stark want as in the other colonies.

CORNELIUS: And that the laws of this country, our very Constitution, are largely modeled from their old codes, is more than remarkable to me.

DAVID: And that their form of church government was copied in part by many of the newer religious denominations is also interesting.

DIRCK: I should like to meet some of those pioneers. I should like to know more about them.

CORNELIUS: As the Professor said, it is an inheritance of which we may well be proud.

VAN: We may laugh at those old timers, but they certainly measured up to their jobs.

DAVID: Heroes, the Professor called them!

The glow from the windows is very faint now, and there is an air of mystery about the place. The boys seem to feel it.

ROBERT: It gets dark very quickly.

VAN: Peaceful old place, isn't it? I'll hate to leave it.

CORNELIUS: So shall I. I say, how strange the building seems in the evening

DIRCK: It doesn't look like the same place.

ROBERT: I'm not sure that it is. Queer how the dark can change things. Let's sing!

light! I have never noticed it before.

David begins to sing "On the Banks of the Old Raritan," which the others at once take up. They do not notice a strangely hooded figure who comes to the doorway and looks out. He opens the iron gate, passes through, closes it again, and stands before it in black silhouette. The song is interrupted by Dirck's exclamation.

DIRCK: I say! Look!

The boys look at the figure, and after a moment, get together quickly in a group. Soft music, "On Banks of Old Raritan," continues.

CORNELIUS (*after a moment of silence*): You surely are not some one we know. Who are you, and why are you here?

FIGURE (*in a strangely beautiful compelling voice*): One question at a time, please. I am here out of curiosity. I heard singing before my building, and I came to see who the singers might be.

"Song of Thanksgiving" is dimly heard with "On Banks of Old Raritan." This increases in volume as college song grows fainter, and finally dies out.

CORNELIUS: Before—your—building?

VAN: This is one of our college halls.

FIGURE (*kindly*): This is my building.

CORNELIUS (*hesitantly*): What building is it?

FIGURE: This is the hall of your Church heroes, and I am the Guide. Here we enshrine the memory of all heroes, from the least unto the greatest, who have given their all for the sake of the Nazarene whose name they bear. Would you like to see through?

CORNELIUS: Why, thank you very much, of course we should!

GUIDE: Then (*opening gate*) step through the open doorway of memory and you shall see the past again—the day of small things, the epochs of expansion, the sagacious leadership of consecrated and courageous men (*the students begin going through the gateway slowly and in single line formation*), the earnest endeavors of faithful people, the daring exploits of famous missionaries, the salient aspects of our growth and progress as a denomination, and the manifold evidences of divine guidance and favor which have attended our way, and influenced the shaping and making of our history. Enter ye in adoring gratitude to God, and in sincere appreciation of the founders and fathers of our household of the faith, while there is rehearsed for you all that God hath done.

As the students are still walking slowly through the door which the Guide holds open, the light gradually disappears.

CURTAIN

INTERLUDE BEFORE SCENE I

GUIDE: The Reformed Church in America is deeply rooted in the historic development of the Western Hemisphere. After Henry Hudson's coming in 1609 to the river which received his name, trading posts were at once established by the Dutch on Manhattan Island and at Fort Orange. There is no evidence of immediate establishing of homes and family life. Perhaps by 1614 there was a group of Dutch families on the Island, composing the first real community life of New Amsterdam, of the New York City of to-day. It is well known that a company of French and Walloons came in 1624, some of them remaining here, and some going on to Fort Orange. The earliest religious serving of the people in an official way was by Sebastian Jansen Krol, comforter of the sick, who came from Holland in 1624. In 1626 Peter Minuit came as director of the colony and with him Jan Huyck, his brother-in-law, the storekeeper. Both of them had been officers in the Reformed Church of the old world. In 1628 came the first minister, the Rev. Jonas Michaelius, sent by the Classis of Amsterdam. He organized a church with Peter Minuit, elder, Jan Huyck, elder, and Sebastian Krol, deacon, these three, with him, composing the consistory of the organized church. At the first communion service fifty were present, some Dutch, some French and Walloon. Some made confession of faith for the first time; some presented letters from churches of their old world connection. The service was held no doubt in the mill-loft, a horse mill having been built after Krol's coming, with room above to serve as a place of worship. This, then, was the beginning of the now oldest church in New York, and in the Middle States, the oldest church in the United States of settled ministry and continuous service.

SCENE ONE—THE FIRST CHURCH SERVICE (1628)

SCENE: Extreme southern Manhattan: blue sky, a glimpse of the bay, and a sailing vessel. At the right is seen a part of the horse-mill. Groups of Indians are scattered about, sitting on rocks, grass mounds, or standing before the horse-mill. One or two seem to be sleeping. Two, however, seated in the center, are talking.

CHARACTERS

SPEAKING PARTS:

FOUR INDIANS
NINE SAILORS
SCHOUT
SEBASTIAN JANSEN KROL
JAN HUYCK
DOMINE JONAS MICHAELIUS
A LITTLE GIRL (his daughter)
PETER MINUIT
TWO WALLOONS

NON-SPEAKING PARTS:

INDIANS
SAILORS
SETTLERS
WALLOONS
} Totalling about thirty

MUSIC

Early Indian: "The Approach"
"Hymn to the Great Spirit"
Walloon: "Faut-il au Dieu"
Psalm 74, No. 14 Waldensian Hymnal
(Marot Bourgeois)
or
"O Thou Great Friend"
Tune Toulon
(Bourgeois 1551)
or
"Psalm 100" Tune Doxology
Dutch: "Lord Who Hast Spread Thy Heavens"
or
Psalm 42.

SCENE ONE—THE FIRST CHURCH SERVICE

Instrumental music, "The Approach," before curtain.

FIRST INDIAN: To-day white man offers sacrifice to his God!

SECOND INDIAN: Where?

The first Indian points over his shoulder to the horse-mill. The second Indian looks, and waits a moment or so before speaking. Offstage singing "Hymn to the Great Spirit."

SECOND INDIAN: His God there?

FIRST INDIAN: No, white man's God spirit; great spirit like Menetto.

SECOND INDIAN: White man's God is not Menetto!

FIRST INDIAN: No, white man's god is king, most high Sackiema.

THIRD INDIAN (*joining group and showing a string of shells*): For white man's God. White man good to us.

Loud talking is heard. An Indian on the outskirts comes to the center.

FOURTH INDIAN: White man comes!

Immediately all of the Indians become alert. A group of sailors enter.

FIRST SAILOR: Well, well, well, comrades. Behold our Indians! Wooden Indians!

SECOND SAILOR: Wonder if they have anything worth while for trading.

THIRD SAILOR: This is the Sabbath, and you know the governor wants no trading on this day. Besides there is a new domine here now, and they are holding preaching services to-day.

FIRST SAILOR: Just the same, I'll try.

The Indians have withdrawn into a group at the left. Two of the sailors go over to them while the others watch in amusement. There is much gesturing between the sailors and the Indians as they talk. The other sailors move about informally as they talk.

FOURTH SAILOR: You have to do something on this island!

FIRST SAILOR (*who is with Indian group*): How do you say "fur" in this heathenish language?

FOURTH SAILOR: Get down on all fours and make a noise like an animal.

FIRST SAILOR: Never mind with your advice! I'll make him understand.

FOURTH SAILOR (*to group about him*): You can get about anything from these Indians.

THIRD SAILOR: That's because of the director-general, Peter Minuit. I understand he paid sixty guilders for this island.

FIFTH SAILOR (*looking about*): I suppose it was worth that! Plenty of game and fish here, I've been told. And the ground is good farm land.

SIXTH SAILOR: I'd never become a colonist, not on this side of the water. On the boat, now, you have enough to eat anyway. Then there are these savages. Quiet enough now, but they may make war any time.

FOURTH SAILOR: And they're cruel, I hear. Heard about them up the coast.

SEVENTH SAILOR: Oh, I don't know! These Dutch here have a pretty decent place. Homes I call them.

THIRD SAILOR: It's these women. Wise they are, bringing women over.

NINTH SAILOR: Do they ever stop scrubbing? Why, I was on a boat with some of them last year. They even started to scrub the boat, coming over. I never saw such goings-on. And the captain was as meek as a lamb. Didn't say a word.

SEVENTH SAILOR: Probably was scared too for fear they would begin scrubbing on him next.

FIFTH SAILOR: Wouldn't a hurt him none. Why, they've even got flowers growing around the houses.

EIGHTH SAILOR: Yes, and as I walked up a path the other day, Maiden Lane they call it, I came to a big field, and it was all covered with washing out to dry.

THIRD SAILOR: Scrubbing all of the time, didn't I tell you?

SIXTH SAILOR: And still I say, I'd never be a colonist, not here. Nothing happens.

SEVENTH SAILOR: Oh, I don't know now. We come here once in a while to cheer them up.

A commotion is heard from the Indian group.

FIRST SAILOR: Ho there! Help, somebody! I can't make out a thing this Indian is saying.

SEVENTH SAILOR (*as group closes in*): What's up?

FIRST SAILOR: Can't make the heathen understand. They won't give us a thing. Look at this! (*He takes hold of a string of wampum. The Indian pulls it away from him.*) Oh, I'm not trying to take it from you! He won't give it to me. I even offer him my knife. Here, one of you try this sign language. Tell him I'll give him my knife for this string of shells.

FOURTH SAILOR: Here you! This for this! Understand? (*Silence, and then he speaks louder.*) This for this! Understand? (*Another silence.*) This for this! This for this! Hopeless, I say. They're heathen.

FIRST SAILOR: What'd I tell you?

The Indian very quietly points to the loft of the horse-mill, and then swings his wampum toward it.

FIRST SAILOR: That's what he has been doing every time. All of them do the same. When we want anything of theirs they point to the mill-loft.

The Schout (sheriff) has entered unobserved.

SEVENTH SAILOR (*holding knife high*): This for this! Don't you understand? (*With elaborate pantomime.*) We'll give you this knife—this knife, see, knife—for this!

Again Indian shakes head and points toward loft.

FIRST SAILOR: Well, your words are no more winsome than mine.

SCHOUT (*loudly and pompously*): No bartering on the Sabbath!

The sailors turn quickly about, and the Indians seem relieved.

FIRST SAILOR: Oh, I say, Schout, this isn't bartering. This is just a little friendly exchange, so to speak.

SCHOUT: No bartering on the Sabbath! Make space! Make space!

FIFTH SAILOR: There is nothing to do in this old port, and we can have a bit of friendly bartering, I'm thinking. We don't belong to this colony.

SIXTH SAILOR: And never will!

SCHOUT: Here at Manahatta every one, sailors too, follows the orders of the

director general. Make space! There will be something happening here very soon. Religious services are to be held here shortly.

FIRST SAILOR: Where?

SCHOUT: Here in the loft of the horse-mill.

Enter Sebastian Krol and Jan Huyck.

FIRST SAILOR: Here in the horse-mill?

KROL (*answering him*): Yes, friends, in the horse-mill. The director general, Peter Minuit, has given permission for its use. Our first domine, Dr. Jonas Michaelius, will be here shortly.

FIRST SAILOR (*respectfully*): You are a krankenbesoecker, are you not?

KROL: Yes.

FIRST SAILOR: I remember you well. You held services on my ship for a whole trip once.

KROL: That was before I came here.

FIRST SAILOR: Can you understand the language of these natives?

KROL: Somewhat, yes.

FIRST SAILORS I think there is something you can explain. I have an idea I've made a mistake about them. (*Hesitantly.*) You see, we attempted a little friendly exchange, and they would not give us anything. Every time we tried to get something, they would point to the mill loft.

Huyck goes over to the Indians who gather about him.

FIRST INDIAN (*pointing to the sailor and then to his wampum*): No. No! (*Pointing to the loft and holding out wampum*): For white man's god! We bring for white man's god!

HUYCK: And the white man's god will be happy. The white man repoices over this friendship. You wait here. (*Returns to sailors.*) Boys, you can get nothing from them. Even if it were not the Sabbath, you couldn't. Their gifts are for the white man's god.

KROL: They have come to our service!

SECOND SAILOR: If these heathen will come to your service, I guess we will too. (*The other sailors nod assent.*)

KROL: Here comes the domine; but his wife is not with him.

HUYCK: She will not live, I fear, Sebastian Krol. That journey over the sea was too much.

KROL: Two and a half months! And she and the children were not allowed to eat in the cabin. The food they had was worse than that given the sailors.

Enter Jonas Michaelius and his three children.

MICHAELIUS: God's blessing upon you all.

HUYCK: And upon you and your family. How is the good wife?

MICHAELIUS· She is ill, very ill. She fears that the time is short, and now I am beginning to share her fear.

KROL: God is good, and—

MICHAELIUS (*interrupting*): Yes, yes, His will be done. (*Changing subject.*) I saw the burghers coming, and we hurried on. I must prepare for the Lord's Supper. Come children, you may come with me.

HUYCK: I will go with you.

They start in to the mill-loft, singing Psalm 42.

ONE OF THE CHILDREN: Father, I am afraid of the Indians.

HUYCK: They will not harm you.

The inhabitants of Manahatta begin coming from all directions. Small conversation. Action is covered by singing. As soon as all are gathered, Peter Minuit enters.

SCHOUT: The director-general comes.

The Indians come forward a bit. They like the director-general. Michaelius, Huyck, and the children come out of the mill-loft.

PETER MINUIT: Good burghers of Manahatta: we are meeting for our first church service with our first domine. It is very true that our good krankenbesoecker Krol has maintained the ordinances of worship, but to-day under the guidance of Domine Jonas Michaelius, a pious and carefully trained clergyman, we shall establish a church, which, pray God, may continue in unbroken succession through all time. This loft of the horse-mill may be used until we have a church building, which, God grant, may be soon.

MICHAELIUS: After all, good director, it is not stones or wood that make a church, but people. We Hollanders and Walloons have known the glory of belonging to the Church under the Cross, the Lily among Thorns. In secret conventicles, in houses and barns, in the open fields, in prisons and galleys we have known the fellowship of the Almighty.

PETER MINUIT: Truly spoken, Domine. (*Looks around.*) Here are your people, Domine!

Sounds of singing have been coming closer and closer during Minuit's speech. Now the sound is very close. "Faut-il au Dieu," (Psalm 74.)

PETER MINUIT: And others are coming!

Enter a group of Walloons.

KROL: Walloons!

FIRST WALLOON: We have tramped all night, Peter Minuit, to come to this service. There is much for which we are thankful to our gracious God.

SECOND WALLOON: Peter Minuit, you were an elder in our Walloon Church in the home land, and we have come here so that we might be together again.

PETER MINUIT: Together we shall be, for our Domine preaches not only in Dutch but also in French. It shall be your church too.

MICHAELIUS: And soon, director-general, I hope I may preach in the language of these other neighbors of ours (*pointing to the Indians*).

KROL: Come, enter into his gates with thanksgiving, and into his courts with praise.

The burghers begin to go into the mill-loft. The Indians enter with Peter Minuit. They show him their gifts. The sailors go in last. All sing as they go in. The sailors are heard speaking above the singing. "Lord, Who Hast Spread Thy Heavens," or Psalm 100.

FIRST SAILOR: Comrade, I'm not very bright as they say, but it seems to me that something important has happened here just now. Yes, something important. Something that men will talk about!

SECOND SAILOR: That's just how I feel.

As curtains close, we still hear the singing.

INTERLUDE BEFORE SCENE II

GUIDE: In 1633 came Everardus Bogardus, the second minister of the church in New Amsterdam. In the same year a plain, wooden church building was built near the East River at what is now 100 Broad Street, between Pearl and Bridge Streets. To this the worship of the congregation was removed from the loft over the horse-mill which had been used from the beginning. Near it was built a dwelling house for the domine. The necessity for a more suitable building was pressing before many years had passed.

In 1638 Domine Bogardus married for his second wife Anneke Jans, widow of Roelof Jansen whose land granted by Governor Van Twiller became known as the domine's bouwerie or farm, the land that, reverting to royal possession, finally became the rich holding of Trinity Church. In 1642 the daughter of Anneke Jans was married. At the wedding party in the parsonage were Governor (Director-General) Kieft and the church people. Advantage was taken of the occasion and its good will to start a subscription for the new church. Governor Kieft was especially interested. He insisted that the location should be within the fort. Hence, "The Church in the Fort," known also as the St. Nicholas Church, at the Bowling Green, near the Battery. It was of stone with peaked roof of heavy split oaken shingles. It had a tower, above it a weather cock. For over fifty years it was the house of worship of the Dutch Church; and it was as well the place of rallying and of refuge in danger of Indian attack when alarm was sounded. On the front of the church was a stone, telling of the erection in 1642—the stone found in ruins there in 1790, removed then to the church in Garden Street, there lost in the great fire of 1835. The bell of the Church in the Fort bore the date 1674; it was made in Holland.

SCENE TWO—WEDDING OF THE DAUGHTER OF ANNEKE JANS BOGARDUS (1642)

SCENE: The large parlor in the home of Anneke Jans and Domine Bogardus. Typical, low ceilinged early Dutch house. Large fireplace at right, table with refreshments at left, shelves and doorway at back. Candles are burning, and the place is decorated with flowers in abundance. Doorway at right. The guests are sitting or standing about in informal grouping. Laughter and talking are heard, and as the curtains swing open the children are playing a Dutch game, "I have run down with my wagon."

CHARACTERS

SPEAKING PARTS:

ANNEKE JANS BOGARDUS
DOMINE BORGARDUS
CAPT. PETER DE VRIES
KATHERINA VAN CORTLANDT DER VALL
MRS. ELIZABETH BACKER

Burgomaster Olof S. Van Cortlandt
Margaretta Hardenbrook
Mrs. Katherine de Boogh Beekman
Widow de Huller
Madame Olof S. Van Cortlandt
Madame Cornelia de Peyster
Burgomaster Paulus Leederson Vandiegrist
Burgomaster Johannes de Peyster
Frederick Phillipse
Jan Gillisen
A Boy
A Girl

NON-SPEAKING PARTS:
Residents of Manahatta

MUSIC

"I have Run Down With My Wagon," "Wedding Blessing," "Kline, Kline, Kloeterken."

SCENE TWO—WEDDING OF THE DAUGHTER OF ANNEKE JANS BOGARDUS

Enter Mrs. Elizabeth Backer and her slave boy, Toby.

Domine Bogardus: Ah, Mrs. Backer, we give you greetings. Now the family is complete.

The children gather about Toby and look at him. He stares back, at one after another. He is clutching something very tightly in his hands.

Mrs. Backer: Domine Bogardus, you are losing a daughter.

Domine Bogardus: Nay, Mrs. Backer, I gain a son.

She smiles, and then sees the children.

Mrs. Backer: Toby, come here quickly! (*He comes.*) Give the Bible to me! See my New Testament, Domine, it has silver clasps.

Domine Bogardus: Very beautiful. A gift, I suppose. Will you not have something to eat or drink? (*He escorts her to the table.*)

Olof S. Van Cortlandt: And who made this caudle, Domine?

Domine Bogardus: Madame Johannes De Peyster.

Captain De Vries: Nectar, nectar! Not caudle!

A group of women gather together. The children play during this conversation, until the bell is heard.

Margaretta Hardenbrook: Dr. Kierstede is of all men most fortunate.

Mrs. Katherine de Boogh Beekman: Yes, the daughter of Anneke Jans wears many petticoats.

Widow de Huller: 'Tis my belief that Sara is the most fortunate of women. To be wedded to a doctor gives her an official position.

MADAME OLOF VAN CORTLANDT: Her crown is beautiful. 'Tis the one Anneke Jans wore the first time she was wedded.

MAGARETTA HARDENBROOK: And each of her other two daughters has worn it also. Her daughters have married well.

WIDOW DE HULLER: Sara is the eldest, is she not?

MADAME CORNELIA DE PEYSTER: And the last of Anneke's daughters. Anneke Jans will miss her daughters. Still as the company gave the Doctor such a beautiful place on the Strand, Anneke can go there often and not be lonely. Doctor Kierstede has built a beautiful home for his bride.

MRS. BEEKMAN: I suppose no home will be as gorgeous as the one Olof has built for you in the country, Madame Van Cortlandt.

MADAME VAN CORTLANDT: Olof has been kind, but he is stubborn, too, I vow.

MADAME DE PEYSTER: Tut! Madame Van Cortlandt, you do but jest. All New Netherlands knows that what Madame Van Cortlandt and Madame Anneke Jans Bogardus say is law. Not even the director general would dare oppose you two women.

MADAME VAN CORTLANDT: There is one thing that vexes me. I shall try to persuade the director and his council to establish a market such as we had in Patria.

PAULUS LEEDERSON VANDIEGRIST (*joining the group*): What do the ladies want now?

M. HARDENBROOK: A market, like the one we had in Patria—a place wherein we can buy and sell.

The ringing of a bell is heard, and silence falls upon the group.

JOHANNES DE PEYSTER: How mellow that old Spanish bell sounds!

The doors of the front parlor swing open, revealing the wedding party, Domine Bogardus, Anneke Jans Bogardus, her daughter Sara, the bride, Dr. Hans Kierstede, the groom, and the attendants. The gestures of the ceremony are seen, but the words are not heard because of singing. The singing stops just as the bride and groom, with attendants, step into the forward room. There is the usual crowding and congratulations. Flowers are thrown. Offstage singing, "Wedding Blessing."

VAN CORTLANDT: To the bride and groom!

A toast is given to them by all.

DOMINE BOGARDUS: To Anneke Jans, the mother of the bride!

ANNEKE JANS (*after the toast*): May I suggest a toast? To a new church!

ALL: To a new church!

BOGARDUS: Had our church been aught but a barn, the Doctor and Sara might have been married there.

CAPTAIN DE VRIES: A new church we must have. It is a shame that English visitors should see such a barnlike looking building for a church. In every New England town a fine meeting-house is builded as soon as the colonists have provided themselves with homes.

FREDERICK PHILLIPSE: Does Director Kieft approve of such a plan?

DE VRIES: Absolutely! I was dining with him a day or so ago, and when I told

him that Patroon Van Resselaer was about to call a minister for his manor, and erect a new church, he urged that we plan for one at once.

PHILLIPSE: I think the director is not so much concerned about a new church as he is anxious to leave behind him some worthy memorial.

ANNEKE JANS: Nevertheless, Mr. Phillipse, we need a new church building.

PHILLIPSE: And what would be the cost?

DE VRIES: Twenty-five hundred guilders.

MADAME VAN CORTLANDT: Will the company subscribe any of that sum?

DE VRIES: Director Kieft has promised one thousand guilders. Let us take a subscription! (*He goes for paper and ink.*)

MRS. BACKER: Anneke Jans, are you making this a wedding party or a conscription?

ANNEKE JANS: Would you not have it so?

A CHILD (*to Domine as he comes back with ink and paper*): Pray tell us a story, sir. You promised us one if we were quiet.

BOGARDUS: So I did. Well go you to Klink this time. He can tell better stories than I.

All of the children quickly gather about the Klink, who is sitting at the right. The Domine pulls a small table to center, and puts the paper and ink on it.

CHILD (*to Klink*): Jan Gillesen, won't you please tell us a story, or something. 'Tis a long, long time we have been sitting.

GILLESEN (*as children push closer to him*): Shh! If you are quiet awhile I'll play the Dame and the Friar.

The children cannot hold back their cries of joy, and they sit down on the floor beside Gillesen.

BOGARDUS: Paper and ink we have and at the head of the list, we place one thousand guilders by the company. Captain de Vries, you have been so earnestly pleading for this new church, what do you give?

SEVERAL (*laughing*): Yes, yes, captain, what is that you will give?

MADAME VAN CORTLANDT (*teasingly*): A pretty penny, I'll warrant.

VAN CORTLANDT: As much as de Vries gives we shall give. Come, Captain, what is the sum?

BOGARDUS: Do you write it here, Captain de Vries.

DE VRIES: (*looking at group scornfully and going to table*): I write one hundred guilders.

SEVERAL (*gasping*): One hundred guilders!

ANNEKE JANS (*taking up the pen as quickly as de Vries drops it*): I, too, Captain de Vries, write down one hundred guilders.

MADAME VAN CORTLANDT: And so will Burgomaster Van Cortlandt!

He goes reluctantly to the table and writes.

BOGARDUS: All of us must write down something. Frederick Phillipse!

One after another they come. Bogardus speaks to them and thanks them, etc. All this is done quietly and in undertones as children's scene is played.

A GIRL: May we talk now?

GILLESEN: Oh, yes, they are very busy now and cannot hear us.

A Boy: Please give us the finger play that you promised.

Several: Oh, please!

Gillesen: Very well, you shall have it.

He adjusts himself more comfortably, and as he plays, the children watch him spellbound. He wraps the thumb of one hand in a kerchief making it look like an old lady in a cap. The middle-finger is the friar, and the little finger is the maid-servant.

Gillesen: Dame Thumb is seated in her best parlor, and a visiting friar is standing at the door (*he has the first and third fingers meeting before the friar*). The maid is standing in the hall. (*In deep voice.*) "Tap, tap, at the door!"

The conversation continues as follows, the friar in deep growl, the dame in simpering lisp, and the maid-servant in high nasal key.

Servant: Somebody knocks, mam! Somebody knocks!

Dame: See who it is, see who it is.

Servant: Who's at the door, there? Who's at the door?

Friar: A friar! A friar!

Servant: A friar, good dame; a friar, good dame.

Dame: See what he wants; see what he wants.

Servant: What do you want, sir; what do you want?

Friar: I want to come in; I want to come in.

Servant: He wants to come in, dame; he wants to come in.

Dame: Bid him come in, then; bid him come in.

Servant: You may come in, sir, you may come in.

Friar: Thank you, good dame! and so in he popped.

This is done by ducking the middle finger under the tips of the ones in front. At this the children applaud and laugh delightedly.

Bogardus: You may well laugh with joy, little children, for here are glad tidings. We shall have a new church. On this paper are written down twenty-five hundred guilders.

He holds up the paper. All clap.

Anneke Jans (*to Sara*): Your wedding, daughter, has been good indeed.

Phillipse: Let us go with the bride and groom to their new house.

Several: Yea! Yea! 'Tis not far.

The door is thrown open, and the guests begin to file out, the bride and groom going with them. This action is covered with Dutch play song by children, "Kline, Kline, Kloeterken." The children pick up some of the flowers and run after them too.

Anneke Jans (*calling after her daughter*): Daughter, you shall see me ere long.

She remains standing in the doorway, looking after them. Domine Bogardus puts the family Bible on the table and opens it.

Anneke Jans: The last daughter, Everardus, and she has been so good to us.

Bogardus (*going over to her*): Come, goede vrouw, let us record it in the Holy Book.

Anneke Jans (*with emotion*): Very well.

Bogardus: Are you weeping, Anneke Jans?

Anneke Jans: Only because I am happy.

BOGARDUS (*before Bible*): Let us write it here—Mr. Hans Kierstede and Sara Roelofs.

ANNEKE JANS: And may God bless them and grant them happiness.

They look at each other, and then without a word, kneel in prayer, as the curtains close.

INTERLUDE BEFORE SCENE III

GUIDE: At Fort Orange, now Albany, there was a trading post and a settlement as early as on Manhattan. There the second church of New Netherland was established—in 1642. The West India Company gave a great patent of land in the Fort Orange country to Kiliaen Van Rensselaer. The company required that such a patroon provide his colonists with a minister as well as a schoolmaster. Patroon Van Rensselaer in 1642 sent Domine Johannes Megapolensis. He had been a Roman Catholic. He organized the Dutch Reformed Church at Fort Orange, the present First Reformed Church of Albany. His devotion to the church and to the Gospel extended beyond the bounds of the pioneer Dutch. He carried the Gospel to the Indians, preceding John Eliot of Massachusetts, as a Protestant missionary to the native Americans, by some years. He learned their language and received a good number of them into his church, their names being among the earliest in the ancient registry of that church. He was a supreme example of the tolerance of the Dutch, notably displaying this in his sympathy for the Jesuit missionary Isaac Jogues, effectually working for the deliverance of Jogues from the savages, giving him hospitality, opening the way for his return to France.

SCENE THREE—MEGAPOLENSIS AT FORT ORANGE (1643)

SCENE: A clearing in forest land: late afternoon. Strains of American Indian music are heard as the curtains swing open. Indians, seated, are grouped in very irregular semi-circle formation, facing Domine Johannes Megapolensis, who is standing at the left. The men are smoking long pipes, and the women are busy beating corn between two stones, plaiting corn leaves for shoes, or sewing stockings of deer-skin. With Megapolensis are standing a few burghers of Rensselaerwyck. Smoke curls up from a log fire in the center. At the end of the scene, all the light comes from this fire.

CHARACTERS

SPEAKING PARTS:

JOHANNES MEGAPOLENSIS
TWO BURGHERS
MESSENGER
FOUR INDIANS
AN OLD INDIAN
FATHER ISAAC JOGUES

NON-SPEAKING PARTS:

INDIANS
BURGHERS
BURGHERS' WIVES

MUSIC

Indian War Dance.

SCENE THREE—MEGAPOLENSIS AT FORT ORANGE

MEGAPOLENSIS (*to burghers*): That task is difficult which calls for the teaching of the fatherhood of God and the brotherhood of man within the sound of gun fire.

FIRST BURGHER: You do but jest, Domine.

MEGAPOLENSIS: Nay, there is the smell of gun powder in the air, and these men, stoical as they seem, have caught it. How can I teach the peace that passeth all understanding when some of my fellow-men make war?

SECOND BURGHER: It is in self-defense only, Domine.

MEGAPOLENSIS (*smiling wearily*): Yea, I suppose so. And perhaps it would not be wise to investigate too vigorously the reasons for self-defense. Nevertheless the Mohawks are on the war-path, and woe to any white man who comes into their way.

FIRST BURGHER: The Indians will not harm the Dutch as long as you are here, Domine.

SECOND BURGHER: Our fort is not strong! Not like the one down at Manahatta.

Megapolensis comes over towards the Indians.

FIRST BURGHER: Nothing is as good as that of the lower colony, but we are only a handful of people in comparison.

MEGAPOLENSIS: Try to understand, as I speak to them. However, their language is a veritable confusion on my tongue. When asking for particular words, one Indian will give me a word in the infinite mood; another in the indicative; one in the present tense; and another in the past tense; one in the first person, another in the second. It is quite bewildering, but I am beginning to grasp it.

FIRST BURGHER: Domine, it sounds impossible.

MEGAPOLENSIS: With God, all things are possible. (*To the Indians.*) It is difficult to make myself understood to you, but you are always patient. Some day when I know your language better I shall come to the very heart of your country to teach you. There are ten or twelve of you who worship with us, but some day perhaps you shall have a church of your own.

FIRST INDIAN: I come to your church.

MEGAPOLENSIS: We are glad, and God rejoices, I know.

FIRST INDIAN: What do you want that you stand and talk so much to the people in your church? No one else says a word.

SECOND INDIAN: Yes, what do you want?

MEGAPOLENSIS: I do not want anything. I advise the Christians not to do wrong; not to steal, or commit adultery, or murder.

FIRST INDIAN: Why *do* Christians do such things? Why do Christians steal or commit adultery or murder?

MEGAPOLENSIS (*to Burghers*): Answer that, my brothers! Why do Christians do these things? Why do they murder? I tell you these Indians feel strife in the air.

THIRD INDIAN: Cloth-maker, why do Christians murder?

MEGAPOLENSIS: It is the devil in their souls.

THIRD INDIAN (*slowly*): That is why, learned cloth-maker, we present offerings to the devil, instead of God. God is good. He does not need offerings. The devil must be pleased so he will not abide in us.

FOURTH INDIAN: We give offerings to the devil so he will not bite us.

FIRST INDIAN: That is why we laugh when you pray to a good God. You should pray to an evil devil.

FOURTH INDIAN: We are cunning devils, we are more cunning than the white men. We know how to outwit the devil.

OLD INDIAN: Silence! Let the white man tell us of his God.

Silence at once.

MEGAPOLENSIS: God is good! God is the Father! All good gifts come from the Father. We are His children. The children thank the Father for his good gifts. Eight or nine of you come to our church to commune with the Father.

A shout is heard off stage. Megapolensis turns quickly to the Burghers and then back to the Indians as if nothing had been heard.

MEGAPOLENSIS (*continuing*): He cares for us. The Father cares for His children.

OFF-STAGE CRY: Hullo! Hullo! I say, where are you?

FIRST BURGHER: Here! Friend or foe?

MESSENGER: Friend! (*He comes in quickly.*)

MESSENGER: At the fort they explained I would find you here somewhere. The French have defeated the Mohawks. And I have been sent to warn all whites against uprisings.

Several Indians look at each other significantly, and one or two of the men get up. The women begin to put aside their work, as though getting ready for departure.

MEGAPOLENSIS: You say the French have defeated the Mohawks?

MESSENGER: Yes! You must all hurry to the fort, for the Mohawks will strike wherever they come.

MEGAPOLENSIS (*turning away*): God of hosts, it seems so futile! Yet thy servant must labor on.

FOURTH INDIAN: Cloth-maker, we understand. We are cunning devils. The white man has made the Indians run.

All of the Indians are up now, and are gathered in a group. They are muttering among themselves.

FIRST BURGHER: Aye, Domine, let us return before they avenge themselves upon us.

Cries of other Indians are heard off-stage and their cries are answered by those on the stage.

MESSENGER: Some of them are upon us already.

MEGAPOLENSIS: They will not harm us. That I know.

SECOND BURGHER: I tell you, Domine, I had rather be in the fort now.

MEGAPOLENSIS: So? Well, for once then, my friend, you shall learn just how protecting the hand of God can be.

A group of Indians enter noisily, and at once take circle formation. In their midst is a captive, a Roman Catholic priest, Father Jogues. He is suffering and weak from the torture already inflicted upon him. All of the Indians join in the dance about him. The Dutch watch in astonishment. This continues for a minute or so.

FIRST BURGHER: They will kill him.

SECOND BURGHER: Torture him to death probably.

MESSENGER: He is a priest, a Jesuit. I think he is called Father Jogues.

MEGAPOLENSIS: Father Jogues? We must save him!

FIRST BURGHER: Do not interfere! Think of our homes and families!

MEGAPOLENSIS: We must save him. I think I can. At least I shall try.

SECOND BURGHER: You are no longer a Papist, Domine. Why do you interfere?

MEGAPOLENSIS: It is true I am a Papist no longer. The Church Reformed is the home of my faith. And it is a humane church. William the Silent, may his name endure, bequeathed to us, yea, to the world, the spirit of tolerance. The Inquisition may still rage in Europe. Our answer must be forgiveness. That is the way of the Nazarene. Come, forget this man's teachings. He is sincere. We must help him.

SECOND BURGHER: Domine, we stand with you. (*Looking at first man.*) Yea, with you to the end.

MEGAPOLENSIS (*holding up his hands and calling to the Indians who are still in circle formation*): Peace! (*they stop*) I am your friend. You are my friends. You have often slept at my house, seven or eight of you at a time. You will come to me many more times. This man is my brother. (*Jogues looks up.*) Yes, brother, Father Jogues, in spite of our differences in belief. I pray you give back to me my brother. He has not hurt you. He has only been kind. He never will hurt you. He will always be kind.

AN OLD INDIAN (*he seems to be the leader*): He is your brother?

MEGAPOLENSIS (*after a pause*): My brother in Christ.

OLD INDIAN: We will not hurt the brother of our good cloth-maker. Take him. But hide him well, for if my brothers who are on the war-path find him, he will never come back to you again.

MEGAPOLENSIS: Thank you.

OLD INDIAN: Go quickly ere my brothers come.

FATHER JOGUES: Domine, humbly do I thank you. I have heard that Holland welcomes all religions; that religion is free there. Now I *know* that you practice this new thing that is called tolerance.

They go out quickly as Indians watch them.

FIRST INDIAN (*after a minute, as drums are heard again*): Christians are strange; very strange.

CURTAIN

INTERLUDE BEFORE SCENE IV

GUIDE: Although New Netherland had become New York and New Jersey, under English rule, the Dutch strength continued on Manhattan, and the Dutch occupying of Long Island and of the river valleys constantly extended. At the turn of the eighteenth century, on through the years that followed, there were constantly more churches in the valleys of the Hudson, the Mohawk, the Rondout, the Wallkill, the Hackensack, the Passaic, the Raritan. There were few ministers, far too few for the scattered people, far too few for the churches that were needed, for the churches that had been founded. The church in America was soon to become independent of the church in Holland. The English language was soon to take the place of the Dutch in the pulpits. The question at the moment was whether ministers might be educated this side of the water, whether the church people might have a college and a professor of theology. Must the training be in Holland? Might it be at the College of New Jersey, at Princeton, or at King's College in New York, just founded? Leading ministers and laymen insisted that they must have a college of their own. Theodorus Jacobus Frelinghuysen, pioneer preacher and pastor in central New Jersey from 1720, evangelist with Whitefield, Edwards, and the Tennents, in "the Great Awakening," was pioneer in this movement, too. His son, Theodorus Frelinghuysen, of Albany, in bitter winter cold, 1755, rode down the west side of the Hudson and up the east side, stirring interest in the desired college. Another son, John Frelinghuysen, his successor in the New Jersey parishes, building with his wife, Dinah Van Bergh, from Amsterdam, the spacious parsonage at Raritan, began the desired schooling in the parsonage study. Domines Hardenbergh, Verbryck, Goetschius, and leading laymen of the two colonies were persistent for a charter. Two governors refused it. Governor William Franklin of New Jersey granted it. Thus in 1766 was founded Queen's College, one of the only nine colonial colleges, one of the only five with royal charters.

SCENE FOUR—GRANTING OF CHARTER TO QUEEN'S COLLEGE, 1766

SCENE: A large open space; afternoon. Waiting attentively are the petitioners of the college, and the Dutch domines.

CHARACTERS

SPEAKING PARTS:

GOVERNOR FRANKLIN (son of Benjamin Franklin)
DOMINE JACOB RUTSEN HARDENBERGH
DOMINE JOHANNES LEYDT
DOMINE SAMUEL VERBRYCK
DOMINE MARINUS
DOMINE S. ROMEYN

NON-SPEAKING PARTS:

COUNCIL

LORD STIRLING (afterward one of Washington's generals)

JOHN STEVENS (whose steamboat, the Phoenix, was launched a few weeks after Fulton's)

RICHARD STOCKTON (a signer of the Declaration of Independence)

PETER KEMBLE

SAMUEL WOODRUFFE

MINISTERS OF THE DUTCH CHURCH

DOMINE WESTERLO

DOMINE GOETSCHIUS

PETITIONERS

PETER HASSENCLEVER

COLONEL THEUMIS DAY

CAPTAIN KUYPER

HENDRICK FISHER

WILLIAM OUKE (mayor of New Brunswick)

MUSIC: "Rule Britannia," "God Save the King."

SCENE FOUR—GRANTING OF CHARTER TO QUEEN'S COLLEGE

DOMINE LEYDT: This is a momentous occasion. To-day we receive the charter for our college.

DOMINE VERBRYCK: I would that Theodorus Frelinghuysen were here, for this is surely the reward of his labors. Never shall I forget how he journeyed on horseback in the dead of winter through the Hudson Valley calling ministers and elders to meet at New York City to deal with an academy where our youth who are devoted to study might receive instruction.

LEYDT: And they assembled in such a convention on May 27th, 1755, coming from a score of places—Long Island, Staten Island, and New Jersey as well as from the Hudson Valley.

MARINUS: From that day the founding of the college was never in doubt.

VERBRYCK: Theodorus Frelinghuysen gave his life in this cause. As our delegate to Holland he received little sympathy for the proposed project. His disappointment must have been keen.

ROMEYN: You, yourself, Domine Verbryck, made several attempts to obtain a charter for the college from the Governor of New Jersey.

VERBRYCK: I was refused by *several* governors, Domine Romeyn. So many felt that the sons of Holland needed no academic instruction of their own, and that a chair of theology attached to an existing college, primarily Kings, or perhaps Princeton, would answer the need. But a few of us have striven with all our energy, and in the fear of God, to plant a university of our own which may be a school of the prophets in which young Levites and Nazarites of God may be prepared to enter upon the sacred ministerial office.

To strains of "Rule Britannia" enter Governor Franklin and members of his council. All stand at attention, council at right, and Domines at left, Governor Franklin in center.

GOVERNOR FRANKLIN: You have petitioned for a college for the education of the Dutch youth?

HARDENBERGH: We have.

GOVERNOR FRANKLIN: Domine Hardenbergh, and petitioners all. In the name of George the Third by the Grace of God, of Great Britain, France and Ireland, King and defender of the faith, we present to you the royal charter for an institution of learning which shall be known as Queen's College, in honor of the consort of George III, Charlotte of Mecklenburgh-Strelitz. Queen's College is to promote learning for the benefit of the community, and the advancement of the Protestant religion of all denominations; and more especially to remove, as much as possible, the necessity our said loving subjects have hitherto been under of sending their youth intended for the ministry to a foreign country for education, and of being subordinate to a foreign ecclesiastical jurisdiction.

Peter Hassenclever, one of the petitioners, accepts the charter, and presents it to Jacob R. Hardenbergh.

J. HARDENBERGH (*reading*): Whereas our loving subjects, being of the Protestant Reformed religion, according to the constitution of the Reformed churches in the United Provinces, and using the discipline of the said churches, as approved and instituted by the national Synod of Dort, in the years one thousand six hundred and eighteen, and one thousand six hundred and nineteen, are in this and the neighboring Provinces very numerous, consisting of many churches and religious assemblies, the ministers and elders of which having taken into serious consideration, the manner in which the said churches might be properly supplied with an able, learned, well qualified ministry; and thinking it necessary, and being very desirous that a College might be erected for that purpose within this our province of New Jersey; for themselves and in behalf of their churches, presented a petition to our trusty and well beloved William Franklin, Esq., governor and commander-in-chief in and over our province of New Jersey in America, setting forth that the inconveniences are manifold and the expenses heavy, in either being supplied with ministers of the gospel from foreign parts, or sending young men abroad for education; that the present and increasing necessity for a considerable number to be employed in the ministry, is great; that a preservation of a fund for the necessary use of instruction very much depends upon a charter. And therefore humbly entreat, that some persons might be incorporated in a body politik, for the purposes aforesaid; and we being willing to grant the reasonable request and prayer of the said petitioners: Know ye therefore, that considering the premises, we do of our special grace, certain knowledge and mere motion, by these presents, will, ordain, grant and constitute, that there be a College, called Queen's College, erected in our said Province of New Jersey, for the education of our youth.

All sing "God save the King."

God save our Lord, the King,
Long live our noble King,
God save the King.
Send him victorious,
Happy and glorious,
Long to reign over us;
God save the King.

O Lord, our God, arise,
Scatter his enemies,
And make them fall.
Confound their politics,
Frustrate their knavish tricks,
On Thee our hopes we fix,
God save us all.

Thy choicest gifts in store,
On him be pleased to pour,
Long may he reign.
May he defend our laws,
And ever give us cause
To sing with heart and voice,
God save the King.

At close of singing, the Governor and his council go out. Curtain closes as remaining characters look at Charter.

INTERLUDE BEFORE SCENE V

GUIDE: The churches, many of them, were in the field of the Revolutionary War, in the pathway of the armies. Their life and prosperity were greatly disturbed. Some church buildings were burned, as at Kingston and Raritan. Some ministers were driven from their homes, as, for example, Romeyn of Hackensack, and Foering of Millstone. Jacob Rutsen Hardenbergh was in charge of the Raritan Valley parishes. He was of the family on the Great Patent in the counties of New York State west of the Hudson, the son of Colonel Johannes Hardenbergh. He had studied in the parsonage where he had now become minister. He had married the widow of his preceptor, Dinah Van Bergh Frelinghuysen, a woman of rare talent, piety and influence, known thenceforth as the Juffrouw Hardenbergh. He was the first president of Queen's College; his step-son, Frederick Frelinghuysen, was its first tutor as well as colonel in the patriot army.

Dr. Hardenbergh was an ardent patriot. He was delegate to the Provincial Congress, and member of the Convention that framed the Constitution of New Jersey. His zeal gained for him great hostility of the Tories and threats of capture. A musket stood beside his bed. Governor Livingston, writing to the president of the Continental Congress in praise of Dr. Hardenbergh's service, said: "The low Dutch clergy both in this and the State of New York are almost universally friends of these United States."

SCENE FIVE—REVOLUTION (1779)

SCENE: The interior of Domine Hardenbergh's house. A table, center, with oil lamp. Right, on "slaap-bauck," sleeps the Domine, musket at side. Door at right, window center, and another at left. Mrs. Hardenbergh working at table, back stage, left. Frelinghuysen and Romeyn seated at table. Others seated informally about room.

CHARACTERS

SPEAKING PARTS:

MRS. HARDENBERGH
FREDERICK FRELINGHUYSEN
DOMINE ROMEYN
SOLDIER
DOMINE HARDENBERGH
GENERAL GEORGE WASHINGTON
MRS. FOERING
AN AIDE

NON-SPEAKING PARTS:

SOLDIERS
DUTCH MINISTERS

MUSIC

Old Dutch patriotic song, "Berg op Zoom," or a Dutch Psalm.

SCENE FIVE—REVOLUTION

MRS. HARDENBERGH: Frederick, my son.

FRELINGHUYSEN: Yes, mother.

MRS. HARDENBERGH: When you were out walking did you hear how Domine Foering fares?

FRELINGHUYSEN: He is very ill, mother. He is in bed. Mrs. Foering fears for his life.

MRS. HARDENBERGH: So the British are after him, too?

ROMEYN: The British are after all of the Dutch preachers. I had to flee from Hackensack. My furniture, papers, everything, were destroyed. There are one or two Dutch preachers only, I believe, whose sympathies are not with the new nation.

MRS. HARDENBERGH (*coming over to her sleeping husband*): Ah, but there is not a price on their heads as there is on Domine Hardenbergh's. He has spoken his patriotism in words loud enough to be heard all over. One hundred pounds they have offered for his head.

FRELINGHUYSEN: Mother, you should be proud.

MRS. HARDENBERGH: Proud? Why?

FRELINGHUYSEN: Why mother, the Domine seems to be the only preacher whose head is worth one hundred pounds.

MRS. HARDENBERGH (*smiles in spite of herself*): How can you jest at such a time as this?

She goes back to her work.

FRELINGHUYSEN: Dr. Romeyn, your advice would be valuable to me now. Queen's College must go on, as you know, in spite of this war.

ROMEYN: Surely, you are not meeting in New Brunswick?

FRELINGHUYSEN: No, since the British have been occupying New Brunswick, John Tailor is holding classes at the North Branch of the Raritan, that is, when he is not in military service. I do not wish any one to think that classes have been discontinued, so we must continue our advertising. While I am not tutoring now, I promised to help with this. May I read the notice we have been publishing and the notice which I now have prepared?

ROMEYN: Please read.

Mrs. Hardenbergh comes close during the reading.

FRELINGHUYSEN: This is the notice which has appeared in the New York Journal and General Advertizer: "THE RESPECTABLE PUBLIC is hereby informed that agreeable to a former advertisement, a Seminary of Learning was opened at New Brunswick, last November, by the name of *Queen's College,* and also a Grammar School, in order to prepare Youth for the same. Any Parents or Guardians who may be inclined to send their Children to this Institution, may depend upon having them instructed with the greatest Care and Diligence in all the Arts and Sciences usually taught in public Schools; the strictest Regard will be paid to their moral Conduct, (and in a word) to every Thing which may render them a Pleasure to their Friends, and an Ornament to their Species."

MRS. HARDENBERGH: "A pleasure to their friends and an ornament to their species." You use such beautiful words, Frederick.

FRELINGHUYSEN: "Also to obviate the objection of some to sending their Children on Account of their small proficiency in English, a proper Person has been provided, who attends at the Grammar School an Hour a Day, and teaches Reading, Writing, and Arithmetic with becoming Accuracy—

It is hoped that the above Considerations, together with the healthy and convenient Situation of the place, on a Pleasant and navigable River, in the midst of a plentiful Country; the Reasonableness of the Inhabitants in the Price of Board, and the easy Access from all places, either by Land or Water will be esteemed by the considerate Public, as a sufficient Recommendation of this infant College, which (as it is erected upon so Catholic a Plan) will undoubtedly prove *advantageous* to our new American World, by assisting its SISTER SEMINARIES to cultivate Piety, Learning and Liberty."

ROMEYN: Piety, Learning, and Liberty! Without the first two, the last is impossible, Frelinghuysen. My young man, you were well chosen as the first tutor of Queen's College.

FRELINGHUYSEN: Domine Romeyn, I of myself have done little. My inheritance from father and grandfather was rich indeed. Here is the notice which I

have prepared now. We can put it only in the New Jersey Gazette as it is impossible to get a message to New York now. (*Reads*) "THE PUBLICK is hereby informed, that the business of Queen's College in New Jersey, formerly carried on in the city of New Brunswick, is begun at the North Branch of the Raritan, in the county of Somerset, in a pleasant and retired neighborhood; lodging and board may be had in decent families at 30/1. proclamation money, per annum. All possible care will be taken of the youth sent to this institution, both as to their instruction and accommodation. The gentlemen who should incline to send their sons to this institution, may apply to John Tailor, A.M., Tutor at the place aforesaid."

ROMEYN: God grant that Queen's College will not be lacking in students.

The door opens and a soldier enters hurriedly.

SOLDIER: Domine! Domine!

Hardenbergh jumps up quickly.

HARDENBERGH: What is it?

Mrs. Hardenbergh goes quickly to the side of her husband. Frelinghuysen and Romeyn clear table of papers in an instant.

SOLDIER: Domine. Men are coming. A number of them are on their way here.

HARDENBERGH: Enemies or friends?

MRS. HARDENBERGH: Hide. Hide, my husband. Where can we hide him? Frederick, where can we hide him?

SOLDIER: I could not see.

HARDENBERGH (*comforting his wife*): They may be friends. Goede vrouw, do you think any one would arrest me? Why, the enemy soldiers fear me. The five who tried to capture me died within the week, two of them of smallpox! Do you not fear, I shall keep my head. Why, goede vrouw, they value it too cheaply. It is worth much more than a hundred pounds —to me.

He helps her to a chair as he speaks. He is not as lighthearted as his talk indicates. Romeyn dims the lights. Singing of "Berg op Zoom" is heard off-stage.

FRELINGHUYSEN: Guns ready? Here they come.

Hardenbergh takes his and goes to door. A short, silent pause.

HARDENBERGH: They walk too freely to be enemies. Why, goede men, it is only my neighbor the general, Washington, and his aides. You need not fear him. For him we open wide the door.

Romeyn brightens the lights. The others stand at respectful attention. Washington stands in the doorway. There is the usual salute.

HARDENBERGH: Welcome, General Washington, tonight as always.

WASHINGTON: Thank you. (*To his aides.*) Come in. We are welcome. (*Enters, followed by aides.*) It is pleasant to come here, Domine Hardenbergh, for a moment's rest.

AN AIDE: The English are preparing for a raid, and we are waiting for a signal.

WASHINGTON: We need the help of Almighty God to-night. Domine, how I like to hear the Dutch sing! Will not you join your comrades in that song?

FRELINGHUYSEN: General Washington, your wish is our command.

WASHINGTON: Thank you, Captain Frelinghuysen.

They sing "Berg op Zoom," but before they are through, there is a knock on the door, and the soldier on guard opens it. A woman enters, accompanied by a soldier.

MRS. FOERING: Is General Washington here?

WASHINGTON (*standing*): Here, Madam!

MRS. FOERING: Oh, General Washington, I beseech you to save my husband. The British are already on the march to our house after Domine Foering. He has been too zealous in the cause of patriotism to escape any longer. He is very ill, and I have brought him to you for protection.

Men enter now with some one on a hand-made stretcher. Mrs. Hardenbergh goes over to him.

MRS. HARDENBERGH: Oh, Mrs. Foering, to have had to bring him out to-night!

Mrs. Foering, weeping, embraces Mrs. Hardenbergh.

HARDENBERGH: Put him in here. (*Indicating slaap bauck.*) Lift him carefully.

MRS. HARDENBERGH: You will grant protection, General Washington?

WASHINGTON: To the best of my ability. They will not look for Domine Foering at headquarters. He is safe, I assure you.

MRS. FOERING: Safe from the enemy, aye, general, but—he is very ill.

AN AIDE: Madam Foering, I remember you. I am sure you are the good woman who divided all your freshly baked bread and all your other food among our half-clad, hungry, and unshod soldiers as we were marching through to Morristown. We will never forget it.

MRS. FOERING: What I did is nothing, sir, but after that the domine preached such an earnest patriotic sermon that it led to the formation of a company from our own congregation. This angered the British, of course, and they are anxious to capture him. I learned of this particular plot through one of the young maids.

General Washington looks about at the different ones.

WASHINGTON: Domines Foering, Hardenbergh, and Frelinghuysen, and how many more of you Dutch are rebels, as we are called?

FRELINGHUYSEN: Everything we have, General Washington, our homes, our churches, are yours for the cause.

HARDENBERGH: This house has sheltered many a rebel. Our churches have been used by your army and may be used again as long as they stand. Our church as a whole stands with you. We trust in you and believe in you.

WASHINGTON: To meet the approbation of good men cannot but be agreeable. Your affectionate expressions make it still more. Sir, in quartering an army and in supplying its wants, distress and inconvenience will often occur to the citizen. I thank you, gentlemen, sincerely, for the sense you entertain of the conduct of the army, and for all interest you take in my welfare. I trust the goodness of the cause, and the exertions of the people, under Divine protection, will give us that honorable peace for which we are contending. Suffer me, gentlemen, to wish the Reformed Dutch Church all the blessings which flow from piety and religion.

(*The scene closes to martial music "Berg op Zoom," as Continental soldiers are seen marching by the windows.*)

CURTAIN

INTERLUDE BEFORE SCENE VI

GUIDE: John Henry Livingston was born at the Livingston Manor near Poughkeepsie. Graduate of Yale and, in theology, of Utrecht, he began his ministry as one of the ministers of the New York City Church in 1770, preaching in both English and Dutch. He proposed at once a Plan of Union which, adopted in America by Convention of the Dutch Churches in America in 1771 and 1772 and approved in the Netherlands, at once united the pro-Dutch and pro-American parties and became the foundation document of the independent Reformed Church in America. Domine Johannes Ritzema of New York, for years the ardent champion of Netherlands Church authority, was the first to sign the articles. Dr. Livingston's learning, ability, character, devotion, and power in public address gave him from earliest manhood greatest influence and highest distinction. He was the church's first professor of theology, appointed in 1784, and removing this work to New Brunswick in 1810. With the other ministers of the church he was driven from New York by the occupation of the British. Garret Lydecker, Tory Dutch minister from New Jersey, was allowed to preach to the few Tory Dutch in the Garden Street Church. So the service of the church was unbroken, continuing until now, over a period of three hundred years. One church building was used as a prison, another as a hospital, another as a riding school. After the war, Dr. Livingston was the only one of the four ministers to resume work with the New York City Church. Dr. Laidlie, first preacher in English, died in exile from the city. Dr. Ritzema and Dr. De Ronde did not return. To Dr. Livingston fell the duty and the distinction of holding the first service of worship after the war, a service held in the Garden Street Church at a time when all the British had not yet departed and all the Dutch had not yet returned.

SCENE SIX—JOHN H. LIVINGSTON (1783)

SCENE: The simple interior of a Dutch church. During the war it was used for purposes other than that of worship. Pulpit and benches have been hastily arranged for this first service of those returned to their homes in New York. Dr. John H. Livingston, Leonard Kip and his son are seen arranging a few last minute details.

CHARACTERS

SPEAKING PARTS:

DR. JOHN H. LIVINGSTON
LEONARD KIP
HIS SON (aged 10)
A RED COAT
MICHAEL SMITH
WALTER QUACKENBOS
DERICK BRINCKERHOF
CORNELIUS ROOSEVELT
HENRY RUTGERS

NON-SPEAKING PARTS:
RED COATS
CITIZENS OF NEW YORK

MUSIC: Psalm 21.

SCENE SIX—JOHN H. LIVINGSTON

LIVINGSTON: Elder Kip, will you help with this (*the pulpit*)? Just a little bit more.

YOUNG KIP: Please, Dr. Livingston, let me help.

LIVINGSTON: All right, son. Take that corner. (*The elder Kip watches, silently, ready to help if necessary.*) There! Some day, my son, you will be a domine.

YOUNG KIP: If you please, Dr. Livingston. I want to go West. I want to go until I come to another ocean.

KIP, SR.: Doctor, that is how it is with our young boys to-day. All of them want to go West.

LIVINGSTON: Well, my son, I'll tell you what we shall do. We shall let you go West and be a domine, too. How is that?

YOUNG KIP: Oh, Sir! That would be too wonderful!

LIVINGSTON (*smiling*): A domine in the West! Elder Kip, the responsibility of a new nation is ours now. There is much trekking ahead for the ministers of the Gospel.

A group of Red Coats enter.

YOUNG KIP: Look, father, look!

A RED COAT: No need to fear. Time hangs heavy waiting for our departure. We thought we would come in to hear what a Yankee preacher had to say.

Large groups of citizens come in steadily during the conversation.

LIVINGSTON: Do you know who I am?

RED COAT: Yes, you are Dr. John Livingston. We have often tried to meet you. We have come out of curiosity to see the man we so often missed.

LIVINGSTON: You remember what happened to the cat?

Michael Smith, carrying a musket, joins the group.

LIVINGSTON: Michael Smith, you do not need a musket to-day. The war is over.

SMITH: Doctor, I know, but I just wanted to show these soldiers what I got from one of their grenadiers. See that? (*Flourishing musket.*) What do you think I fought him with? I was turning a chair leg in my shop, when I heard all the noise, and I picked up that chair leg and went out. When I came back I had this! Yes, sir! And a lot of other things, too!

RED COAT: What are you going to do with it?

SMITH (*retiring*): I'm saving it for my grandchildren and their children, too!

The people are crowded into the church now, many standing against the wall. The Red Coats go to the back.

LIVINGSTON: Friends: We have much to say, for this is a unique occasion. To-day the British are preparing to evacuate New York, and many of us are worshiping again after the absence of many years from our home church.

Two young men come in hastily, and, as they cannot find a place, come forward.

LIVINGSTON: I do not know these two men.

KIP, SR.: They are two of the Liberty boys, Doctor, Isaac Sears and Walter Quackenbos. Do you not remember they took part in the battle of Golden Hill, way back in 1770?

QUACKENBOS: The time, Doctor, the British broke our flag pole? I guess that little skirmish was really the first battle of the revolution.

LIVINGSTON: You are welcome here.

They sit down.

LIVINGSTON: Before we begin the service of prayer and thanksgiving to the Almighty God, who has been our shield and defender during these years of struggle and hardship, let us hear the resolution made at the last meeting of the General Synod which met here in the city of New York on April 25th, 1775. At that time the coming storm was already casting its shadows over the land, and Christians at least felt that they needed the guidance and protection of God. Alderman Derick Brinckerhof, will you read from the minutes of the meeting?

BRINCKERHOF (*reading*): This Body, taking to heart the present sad and perilous condition of our land, and considering that our multiplied, aggravated, long continued and unlamented sins have afforded reason to God to give up our land to the most deplorable calamities, judge that its inhabitants are in the clearest manner called to repentance and conversion, and they thus recommend to all Reformed Churches of their communion in the provinces of New York and New Jersey to set apart Wednesday, 7th of May next, as a day of solemn humiliation, with fasting and prayer for the forgiveness of sins, and the averting of deserved miseries.

LIVINGSTON: This appointment was most appropriate and timely, for in the struggle for freedom which came, nothing was more important than to go into it with clean hands and under the guidance of God in prayer. Since that appointment many changes have taken place. Many have suffered through the ravages of war; many have been plundered; and many were driven from their homes.

ROOSEVELT: Dr. Livingston, Cornelius Roosevelt speaking. Can not a list be made of such members of the Reformed Church who, having been driven by the war away from their homes and employment, have been rendered objects of compassionate assistance, so that we may as far as possible make provision for them?

SEVERAL: Yea! Yea!

LIVINGSTON: This can be an offering of Thanksgiving. We can also show our thanksgiving by rebuilding at once those church homes which have been destroyed. And now that it has pleased the Lord to grant the land a blessed and honorable peace, together with a confirmation of our freedom and independence, there is a matter to be considered. That of placing upon a permanent basis the interests of Queen's College, at New Brunswick, New Jersey, which should, with all earnestness and speed, as well as suitable care, be promoted and brought to a consummation.

A YOUNG MAN: Dr. Livingston, my name is Henry Rutgers. Believing in this cause, I abandoned my land to the enemy. And as I stood on the heights of Harlem and looked back at my fair inheritance stretching along the blue waters of the Sound, I made the vow—"For the love of liberty I leave all, and go forth poor and an exile; but if the God of my fathers shall ever permit that I sit down again in their ancient hall, then shall all this wealth be held as a tenure at will for His glory." My vow was answered by God, and if I can redeem it by assistance to Queen's College, or to any other cause, I hope the privilege will be granted me.

LIVINGSTON: What better thank-offering can we give to heaven than the resolution to engage at once in the noble work of promoting Christian education among the people? Let us begin our service by singing to the praise and glory of God, the twenty-first Psalm.

He reads part of it and then all sing.

In Thee, great God, with songs of praise,
Our favored realms rejoice;
And, blest with Thy salvation, raise
To heaven their cheerful voice.

Thy sure defense, from foes around,
Hath spread our rising name;
And all our feeble efforts crowned
With freedom and with fame.

In deep distress our injured land
Implored Thy power to save;
For peace we prayed; Thy bounteous hand
The timely blessing gave.

Thy mighty arm, Eternal Power,
Opposed their deadly aim;
In mercy swept them from our shore
And spread their sails with shame.

CURTAIN

INTERMISSION

The intermission provides an appropriate time for the singing of "The Star Spangled Banner."

INTERLUDE BEFORE SCENE VII

GUIDE: Dr. John Scudder, a prosperous physician in the City of New York, went to India as a medical missionary in the year 1819. His birthplace was Freehold, New Jersey; his collegiate training was at Princeton College and his medical training in New York City. One of the influences that entered his life,

tending toward missionary service, was the New York Missionary Society, founded in 1796, supported by Presbyterian, Baptist, and Reformed churches of which Dr. J. H. Livingston was the first President. A later influence, while Dr. Scudder was studying and practicing in New York, was the organization in 1816 and the activity of the United Missionary Society supported by the Reformed, Presbyterian, and Associate Reformed Churches. The immediate influence that led to Dr. Scudder's decision to become a medical missionary was the reading of a pamphlet in the home of a patient on the "Claims of six hundred millions." As far as is known, he was the first medical missionary to India. He himself gave 35 years of active and distinguished service to the cause of Christ in India. Still more significant is the fact that he was followed in his high calling in India by his seven sons, eleven grandchildren and five great-grandchildren. Others of his descendants are now preparing for the mission field. Altogether this one family of Dutch Reformed missionaries has given considerably more than one thousand years of service on the mission fields—a record which probably cannot be paralleled by any other missionary family in the world.

PART ONE OF SCENE SEVEN—JOHN SCUDDER (1819)

SETTING: The semi-darkened interior of a small, rather bare room. A small square table, with a yellow shaded oil lamp, is in the center. An open door leads off left, and another at the right. A rocking chair is near the door, left, in which a woman sits dozing. In a straight-backed chair at the table sits a young man. He sits facing the open door, left, sitting about on the edge of the chair.

CHARACTERS*

SPEAKING PARTS:

JOHN SCUDDER
GRANDMOTHER SLOAT
MR. DAVID SLOAT
FREDERICK SLOAT
MARTHA SLOAT
JOHN SCUDDER'S FATHER, a friend of the Sloats.

MUSIC: Solo, "When Quiet Night" (Moravian hymn)

PART ONE OF SCENE SEVEN—JOHN SCUDDER

John Scudder, seated in the chair, center, is looking anxiously toward the open door. After a moment he gets up, and softly tiptoes over to the door, pauses and listens. He takes out his watch,

*NOTE: With the exception of John Scudder and his father the characters are fictitious. We only know that this death-bed surveillance was in the home of a friend.

looks at it, smiles a little and puts it back. He listens again, and then walks away slowly and meditatively. As he crosses back of room he pauses to look at two portraits hanging on the wall, one of an aged man, and the other of an aged woman, who somewhat resembles the woman sleeping in the chair. He walks to the end of the room, and back again to the portrait of the man. Walks back to other end more quickly and turns as if speaking to the portrait of the man. Soft music during following speech, "When Quiet Night."

SCUDDER: A grand old man, you are called. And a grand old man you are. What things you have done! What friends you have won and held! And all because of your devotion to the Maker and Giver of all things. What a joy living has been to you. (*Looking over toward open door at left.*) And now you reach the end of the road happily. You have no fear. That is what your faith has done for you,—given an abundant happy life, and taken away the fear of death. (*He walks over to chair and sits down.*) Would that my life might be the same. Would that I might do for others what you have done.

He walks over to door and listens again. As he returns to chair, his eye is attracted by a small paper leaflet on the floor near the table. He picks it up, and sits down, fingering its few pages. He holds it closer to the light.

SCUDDER (*reading from leaflet*): "Six hundred million souls in darkness!" Where, I wonder? (*Turning to another page.*) India! What does this mean? "Six hundred million souls in darkness. Have never heard of the Bible. Have never heard of Jesus. Men, women, and children live and die, mentally sick, physically sick, spiritually sick. They need the healing power of Christ. Will you not help?"

He starts up quickly.

SCUDDER: Why, I never heard of such a thing. Can this be true? Six hundred million souls. (*He sits down again and reads.*) "They have no teachers, no doctors, no one to minister to them. They die in blackest despair without hope."

He gets up and walks across room slowly, looking at leaflet occasionally. On his way back he stops before portrait, looks at it.

SCUDDER: Death to you is but the ultimate experience, and you accept it confident in your hope of immortal life. (*Looking at leaflet.*) And here are six hundred million souls living and dying without that hope. Why? Is there no one to help them? (*Coming back to table and sitting down.*) Why doesn't some one go to India to care for their pain-wracked bodies, and their sin-wracked souls? (*After a moment.*) Some one? (*After another moment, and looking off seemingly into vague distances.*) Why should not that some one be myself? (*He jumps up quickly and speaks in a louder voice.*) Why shouldn't it?

The old woman in her chair starts from her slumber. She looks quickly at Dr. Scudder.

GRANDMOTHER SLOAT: Why, what is it? Has anything happened to him?

DR. SCUDDER (*going over to her*): Nay, good grandmother. Comfort thy heart. He sleeps well. I regret that I awakened you.

At the door right, stands David Sloat, lighted candle in hand.

DAVID SLOAT: I heard voices. What is it, Dr. Scudder?

DR. SCUDDER: Nothing at all, David. Go back to bed again. You must sleep.

DAVID SLOAT (*coming into room*): I can't sleep. I have been resting on top of the bed, but I can't sleep. I just lie there and listen. You can't understand what father means to us.

The grandmother gets up and goes to the door, left, and looks in. Dr. Scudder watches her solicitously. David Sloat goes over to her and leads her away.

DAVID SLOAT: Please, mother, do go and rest. Dr. Scudder is here, and he will watch by father this night.

GRANDMOTHER SLOAT: It is hard to leave him, David, my son. I have always cared for him, and I must do so now.

David Sloat looks appealingly at Dr. Scudder.

DR. SCUDDER: Please go and sleep, Grandmother Sloat. I will watch faithfully. I assure you there will be another dawn, and then he will need you.

Martha Sloat appears in door, right, singing, "When Quiet Night."

MARTHA SLOAT: Won't you rest now? Grandmother dear, you must come with me.

GRANDMOTHER SLOAT: You have told me the truth, John?

DR. SCUDDER: I have told the truth, grandmother. You go with Martha.

GRANDMOTHER SLOAT (*after a moment's hesitation*): Very well. (*At door.*) Call me if, if—

DR. SCUDDER: I'll call you at once.

Martha and Grandmother Sloat go out.

DR. SCUDDER: She pleaded so to sit for a while in the rocker, that I could not refuse. What a devoted couple they have been.

David sits down in a chair, right, and Dr. Scudder closes the door, left, a bit.

DR. SCUDDER: He really is sleeping well.

DAVID: Let me sit here with you, please, for I can't sleep.

DR. SCUDDER: Very well, and perhaps, David, you can tell me about this.

He gives David the small leaflet. David looks at it.

DAVID: This? Oh, this is just a tract which some religious organization sends out, some board of missions, I think. It is one of the many things in which father is interested.

DR. SCUDDER: Are these accurate figures?

DAVID: Oh, absolutely. Martha really can tell you about it because father's interests are her interests. Always have been.

Martha comes back. Dr. Scudder gets the rocking chair and carries it into the group.

DR. SCUDDER: Sit here, Martha.

MARTHA: Do you mind if I stay here for just a moment?

DR. SCUDDER: Not at all. I want to ask you something, anyway. (*Giving her leaflet.*) Do you know about this?

MARTHA: Yes. Is it not awful? Think of those millions and millions of sick and starved people. Sick and starved, Dr. Scudder, in every sense of the word. And not a Christian to help them. They need missionaries.

DR. SCUDDER: I should think that a man who could heal their bodies and teach them of Jesus and his love for them might be of much help to them.

MARTHA: You think he might be of much help! Why, Dr. Scudder, that is just the thing. But where can such a man be found? Who wants to go to India? It is so far away.

DR. SCUDDER: Why shouldn't I go?

DAVID: You?

SCUDDER: Yes, I!

MARTHA: You go to India?

SCUDDER: Yes, to India! Why shouldn't I be a missionary to India?

Frederick Sloat enters at this moment, with an old friend of the Sloat family, Dr. Scudder's father.

FREDERICK: Here is your father. He heard you were here.

MR. SCUDDER: Yes, I'll stay with you for a while, John.

DAVID (*standing*): Something has happened here just now. Dr. Scudder has just suggested that he might go to India.

MR. SCUDDER: India! Why, of all the places in the world, must you go to India, Jack?

DR. SCUDDER: I am convinced that India needs me.

MR. SCUDDER (*sitting down*): Well, so do other places need you. We need you right here. New York needs a young, able, brilliant doctor like yourself.

DAVID: You have just begun your practice, and it is growing like that of no other physician. In a few years you will be the most eminent man in your profession. Why, man, you have everything before you here.

DR. SCUDDER: David, my eyes have just become opened. I see everything before me in India.

FREDERICK: Your parents, Dr. Scudder! Think of them! You know they will be unhappy.

MR. SCUDDER: And your wife and little daughter. Surely you will not want them to go to India? Life will cease for you absolutely.

DR. SCUDDER: It will but begin. I do not think my wife will object. Her heart is big and good.

MR. SCUDDER: Your place is here, John, here among your friends. Let some one else go to India. Some one without your position and skill.

SCUDDER: Some one else? It seems to me India has been waiting a long time for just some one. Nay, father, friends, I am going to India. That is my field. Six hundred million souls!

MR. SCUDDER: What can you do for six hundred million souls?

SCUDDER: There must always be a first one to help. Then there will be many.

MR. SCUDDER: This is midnight madness, John. This thing has gotten you for the moment. When it is dawn, you will see better.

DR. SCUDDER: I never saw more clearly than now.

DAVID: It would be folly to go.

DR. SCUDDER: And David, it would be criminal to remain. India needs me.

MR. SCUDDER (*getting up and speaking almost sarcastically*): They need others, too.

DR. SCUDDER: They will come.

MR. SCUDDER: I say you cannot go, John.

DAVID: Think what it means, Dr. Scudder.

FREDERICK: You are throwing away your life.

MARTHA (*very quietly*): What does your heart say, Dr. John Scudder?

DR. SCUDDER (*very slowly with a glow of enthusiasm on his face*): I shall follow the call to India.

CURTAIN

PART TWO OF SCENE SEVEN—INDIA, A HUNDRED YEARS LATER

SCENE: A large open scene: the background,—the high wall, with open gateway, of a temple garden. Through the gateway is caught a glimpse of the sky, and a bit of the garden. A booth of various wares is at left: shrubbery at right. Indians, mostly women, are grouped about. A few are looking over the wares at the booth. Others are watching a fakir as he plants seeds in a bowl of earth, passes a square of cloth over them and produces blooming flowers. A group of girl mothers, with babies in their arms, are grouped on the stage, right. All are waiting for some one. Weird Indian music is heard. The fakir's audience is not impressed with the flower trick. He pulls out a snake from a basket, but his performance is interrupted by the entrance of a group of pilgrims. The pilgrims walk slowly across among the people crying, "Alms. Alms." As soon as they leave, the women begin to talk.

CHARACTERS

SPEAKING PARTS:

TWO DOCTORS
OLD MAN
SEVEN INDIAN WOMEN
YOUNG MOTHER WITH BABY

NON-SPEAKING PARTS:

VENDER
PILGRIMS
FAKIR
WIDOWS
TEMPLE GIRLS
GIRL WIVES
OTHER INDIANS

MUSIC: Hindu music.

PART TWO OF SCENE SEVEN

FIRST WOMAN: They go to the Ganges to be cured.

SECOND WOMAN: In it all sickness is washed away. 'Tis magic water!

THIRD WOMAN: I cannot go to the Ganges. I must stay here with my husband. So I wait for the foreign healer.

FOURTH WOMAN: Are you sure she is coming?

FIRST WOMAN: She never disappoints.

SECOND WOMAN: And can she really take away all pain?

FIRST WOMAN: Yes. She gives you little round pills in a box. They are magic and they drive away all pains.

FOURTH WOMAN: What shall we pay her?

FIRST WOMAN: Nothing. She is a Christian.

THIRD WOMAN: I have heard that some pay her after they are cured.

FOURTH WOMAN: That is well. There is no loss then.

FIFTH WOMAN: Has she cured many?

FIRST WOMAN: She has cured thousands of the women of India. She has a hospital.

SIXTH WOMAN: A hospital? What is that?

FIRST WOMAN: A place where you may stay when you are ill. They give you a bed to sleep in, and plenty of food to eat, and they take care of you.

THIRD WOMAN: How wonderful! But I know my husband would never let me stay there.

SECOND WOMAN: Neither would mine!

FOURTH WOMAN: I see foreigners coming. Is the healer one of them?

FIRST WOMAN (*after a pause, as she goes to look*): Yes, the healer is one of them. In the hospital she was called Doctor. I remember well. All the nurses in the hospital called her that.

Enter two medical missionaries, a man and a woman. The fakir withdraws when they enter.

WOMAN DOCTOR: Here are our patients.

MAN DOCTOR: I wonder how Dr. John Scudder carried on for so long alone.

WOMAN DOCTOR: We talk about hardships, but what are ours compared to theirs?

MAN DOCTOR: To-day the Board of Missions sends us help never thought possible in his day.

A number of men have entered during preceding conversation.

AN OLDER MAN (*leading young boy to man doctor*): You are a Jesus man?

MAN DOCTOR: Yes.

OLDER MAN: Will you take my son to the Jesus school? I want him to learn the Jesus way of living. There is no hope in any other.

MAN DOCTOR: Of course we shall be glad to.

He takes young boy by hand. Group has gathered closely about. A woman with a small boy runs in quickly.

WOMAN: Doctor. See. My little boy. He is my only boy child. His hand is growing.

Woman doctor kneels before the child, and begins unwinding a dirty rag.

WOMAN: He fell and cut his hand. It bled very much. We packed it with rusty needles, we have given alms, but it only grows bigger, and my child screams with pain.

MAN DOCTOR: Here are the results of superstition and ignorance. Amputation is necessary, but if we should suggest that, they would drive us away.

Woman doctor opens valise. Several women crowd about her. She takes out clean bandages and ointments. She talks as she works. Another group of children wander by, asking for alms.

WOMAN DOCTOR: Little mother, I cannot cure the sick hand. I can stop the pain but that will not make it well. The hand is no good. You must take him to the hospital. There are many days between here and the hospital, but we will take you and bring you back.

WOMAN: No, no! We cannot go away!

They go out.

WOMAN DOCTOR: That is the tragedy of India. Her women dare not go away. And their need is so great. Millions of women, ill and ignorant, and only women may minister to them.

Enter a group of widows in white, left. They kneel pleadingly before the two missionaries. The music grows weirdly plaintive.

WOMAN DOCTOR: Thirty-three millions of India's women are widows, many of them very young. Each widow believes that for some sin committed in a previous birth the gods have deprived her of her husband. From the moment of her husband's decease till the last hour of her own life, she must expiate those sins in shame and suffering and self-immolation, chained in every thought to the service of her husband's soul.

A group of child mothers enter, and stand on steps, left.

WOMAN DOCTOR: Then there are the child mothers. More than ten per cent of the women of India are married before they are fifteen. Maternity at the age of from twelve to fourteen is very common. Native medical practice is cruel, ignorant, and barbarous.

Through the open gate of the temple wall, in silence, enter the temple girls. They stand on the steps, right. They, too, raise their arms toward the missionaries.

WOMAN DOCTOR: At least one million of India's girls are dedicated to lives of degradation as temple girls. When they are no longer useful in the temple they are thrown out, and then our work begins, salvaging these wrecks of womanhood. My colleagues, the little band of women doctors sent out by the Woman's Board of Foreign Missions cannot do more than just barely touch the need. The only hope of betterment lies in the training of Indian women who, as their number increases, will be able to practice medicine among their fellow women, and by their professional and Christian education bring healing of body, mind, and soul to the vast number who can be reached in no other way.

Group of Pilgrims enter and stand on the highest step. They look at the missionaries.

MAN DOCTOR: Untold millions of pilgrims are seeking, seeking, for a grain of happiness; not in this life, and perhaps not even in the next life. The Board

of Foreign Missions has done much, but there are still the hundreds of millions perishing in darkness as in Dr. Scudder's time. And not only India calls to us, but China, Japan, and Arabia. Our church must reach to the farthermost corners of the earth.

All on platform extend their arms toward the missionaries.

BOTH OF THEM: We come! God grant that we may be of help!

CURTAIN

INTERLUDE TO SCENE VIII

GUIDE: The history of every woman's board of foreign missions properly begins with the name of David Abeel, but it is the unique privilege of the Woman's Board of Foreign Missions of the Reformed Church in America to claim him as a son of its own historic church. His is one of the first in the long line of distinguished names of pioneer missionaries sent out by the Reformed Church. His is the name associated more than any other with the beginnings, in every denomination, of woman's work for women in Eastern lands. Twenty-seven years after Dr. Abeel's death the first woman's missionary organization in America, the Woman's Union Missionary Society of America for Heathen Lands, was formed with Mrs. T. C. Doremus, a member of the Reformed Church, as its first president. This was in 1861. It is a regret that Dr. Abeel did not live to see this desire of his heart fulfilled, when American women of all denominations, under the leadership of the one inspired by him, put into execution at last the project which he had so eloquently and vainly pressed. It was to be expected that, as the American Board was the parent of all the other foreign boards, so would the Congregational women lead all the others in the formation of a woman's denominational foreign missionary society. The Woman's Board of Foreign Missions of the Congregational Church was organized in 1868. The Methodist followed in 1869. Presbyterian women entered the field in 1870 and Baptist women in 1871. The Woman's Board of Foreign Missions of the Reformed Church in America was organized January 21, 1875, with Mrs. Jonathan Sturges as president and Mrs. Paul D. Van Cleef as vice-president, the latter succeeding later to the office of president. In the first year of its organization this Board made contributions to the support of two lady missionaries. At the present time it has under its support 78 missionaries.

SCENE EIGHT—DAVID ABEEL (1834)

SCENE: Afternoon in the parlor of the home of Mrs. Thomas C. Doremus; long mirror panels, glass chandeliers, palms, gold upholstered furniture, long lace curtains, all make an attractive and dignified setting. A small brass-legged marble-top table at left. Door at right. Ladies in various colored gowns, are sitting facing the table. They are singing, "From Greenland's Icy Mountains," as curtains open.

CHARACTERS

SPEAKING PARTS:

Mrs. Thomas C. Doremus
David Abeel
Mrs. Bethune
Dr. Rufus Anderson
Eight Women

NON-SPEAKING PARTS:

Several Women
A Maid

MUSIC: "From Greenland's Icy Mountains."

SCENE EIGHT—DAVID ABEEL

First Woman: Have any of you seen Dr. Abeel since his return?

Second Woman: I have not. They say he is very ill.

First Woman: I have seen him, and, ladies, I am sure he is not long for this world. I believe he is convinced of that himself. That is why he works so indefatigably.

Third Woman: Just what does he want us to do? (*Interrupting herself.*) Here comes Mrs. Doremus, the elect lady herself.

Enter Mrs. Doremus.

Mrs. Doremus: I am so sorry I had to leave you. My young son is ailing a bit, and needs occasional attention.

Fourth Woman: How is he?

Mrs. Doremus: He is much better, thank you. (*Looking about.*) What a welcome this will be for Dr. Abeel. I am so happy you have all found it within your hearts to come.

She moves about from woman to woman, taking each by the hand, and greeting her by name.

Fifth Woman: My dear, you have but to ask, and we do as you request. We dare not be lazy in the face of all that you are doing.

Sixth Woman: Mrs. Doremus, I have heard that you are holding services in the jail. Is it true?

Mrs. Doremus: Yes. Will you not come with me some day?

Sixth Woman: I should like to. But are you not afraid?

Mrs. Doremus: There is nothing to fear.

Third Woman: Mrs. Doremus, when you came in I was asking what it was that Dr. Abeel wished us to do.

Mrs. Doremus: He wishes us to organize a foreign missionary society for definite work in foreign lands.

Seventh Woman: He wishes the *women* to do that?

Mrs. Doremus: Yes.

Second Woman: Why, whatever can women do? (*Hastily.*) Oh, I know we can do things here about home, but for foreign fields! Oh, can it be done?

MRS. DOREMUS: Such a society has already been formed.

SEVERAL: Where?

MRS. DOREMUS: In England. He stopped in London on his way through and there helped the women form a society which is called the "Society for Promoting Female Education in China and the East." This society is already preparing several women for the Chinese field.

SIXTH WOMAN: It sounds wonderful.

EIGHTH WOMAN: If only we could do something!

FIRST WOMAN: We must!

A maid ushers in Dr. Abeel who is accompanied by Dr. Rufus Anderson.

MRS. DOREMUS: Dr. Abeel! And Dr. Anderson, too. You are most cordially welcome.

Both men bow.

DR. ANDERSON: Thank you, Mrs. Doremus. I hope you do not mind that I came too. The American Board is deeply interested in all missionary projects, and I am anxious to hear what Dr. Abeel has to say.

MRS. DOREMUS: So are we all. We have heard his story of the need in China, and now we want him to tell us what we can do.

As she speaks, she leads him to the table, left, in back of which he stands while speaking. She sits down in a chair nearby. Dr. Anderson remains standing at the right.

DR. ABEEL: Ladies, I thank you and our hostess for this opportunity. I have told you somewhat lengthily of the need in China. You know that I have no sympathy with a hollow, half-hearted attachment to the cause of Christ. There are those of us who feel our task is done when we send a missionary to a foreign field. The work of evangelizing the world demands more than the labors of the ordained missionary. There must be teachers, physicians, merchants, mechanics who can employ all the various means by which the heathen world may be influenced. The coöperation and influence of ladies are also greatly needed in evangelizing the heathen. Ladies alone have access to their own sex. Ladies ought to accompany every missionary family. You must not only organize, you must go and serve. Who has given you a dispensation to remain at home when the whole world is calling so loudly for assistance? By the Lord's especial kindness I have aided in forming a society for female education in China and the surrounding countries. This is an auspicious commencement. But only a commencement. We must organize here too, so that more women may go into the foreign field.

FIRST WOMAN (*stands and interrupts*): Dr. Abeel, I must interrupt to say that you have voiced something which we have felt in our hearts for some time.

MRS. DOREMUS: We must have been waiting for you to come and tell us what to do.

SECOND WOMAN (*also standing*): I am very sure that I express the feeling of all the ladies present when I say that I hope we too may form a society like the one in England.

SEVERAL (*but not all*): Yes, yes!

MRS. DOREMUS: A woman's foreign missionary society!

DR. ABEEL: A woman's foreign missionary society of the historic Dutch Reformed Church.

MRS. DOREMUS (*standing*): Ladies, Dr. Abeel, and Dr. Anderson, perhaps my sentiments are misplaced. This is the great work before us. It seems to me it is greater than the Dutch Church alone can handle. I should like the society when formed to be open to the women of all denominations for their support, a sort of women's union missionary society. Surely the task is big enough for that.

DR. ABEEL: Mrs. Doremus, that is a beautiful idea. I should like to see it realized.

MRS. DOREMUS: Ladies, how do you feel about organizing such a society?

DR. ANDERSON: May I interrupt? Ladies, I am afraid your emotions are carrying you beyond what is reasonable. This is a matter which needs much consideration and deliberation. I suggest you defer definite organization until the matter has been considered by the Board.

MRS. BETHUNE: What! Is the American Board afraid the ladies will get ahead of them?

SECOND WOMAN: I agree with Dr. Anderson. This is a most important matter, and we should not act hastily in forming an organization which later we might not be able to carry. Out of respect for Dr. Anderson and the Board which he represents I feel we should wait awhile, and give this matter our most careful thoughts and prayers.

MRS. DOREMUS: May I ask how many ladies are willing to wait awhile?

The majority raise their hands.

MRS. DOREMUS: How many are for going on?

A small number raise their hands. Mrs. Doremus looks at Dr. Abeel, and there is a slight pause.

DR. ABEEL: What is to become of the souls of those who are ignorant of the offers of mercy and of the Bible?

He grips the table with both hands, and looks down.

MRS. DOREMUS (*quietly yet firmly*): Dr. Abeel, I promise you that we shall not fail you or those for whom you are pleading.

CURTAIN

INTERLUDE BEFORE SCENE IX

GUIDE: While the Reformed Church in America as far as its eastern section is concerned dates its origin to 1628, it is less than one-third as old west of Detroit. The year 1847 was marked by three notable emigrations from Europe into this country, two from the Netherlands, arriving respectively at Holland, Michigan, and Pella, Iowa, and one from the northwest corner of Germany, settling at German Valley, Ill. The Michigan settlement was comprised of no less than six distinct congregations which came over with their pastors from the Netherlands. This meant virtually that they came to this country as church groups and not as one organized body. The heart of the colony in Michigan was located at Holland. As the Dutch settled and established churches they felt the need of organization, and united in forming the Classis of Holland. In 1848 the General

Synod of the Reformed Dutch Church in America gave the following directions to its Board of Domestic Missions: "Resolved, that the Board of Domestic Missions be recommended to give special attention to the wants of the Protestant Hollanders, with a view to bringing them into connection with our own church, upon which, on account of their origin, they have greater claims than upon any denomination in our land and to which they are most nearly assimilated." The question of union was not immediately settled but was the subject of much discussion, but in June, 1850, the Classis of Holland was received under the care of the General Synod, and was connected with the Particular Synod of Albany. Under the influence of Dr. Van Raalte, Hope College was founded. This institution has supplied fully ninety per cent of the ministers for the Reformed Church west of Detroit and has contributed a large number of ministers to our eastern churches. Its service has also been noteworthy in supplying our four mission fields in Asia with evangelistic workers.

SCENE NINE—HOLLAND, MICHIGAN (1847)

SCENE: Clearing in the forest land. Groups of people in Dutch costume of this period move about, or converse in groups.

CHARACTERS

SPEAKING PARTS:

DR. A. C. VAN RAALTE
CRISTINE VAN RAALTE (a little girl)
MR. GROOTENHUIS
MRS. GROOTENHUIS
EGBERT FREDERICKS
J. LAARMAN
J. LANKEET
W. NOTTING
MRS. W. NOTTING
EVERT SAGERS
J. G. KROON
AN INDIAN
ORIGINAL SETTLERS

NON-SPEAKING PARTS:

SETTLERS

MUSIC: Psalm 27.

SCENE NINE—HOLLAND, MICH.

J. LAARMAN: It will seem almost strange to worship God within a building again.

J. LANKEET: I have liked these services under the trees; especially the singing! I could just feel our psalms resounding through the forest. I believe we have been very close to God.

MRS. GROOTENHUIS: There are many things about this settlement I shall forget, but one picture has made an ineradicable impression on my mind. I shall always remember the gatherings of people Lord's Day after Lord's Day in the woods near Dr. Van Raalte's cabin. Some of us sitting on stumps, a few on logs, and others on the ground itself, but all of us listening to our leader as he stood on the rude wooden platform preaching to us with such force and eloquence that in spite of weariness and our readiness at times to give up the struggle and move to a place where life might be easier, we became cheered and heartened. Monday after Monday we have taken up the strugggle with renewed zeal. That is something I shall never forget.

MRS. NOTTING: And I shall never forget Dr. Van Raalte as he went about ministering to our sick ones this past summer. He has been many things to us. All of us lost some one, and had it not been for his kindly help I fear the colony would not have continued.

MR. NOTTING: And he is ever ready to help with money. He is loyal to us.

MRS. GROOTENHUIS: Yes, and we must be loyal to him. We must do all we can for him in the building of his church. He is anxious that we shall have it.

EVERT SAGERS: The winter is coming and will soon be upon us. We must build quickly if we are to finish it.

MR. GROOTENHUIS: You are right, Evert Sagers, we must build quickly.

EGBERT FREDERICKS: We can build more quickly now than when we first came. Now I can chop down a tree so that it will fall where I want it. Those red men have assuredly taught us many things.

MR. GROOTENHUIS: It seems strange here in this forest of trees that we did not know how to chop down a tree.

MRS. GROOTENHUIS: Do not feel too badly about your shortcomings. Think how long it has taken the women to learn how to cook over an open fire, or on one of those cook stoves which a few of us have.

J. LAARMAN: Very different from the mother country! But we shall learn, and we shall overcome. Here we are free. And freedom is worth much.

MRS. GROOTENHUIS: Aye! Here there is absolute freedom of worship and education without any restricting laws against the word of God, and there is opportunity on all sides.

W. NOTTING: Is Kroon here?

KROON (*from the opposite side*): Here!

W. NOTTING: You are to be the architect of our church. How large will it be?

KROON: It will measure 35 by 60 feet. The church will be built of logs, of course, for we cannot get the wood planed. There will be seats for all, and we can get two cook stoves for heating. Next year, perhaps, we can build the pulpit and real pews.

MRS. W. NOTTING: And communion tables! Out-of-doors it has seemed appropriate to receive the sacrament standing, as the ancient Israelites ate the passover before their journey, but in the church we must have communion tables.

EGBERT FREDERICKS: I think, too, we should have a pail of water and a dipper at the door for those who get thirsty. We shall not be able to step into the cabin of the domine for it as we used to, for we shall be too far away.

MR. GROOTENHUIS: Where is Dr. Van Raalte? Has any one seen him?

KROON: He should be here.

MRS. GROOTENHUIS: Cristine!

A little girl answers.

CRISTINE: Yes, Mrs. Grootenhuis.

MRS. GROOTENHUIS: Where is your father?

EGBERT FREDERICKS: Here he comes now! And he is carrying some one.

Several exit hastily.

MRS. NOTTING: Some one has been hurt.

Enter group again with Dr. Van Raalte who is carrying a wounded Indian on his back.

DR. VAN RAALTE: I have him, boys, thank you. There, let me slide him to the ground. (*Several help.*) Slowly! He is badly hurt, I am afraid. All right? Got him?

EGBERT FREDERICKS: We have, doctor. There, now he is down.

Dr. Van Raalte straightens up as group gathers about.

DR. VAN RAALTE: Do not gather too close. I think he has broken his leg. I found him as I was walking through the woods near the cliff. We must get him to the house. Has any one a good stick?

W. NOTTING (*offering heavy cane*): Here!

DR. VAN RAALTE: Fine. I'll just bind the leg a bit, so that the jarring will not hurt him. I believe he is coming to. How are you, Brother? Hurt very badly?

INDIAN (*points to leg*): Fell from rocks, big Chief.

DR. VAN RAALTE (*working quickly*): Who has a handkerchief?

SEVERAL: Here.

He accepts one.

CRISTINE: Father, may I help?

DR. VAN RAALTE: Not now, little Cristine. (*To Indian*): Just be quiet. Do not fear. You will soon be well again. We shall take care of you. There, that is the best I can do now. Who will carry him to the house?

SEVERAL: We will!

DR. VAN RAALTE: Just two will be needed. Carry him so his leg will be free.

Two men make a "chair" with clasped hands, and others lift the Indian into it. He puts an arm around each man.

CRISTINE (*tugging at father's coat*): May I help?

DR. VAN RAALTE (*not hearing her*): Take him to the house. I'll soon be there.

The men go out.

CRISTINE: May I go too, father? Maybe I can do something.

DR. VAN RAALTE (*affectionately*): Always wanting to help. There will be plenty of time for that. There will be much, oh, so much for you to do, Cristine, out here—some day. (*To others*): I am sorry you had to wait.

MR. GROOTENHUIS: Why, Domine, that is all right. We were worried though when you did not come.

DR. VAN RAALTE: Let us not delay any longer. Let us begin our service.

All stand at careful attention as Dr. Van Raalte takes his place in the center.

DR. VAN RAALTE: Beloved, we have received this new home of ours from God. We have received it as a training school for eternity, as a work place for God's kingdom; we have received it prayerfully from God's hand, and we desire to realize God's will with this gift. This (*pointing about*) shall bloom and prosper in your hands, provided that God, his day, his kingdom, his Christ, his work, remain your precious portion in life. Sin, the scandal of the nation, is the destroying rust of your joy and strength. Neglect of prayer becomes neglect of God and faith. This place must shine in your hands like God's city on earth. (*Taking spade.*) To-day we begin the building of our first church. We build it here near our burying ground. We build it on this corduroy road over which we already have made many journeys to lay our dear ones to rest. Now we shall use it when we go to church; happy hearts will travel on it for their weddings; and soon the children will use it in going to school.

J. LAARMAN: School?

Soft music, Psalm 27.

DR. VAN RAALTE: Yes, school! Education alone can save us from complete materialization. I am overjoyed that my children are here in this new world of opportunity. We must not stand in their way. Until we have a school building we shall use this church for a school-house. And very soon, beloved, I hope we shall have a separate building for our children. And I do not see that we may stop there. Some day, somewhere, in this forest land, there shall be erected a college. Our children must be well-trained so that this gift from God to us may keep shining in their hands. This is my anchor of hope.

From the Dutch Psalter. Part of Ps. 27

"Zoo ik niet had geloofd, dat in dit leven
Mijn ziel Gods gunst en hulp genieten zou;
Mijn God! waar was mijn hoop, mijn moed gebleven?
Ik was vergaan in al mijn smart en rouw."

Translation (free) as found in "Psalms of David"—1810

"My fainting flesh had dy'd with grief,
Had not my soul believ'd,
To see Thy grace provide relief,
Nor was my hope deceiv'd."

All sing this Psalm.

CURTAIN

INTERLUDE TO SCENE X

GUIDE: When every other reason, political, social and economic, has been emphasized, to explain the emigration of over eight hundred people who left Holland as one organization in the spring of 1847, and came to Pella, Iowa,

the religious motive will always remain the dominating one. Within four months of their arrival these people were settled on the prairie, and in less than a year were full-fledged American citizens. The right of citizenship conferred the right of suffrage. Township officers were duly elected, and Dr. Scholte, the leader, began correspondence with Washington, D. C., for an authorized post office. In the early days in Pella, school and church occupied the same building. No one appreciated education more than Dr. Scholte. When the Baptists in 1853 selected Pella as the site for their new college, "Central University of Iowa," as it was called, Dr. Scholte was overjoyed. Sectarian lines meant little to him, so a college under Baptist auspices or that of any other Christian supervision was all the same to him. Provided education continued to be Christian, no one could ever get too much of it. This college became part and parcel of the life of the town. Its record is a romance of worthwhile achievements and real service. In 1916 it was transferred to the control of the Reformed Church in America.

SCENE TEN—PELLA, IOWA (1847)

SCENE: Against a brilliant blue sky is seen, left, a covered wagon, at right a tent-house covered with a straw roof, the sides of which are barricaded with trunks, boxes, chests, etc. In the center back is a hickory pole bearing a shingle with the single word, "PELLA," on it. Men and women, dressed in their best, combining velvet jackets and wooden shoes, are seated about, anxiously waiting. Their eyes are on their leader, Doctor Scholte, left, who is talking to Professor Newhall. Before curtains open, "Berg op Zoom" is heard. As conversation proceeds, this changes to "America."

CHARACTERS

SPEAKING PARTS:

DR. SCHOLTE
PROF. NEWHALL
A SMALL BOY
A YOUNG MOTHER
STATE OFFICIAL

NON-SPEAKING PARTS:

CITIZENS OF PELLA
TWO ASSISTANTS TO STATE OFFICIAL

MUSIC: "Star-Spangled Banner," "Berg op Zoom," "America."

SCENE TEN—PELLA, IOWA

PROF. NEWHALL: Just about two months ago I halted about sunset at a lone cabin on the ridge road midway between Oskaloosa and the Raccoon Forks. And to-day when I was again dashing along this beautiful road, I discovered a

new race of beings. The prairie was covered with camps. Tell me something about yourselves, Doctor Scholte.

DOCTOR SCHOLTE: We are Protestants who have left our native land, Holland, strange as that may seem, because of intolerable conditions. We are eight hundred in number, counting men, women, and children. It is our intention to become citizens of the United States of America, so that our relations as subjects of William II will come to an end once and for all.

PROF. NEWHALL: That will take about five years.

DR. SCHOLTE (*decisively*): No, it will not. I have sent for the proper state official to come into our midst, so we need not all journey to the county seat. When he comes we shall eschew all allegiance to foreign powers and potentates, and pledge our allegiance to this country.

PROF. NEWHALL: But can these people speak English?

DR. SCHOLTE: No, they can not. But we shall pledge allegiance in Dutch. The words will carry the same meaning, Professor Newhall.

A small boy has come to Prof. Newhall and is tugging at his coat. Prof. Newhall smiles at him.

BOY (*in Dutch, and showing a medal*): Grandfather won this in the war. Grandfather. (*He points to Dr. Scholte, and Dr. Scholte picks him up.*)

PROF. NEWHALL: What does he say?

DR. SCHOLTE: Oh, it is nothing! He is just trying to tell you that I won this medal in our recent war.

PROF. NEWHALL (*looking at medal*): You were willing and ready to give your life for your native country, and now you have left it to come here.

DR. SCHOLTE: The Master said, "When they persecute you in one city, flee to the next." I think those words are capable of a wider interpretation than commonly accorded them, and that we are in line with the word of God in coming to this land.

One of the women comes forward shyly, and takes the boy from Dr. Scholte.

WOMAN (*in Dutch*): Come, son. Grandfather is busy.

Enter a state official of Iowa, with two assistants.

STATE OFFICIAL: Dr. Scholte?

DR. SCHOLTE: Here, sir.

Prof. Newhall steps to one side, and several of the men shift positions as they exchange words in undertone.

STATE OFFICIAL (*looking about*): Doctor, you certainly have the beginnings of a fine colony here. We have heard much of you, and we expect great things of you. Yes, sir, great things. I read in the papers myself, which I have sent to me from New York and Boston, how you have traveled all the way from Holland. Four sailing boats you came in—am I not right?

DR. SCHOLTE: Yes, sir.

STATE OFFICIAL: And several died, too, on the way.

DR. SCHOLTE: And others were born.

STATE OFFICIAL: It will take courage, Doctor. The pioneers here in the west do not have it easy. The winters are hard. There are no trees, no hills, only flat prairies.

DR. SCHOLTE: Let me tell you—there can be no finer sight to a Dutchman than billowing corn fields stretching out to far horizons. And the grunts of sleek contented hogs, while not exactly symphonic, are as pleasing to the ears of these people as the songs of birds. I know these people.

STATE OFFICIAL: Why did you not join the Hollanders in Michigan?

DR. SCHOLTE: That climate is not good for the health. I read in one of your newspapers a powerful recommendation of a certain patent medicine written by some one who lived in Michigan. Such medicine would not have found its way to Michigan had it not been needed. Besides we need farm land, not forest land. These prairies are what we want. This is home.

STATE OFFICIAL: And home it shall be. You are an intelligent and respectable people quite above the average class of European immigrants that land upon our shores. It is your desire then to become American citizens and to remain loyal citizens?

DR. SCHOLTE (*in Dutch to his people*): Stand, all of you!

They respond quickly.

DR. SCHOLTE: It is, and when we say yes, we do not mean no.

The women and children draw to one side, leaving the men in a group, well forward. Prof. Newhall is busy writing in a note book.

STATE OFFICIAL (*to assistants*): Bring in the flag.

They go out for it.

STATE OFFICIAL: You say they cannot speak English.

DR. SCHOLTE: No, but if you give the oath to me in English I'll translate it into Dutch and they will repeat it after me.

STATE OFFICIAL: Very well.

The assistants enter with flag. All stand, looking at it.

STATE OFFICIAL: As you repeat the oath, raise your right hand high to the heavens.

DR. SCHOLTE (*in Dutch*): As you repeat the oath, raise your right hand high to the heavens.

All men raise right hands, and stand facing and looking at the flag.

STATE OFFICIAL: I do hereby declare, on oath—

DR. SCHOLTE (*in Dutch*): I do hereby declare, on oath—

Men repeat in Dutch.

STATE OFFICIAL: —that I absolutely and entirely—

DR. SCHOLTE (*in Dutch*): —that I absolutely and entirely—

Men repeat in Dutch.

STATE OFFICIAL: —renounce, abjure,—

DR. SCHOLTE (*in Dutch*): —renounce, abjure,—

Men repeat in Dutch.

STATE OFFICIAL: —all allegiance and fidelity to any foreign prince—

DR. SCHOLTE (*in Dutch*): —all allegiance and fidelity to any foreign prince—

Men repeat in Dutch.

STATE OFFICIAL: —potentate, state, or sovereignty,—

DR. SCHOLTE (*in Dutch*): —potentate, state, or sovereignty,—

Men repeat in Dutch.

STATE OFFICIAL: —and particularly to William II, the prince of Holland—

DR. SCHOLTE (*in Dutch*): —and particularly to William II, the prince of Holland—

Men repeat in Dutch.

STATE OFFICIAL: —of whom I have heretofore been a subject—

DR. SCHOLTE (*in Dutch*): —of whom I have heretofore been a subject—

Men repeat in Dutch.

STATE OFFICIAL: —that I will support and defend the constitution and laws of the United States of America—

DR. SCHOLTE (*in Dutch*): —that I will support and defend the constitution and laws of the United States of America—

Men repeat in Dutch.

STATE OFFICIAL: —against all enemies, foreign or domestic—

DR. SCHOLTE (*in Dutch*): —against all enemies, foreign or domestic—

Men repeat in Dutch.

STATE OFFICIAL: —and that I will bear true faith and allegiance to the same—

DR. SCHOLTE (*in Dutch*): —and that I will bear true faith and allegiance to the same—

Men repeat in Dutch.

STATE OFFICIAL: —So help me God.

DR. SCHOLTE (*in Dutch*): —So help me God.

Men repeat in Dutch.

PROF. NEWHALL: May God help you so.

STATE OFFICIAL (*shaking Scholte's hand*): My congratulations to you and your people, and I am sure if you request the Iowa Legislature to waive the five-year residence qualifications for full-fledged citizenship, they will do so.

DR. SCHOLTE: When do they meet again?

STATE OFFICIAL: In January.

DR. SCHOLTE: I shall be there.

All sing "Star-Spangled Banner."

CURTAIN

INTERLUDE BEFORE SCENE XI

GUIDE: The year 1857 was one of tragic financial depression in the United States. The poverty superinduced by the crisis continued for months. In the midst of this trial the organization of the noon-day prayer meeting in the North Dutch Church in New York by Jeremiah Lanphier called forth a profound and far-reaching spiritual revival. The idea truly seemed to capture the imagination of Christendom. The immigration of two or three decades had flooded New York City with a large population of poor and illiterate people. These were the first to be stricken by the panic. Records of the years 1857 to 1858 indicated vast numbers of absolutely homeless newsboys, gamins, street-walkers, etc. The churches were trying manfully to bring their Gospel to these new masses but it was no easy thing to win them. The Fulton Street Noon-day Prayer Meeting, as it came to be called, made its impact upon all sorts and conditions of men and women. Its beneficent work continues to this day.

SCENE ELEVEN—NOON-DAY PRAYER-MEETING ON FULTON STREET (1858)

SCENE: Fulton Street in front of the North Reformed Protestant Dutch Church, on August 16, 1858 (the day when the first trans-Atlantic cable message was received in America). A description of the street is quoted: "It runs from Washington Market, on the North River, to the Fulton Market and the ferry to Brooklyn, on the East River." A sign is posted before the building.

DAILY PRAYER MEETING
From 12 to 1 o'clock

STOP
5, 10, or 20 minutes
or the whole hour
as your time permits.

CHARACTERS

SPEAKING PARTS:

SEXTON
A WOMAN
DERELICT
YOUNG BOY
YOUNG GIRL
NEWSBOY
A FATHER
DR. TALBOT W. CHAMBERS
DR. THOMAS DE WITT
DR. JAMES ROMEYN BERRY
DR. GILLETTE
MRS. VAN ALST

NON-SPEAKING PARTS:

DR. NATHAN BANGS
DR. WM. ADAMS
PASSERSBY

MUSIC

"Rock of Ages," "Sweet Hour of Prayer," "The King of Love My Shepherd Is" (first and third verses).

SCENE ELEVEN—NOON-DAY PRAYER MEETING

As the curtains open, we see the sexton of the North Church standing on the pavement by the entrance as if delighting to guide people into the meeting. An organ grinder passes. Men and women come

and go along Fulton Street. Some pause to look at the sign. A few go into the church; others pass on. This continues during the conversation. At the left sits a derelict of a man. He is dozing. A woman enters. She pauses before him.

WOMAN: Carn't yu' move over a bit? I saiy, move over a bit.

He looks up, and moves over grudgingly.

WOMAN: The bench don't berlong to y'u, now, I taike it. Does it?

DERELICT: Aw, stop bothering me.

WOMAN: Pretty mess, ayn't it now?

DERELICT: What?

WOMAN: Life.

DERELICT: It gits some o' us hard.

WOMAN: Taike this fr'instance, coming here. He's hard hit, poor bloke.

A young man about twenty walks in left. He seems too feeble to take another step. As he reaches the bench he lurches forward, and the derelict catches him. Soft singing off stage, "Sweet Hour of Prayer."

DERELICT: Here now, none o' that.

WOMAN: You're all in. Sit down here on the bench. You'll come to in a second.

BOY (*sitting down and speaking in polished accent*): Oh, thank you; thank you very much.

He slumps forward, breathing heavily. Woman tries to hold him up.

WOMAN: Taike it easy. Don't talk.

Many people are passing. Dr. Thomas De Witt, senior minister of the Collegiate Church, enters, right.

SEXTON: How do you do, Dr. De Witt?

DR. DE WITT: Well. Very well. And how are you?

SEXTON: Happy to-day, doctor; many have gone into the church. These meetings grow bigger and bigger every day.

Another minister enters right.

DR. DE WITT: And here is our Methodist brother, Dr. Nathan Bangs. Come right in with me, Dr. Bangs.

They enter church.

WOMAN: Feeling a bit better now?

BOY: Yes, thank you.

WOMAN: You're shivering. Ayn't y'u cold? And on this warm day! Why don't y'u go into the church? They don't mind. Anybody's welcome. It's pleasant there.

BOY (*looking up*): The church?

WOMAN: Does that sound familar to yu', eh?

BOY: Why, I haven't been to church in years.

WOMAN: Saime here. I used to go when I was a kid. That's a long time ago. And now, well, now it's too laite. It ayn't for the likes o' me. But y'u go in, boy.

BOY (*standing*): I think I will.

He takes a few steps forward, and the sexton, seeing how weak he is, runs over to him quickly to assist him. Just then Dr. Talbot W.

Chambers, a colleague of Dr. De Witt's, enters, right. He sees the two men and hastens to them.

DR. CHAMBERS: (*taking an arm of the young man*): Let me help.

SEXTON: Dr. Chambers! He wishes to go into the church.

DR. CHAMBERS: I'll take him in. I'm going to the prayer meeting.

They enter church.

WOMAN: Poor chappie. He'll git help in there. He don't berlong on the streets.

DERELICT: Some o' us can take more than others.

Enter Dr. James Romeyn Berry, minister of the Reformed Church at Kinderhook. Sexton grasps his hand eagerly.

SEXTON: Domine Berry! 'Tis many a day since I last saw you.

REV. BERRY: It is good to come to the big city once in a while.

SEXTON: And how is the man I helped to elect president of the United States?

REV. BERRY: Ah, Mr. Van Buren. He is remarkably well for one of his age. Remarkably well.

Enter Rev. Dr. Gillette, Baptist, and Rev. Dr. Wm. Adams, Presbyterian.

REV. BERRY: Dr. Gillette of the Baptist Church and Dr. Adams of the Presbyterian, as I recall?

DR. GILLETTE: And you are Dr. Berry of the Reformed Church of Kinderhook.

REV. BERRY: I was just telling our sexton of our former president, Martin Van Buren. After church on the last Lord's day he said to me, "That was a meritorious homily you gave us, domine. I liked it in its original form two years ago, but the new text and the new illustration improved it con-sid-er-a-bly."

The four men laugh, and all but the sexton go into the church. A young girl approaches the woman.

YOUNG GIRL: Have you got a bit o' something to eat?

DERELICT: Huh?

YOUNG GIRL (*to man*): I wasn't asking you. I spoke to her. (*To woman.*) I thought maybe you might understand.

WOMAN: Understand what?

YOUNG GIRL: What it means to be without food, or a place to call your home. (*Sinks down on bench.*) Oh, I can't do it. I can't. I've been walking, walking. Now I've got no money. I can't smile any more.

Man reaches into his pocket and takes out a paper with a few pieces of bread.

DERELICT: Here, take this. I don't want it.

YOUNG GIRL (*taking it eagerly*): For me? Really?

She eats. From inside the church comes a hymn, "Rock of Ages." Girl stops eating.

YOUNG GIRL: I used to know that hymn.

WOMAN: Not so long ago either—was it?

Sexton approaches group. He has been very busy greeting others going in and out of the church.

GIRL: No.

WOMAN: Too bad there's no goin' back in life.

SEXTON: Why go back? Go forward. Come into the church and find out how.
WOMAN: The church aiyn't no plaice for outcasts.
SEXTON: Jesus came to the poor and outcast.
WOMAN: Go on in, child. You've got a future. I—I've got only a past. There's hope for y'u.
MRS. VAN ALST (*entering*): Come with *me,* child.
SEXTON: There's hope for all.
WOMAN: Not for me.
YOUNG GIRL: Perhaps you'll be here when I come back.
WOMAN: P'raps!

Young Girl goes into church timidly. A newsboy rushes upon the scene with bundle of papers under arm.

NEWSBOY: Wuxtra! Wuxtra! 'Lantic cable laid! Queen sends message to President! Wuxtra! Real Mir-ru-cle!

Several gather about him to buy his papers.

SEXTON: Here boy, give me a paper.

Newsboy hands him one in exchange for a few pennies. Sexton holds out paper, looking at front page.

SEXTON (*reading*): First message sent over Atlantic cable. Queen sends following message: "The Queen is convinced that the President will join with her in fervently hoping that the electric cable which now connects Great Britain with the United States will prove an additional link between the nations whose friendship is founded upon their common interest and reciprocal esteem."
NEWSBOY: Ain't it wonderful? Mirrucle, I tells yuh.
SEXTON: Here, take this upstairs at once to Mr. Lanphier. This is an occasion for rejoicing and prayer.
NEWSBOY: Mind my papers there.
SEXTON: Surely.

Newsboy puts down bundle of papers and runs into the church. The group outside still peruses the paper, making occasional audible comments, such as, "Think of it." "Let me see."

WOMAN (*to derelict*): Do y'u believe in 'em?
DERELICT: In what?
WOMAN: In mirrucles.
DERELICT: Naw.
WOMAN: I wonder.

The young man comes out of the church. He seems stronger, and there is a purpose in his demeanor.

SEXTON (*taking his hand*): Good luck to you, my boy. Come again.
YOUNG BOY: Thank you, sir.

One of the group turns to look at him upon hearing his voice.

FATHER (*after a moment of surprise and hesitation*): Spencer!
BOY: Father!

They come together and embrace, unconscious of the staring group about them.

BOY (*finally*): Father, I'm coming home again, may I?

FATHER: My son. My son. (*Becoming aware of people and speaking with embarrassment.*) You must pardon me. We have just heard of one great miracle, a miracle of science. But this is a greater miracle, a miracle of grace, "for this, my son, was dead and is alive again; he was lost, and is found."

From within the church comes the sound of singing, "The King of Love, My Shepherd Is." The father and son go quietly away, while many remove their hats and wipe their eyes.

WOMAN (*watching them with compassion*): I think I believe in mirrucles. There maiy be hope for me after all.

DERELICT: Maybe.

The others move off until only Sexton is left. He watches them.

WOMAN: Oh, I'm so lonely.

SEXTON: The loneliness of human hearts is the gate whereby Christ enters.

WOMAN: My heart aiyn't fit for the laikes o' him.

SEXTON: He understands. He once said that much should be forgiven a woman who had loved.

Hymn continues.

WOMAN: Come on, old fellow. There maiy be room for the both of us.

Sexton watches them as they enter church. The "Amen" is heard as the curtains close.

INTERLUDE BEFORE SCENE XII

GUIDE: A national epoch of lasting significance in which the church held its place was that of the westward flow of eastern populations. In this movement westward human beings dared to pit their bare-handed powers against the unknown wilderness with all its attendant dangers. Soon the prairies were lonely no longer. It was but natural that the church through its Board of Domestic Missions should become deeply interested that this fast developing west should receive the Christian nurture and culture of the church and Sunday school throughout its vast territories rapidly growing toward statehood. In 1882 the Board, recognizing the latent helpfulness in the womanhood of the church which lacked direct stimulation, education, and information concerning its responsibilities and opportunities, invited women, on the occasion of its fiftieth anniversary, held in Newark, N. J., to organize as a Women's Executive Committee. This was done, and in due time developed into the present Women's Board of Domestic Missions. The women of the church through this agency have ever since assisted the Board of Domestic Missions in its endeavors as well as accepting the entire responsibility for the support of seventy-seven mission workers in the development and maintenance of missions and schools and medical work among groups of specially isolated and needy Americans, and non-English speaking groups. In the forty-five years of its existence, the influence of its ardent, devoted missionaries, teachers, nurses, workers, speakers and of its missions has been beyond telling in the cause of making America Christian.

SCENE TWELVE—FRED ZWEMER (1890)

SCENE: The darkened interior of a small schoolroom on the prairies of the Dakotas. In the glow of an oil-lamp, the silhouette of a black stove stands out. Huddled about it seem to be three sleeping figures. The sound of the wind is heard distinctly. After a moment there is a muffled knocking at the door. Then the door is forcibly opened, admitting a flurry of snow and two snow-covered, cold-bitten men. One is staggering under the weight of the other, whom he is half-carrying, half-pulling.

CHARACTERS

SPEAKING PARTS:

DOMINE FREDERICK ZWEMER
MR. HAVERCAMP
A YOUNG TEACHER
SARA (A LITTLE GIRL)
DAVID (A LITTLE BOY)

MUSIC

"Trip a Trop a Tronjes"

SCENE TWELVE—FRED ZWEMER

FRED ZWEMER: Courage there, brother, courage. We have found shelter of some kind. Come, try to walk. (*He urges him and pulls him.*) Come, friend, walk, walk. You must not sleep now. We are in shelter. There, one step! Good! Now another! Careful, careful! Now you are better. See, you can stand alone. I tell you, brother, God did not intend this to be our last journey or He would not have guided our horses to this shelter. Good old horses, they are cold, too. (*He tries to look about but his eyes are still blinded and the light from the lamp is very dim.*) Now another step! Come! (*With a little urging the man takes still another, he breathes heavily and speaks feebly.*)

HAVERCAMP: Thanks, Domine. I'm all right. (*He tries to laugh.*) You're a young man, domine. I'm old.

ZWEMER: Old? Not a bit of it.

HAVERCAMP: I can't see a thing. (*He rubs his eyes.*)

ZWEMER: There's a light. Just a bit of a light. One minute, can you stand alone, old friend? I'll see if I can make it brighter.

HAVERCAMP: I'm all right. I'm all right.

Fred leaves him hesitatingly and makes his way across the room to the lamp. The old man beats his hands, rubs his eyes, etc., and mutters occasionally, "I'm all right" and "I can't see a thing."

ZWEMER (*fussing with the lamp*): Good old lamp. Brother, there's oil in it. Plenty, see! (*He turns wick higher.*) Here is light. Now we shall see where we are.

He holds up lamp and looks about him.

HAVERCAMP: My eyes are clearing. They must have been packed with snow. I see your lamp. Looks just like a speck, Domine, but I see it. I see it now.

ZWEMER: Rest your eyes a moment, now. We seem to be in a school room, brother, a little school. And here is a stove. Do you hear that? A stove, I say. Now if we can only find a bit of wood, we shall have a fire in a moment, and then, brother, then, I'll bring in the horses. They are about dead. (*He comes over to the stove.*) Wood should be here, somewhere, and then we'll have a fire, do you hear? Why—(*he stops and holds the lamp closer to huddled figures*)—why—! what is this—? Children! (*He puts down the lamp and takes one of them by the shoulder.*) Here are two children and a young girl. She must be the teacher here. Come quickly! They are frozen, I fear! Hurry, I say!

HAVERCAMP: I'm coming, Domine, I'm coming. (*He staggers over to the group, led by the rays of the lamp. Near the group.*) Where are they?

ZWEMER (*pulling him down*): Here! Rub this child. They are still living. Rub hard, old friend, I say. It will do both you and them good. We must bring them to. (*Prays.*) Our Father in Heaven, grant us strength.

HAVERCAMP (*as both of them work feverishly over the group*): Domine, you were right. God must have guided us to this place. Poor children! Wake up! Wake up! You must not sleep, I say. Wake up!

ZWEMER: The teacher is stirring. I believe she is coming to. (*He helps her up.*) Walk a bit. Come, try. Just a step. You are all right. In just a minute you will be all right.

She takes a step under his urging, and with his help.

ZWEMER: There! Fine! Do you hear me talking? Do you hear me? Walk! Walk! It's walk or sleep. Old friend, rub the other child a bit, too. Can you?

HAVERCAMP: I'm fine now, Domine, and I can see quite clearly. Poor children. Wake up, I say. Wake up!

ZWEMER (*to teacher*): Another step! And another! Do you hear me talking?

HAVERCAMP: One child is moving. She is waking up. The other is moving, too. It's a boy. I say, Domine, look—he is sitting up.

Little boy sits up and looks about dazed.

DAVID: Where am I?

HAVERCAMP: Here, with a friend.

DAVID: Teacher? Where is she?

HAVERCAMP: There!

DAVID: And sister?

HAVERCAMP: Here. She is very sleepy.

DAVID: Oh, I'm cold. We are all cold. We shivered and shivered, and then—

HAVERCAMP: Yes, and then—?

DAVID: And then—and then—I don't remember any more—

ZWEMER: Soon you'll be warm again. Soon we will have a fire. Where is the wood?

DAVID: Outside.

ZWEMER: Outside? So? Outside is a big place to-day.

DAVID: Sister! (*He shakes her.*) Oh—why doesn't she answer me?

HAVERCAMP: She is still sleepy. See—she is opening her eyes. Come help me get her to her feet.

DAVID (*tries to get up*): Oh—my feet! They feel as if they were not here! Oh, I'm cold. Sister!

SARA (*drowsily*): I want to sleep. Please let me sleep.

HAVERCAMP (*trying to help*): Come, we'll all take a little walk. Brother, you take sister's hand, and I'll take the other. There we are. Now we'll sing. (*He begins singing—"Trip a Trop a Tronjes."*) Come on, brother, sing.

ZWEMER: I'll sing with you. Perhaps teacher will wake up then.

With an effort at bravery, they try to sing cheerily. The song is feeble. "Trip a trop a tronjes, De varken in de boonjes, De koejes in de klaver, De paaden in de haver, De eenjes in de water plass, De klaf in de long grass, So goot mine kinder popetje was." They march in broken rhythm and often stumble,—a weak old man leading two weakly children, and Domine Zwemer helping the teacher. After a few minutes of singing and walking, the teacher stops. She rubs her hand over her forehead and eyes.

TEACHER: I think I understand.

All stop and look at her.

TEACHER: We were so cold. The fire went out and I did not dare go out into the snow. I could not see where to go.

ZWEMER: No one can see in this blizzard. It is a real Dakota storm. Where is the wood? That is what we must have.

TEACHER: There is a pile of it out there, back of the school.

ZWEMER: How far away?

TEACHER: About thirty feet, I should say.

ZWEMER: I must get it. Can you move about now?

TEACHER: Oh, yes, thank you. And the children? Poor little dears.

She goes over to the children. The little girl puts her arms around the teacher's neck and cries.

SARA: Teacher! Teacher!

The boy clings to her, too.

DAVID: We want to sleep.

ZWEMER: Listen, brother. I've got to get that wood. But unless I can plan some way of getting back, I'll never make it, and then—no wood. You know, one can not see six feet ahead in this storm. If we only had some rope, or cord. (*To teacher.*) Have you any?

TEACHER (*thinking*): No, I'm sorry.

HAVERCAMP: The horses' reins! Why not use the horses' reins?

ZWEMER: That's right! I'll get them. Poor old horses.

He opens the door. Again a flurry of snow and a howling of the

wind. He closes the door. The old man goes over to the lamp, and takes it to the window.

HAVERCAMP: Perhaps he can see this. I can see only blackness out.

DAVID: Will he come back?

SARA: I want to sleep! I want to sleep!

The door opens again, and Domine Zwemer returns with the reins.

ZWEMER: Here they are! Long enough, too, when we tie them together. (*Working hard with the help of the older man and the boy, and talking meanwhile.*) The horses are quite comfortable. They seem to have found the long sloping eaves by instinct, and it is quite a shelter. I'll bring them in here with us later. How is this? (*He pulls the reins.*) I'll tie one end to me, and brother, you hold on to the other. Don't you lose it! Don't you dare, or there'll be no fire in the stove!

HAVERCAMP: I'll hold on, Domine. Never fear. We can't lose you. We mustn't lose you! How can this scattered people get along without you? I'll hold on!

Zwemer opens door again and starts.

DAVID: You'll come back! See—I'll hold on, too!

HAVERCAMP: Two of us holding on, Domine. An old man and a little boy.

TEACHER: Soon we shall have wood.

Havercamp closes the door partially, as Zwemer steps into the blackness.

TEACHER: How kind he is! And how courageous he seems. Oh, I pray he may not fall. The drifts are so deep!

SARA: I am so cold.

TEACHER: Soon there will be warmth. There is a kind man here who is not afraid and he will bring wood. He will put it in the stove, and then, Sara, we shall sit close to the warm fire, and you will say, "I am so warm."

SARA: Will I say that?

TEACHER: Yes, you will—"I am so warm." (*Trying to smile for she is cold, too.*) Yes.

SARA: But now I say—"I am so cold."

DAVID: I feel the reins jerk! I feel a hard jerk!

TEACHER (*slowly*): He has fallen down!

DAVID: The reins are tight! And they jerked hard!

HAVERCAMP: Yes, I felt it, too.

TEACHER: Oh, God! God! Help him! Help him!

DAVID: Now the rope is loose again!

HAVERCAMP: It's all right, I think. Domine Zwemer will be back, I know. (*Calling.*) Hello, Domine! I say, do you hear me?

In answer, a snow-covered form with a bundle of wood pushes its way in.

ZWEMER: Here I am! And here is wood!

DAVID: I felt the rope jerk and it grew tight.

ZWEMER: I fell. It is impossible to see a thing.

Havercamp helps him with wood, and teacher helps put it in stove. Zwemer brushes off the snow. The old man lights the fire.

HAVERCAMP: Look now, we shall soon be warm.

SARA: Teacher, there is a fire!

TEACHER: Now we shall be warm. Come close, Sara and David.

DAVID: I think I'll sit on the stove. I'll sit right on top and hug it close to me.

All draw close about the fire.

ZWEMER: How is it that you are here?

TEACHER: When the storm came on so suddenly I sent all of the children home. But Sara and David lived so far away I did not dare to send them. So I stayed here with them. I thought the storm would stop long before this evening. We burned all the wood we had, and as it grew colder we became sleepy. We sat close to the stove—and the rest you know. How is it that you are here?

ZWEMER: We came here through the deliverance of a gracious God, whose will it is that not one of his little ones shall perish.

ZWEMER: Sit down, please, all of us must make ourselves content about the fire. . . . We'll have some time to wait.

ZWEMER: David, come here. (*He puts him on his knees.*)

ZWEMER: God has given us back our lives to-night! May we use them in his service.

TEACHER: Domine, do you think I could be a missionary?

ZWEMER (*smiling*): So, you would like to be a missionary!

TEACHER: Oh, yes! I should like to go to some foreign land, Arabia, India, or Japan. Oh, I should love to go there. Do you think I could?

ZWEMER: Missionary work can be done right here on these frontiers, you know. One does not need to travel long distances and into foreign ports.

TEACHER: I think I understand. My mother needs me now at home. Perhaps my place is right here.

ZWEMER: Sometimes I think I'd rather be with my brother in Arabia, or with my sister in China than to stay here trying to build churches in these new struggling communities scattered over this big Dakota, but—(*after a moment and very brightly*)—we must be missionaries wherever the way opens.

TEACHER: Thank you. Sometimes it must be very hard for you, Domine. Mother often speaks of your long wagon journeys—thousands of miles by wagon in a year.

HAVERCAMP: And days and nights of travel on freight cars, never knowing when and where a meal was coming from, or even where a night's shelter might offer itself. The heat of the summer and the blizzards of the winter—the Domine knows this Dakota!

TEACHER: This new country is hard on mother, too. Very often she is sick with longing for her old home in Holland.

ZWEMER: Yes, this country is a challenge to all that is in us, but it also has its benedictions. The sunsets over these prairies are like being in a cathedral in the old country when a glory light shines through the colored windows. At sunset and sunrise the prairies are my cathedral and I ask no better—and on clear nights, when the sky is a deep, blue-starred canopy I feel I can almost see into the holy city—at such moments I feel very close to

my brother in Arabia. Some day, Dakota will know itself and then our labors for God and Christianity will tell.

DAVID: You have been talking like a story. Do you know one?

ZWEMER: A story? Shall I tell you about when I was a boy?

DAVID: Yes, please, Domine.

The old man puts more wood on the fire.

ZWEMER (*smiling*): My father came to Michigan, after the first settlers . . . but things were still hard there. The people had a good deal of sickness. There were few doctors and few domines. Father was a workman but he wanted to preach. "Why not study?" said Dr. Van Raalte. "It is never too late to begin." So father began his education when he was a grown man. I remember well our little home near Hope College. I remember St. Nicholas Eve and all the children's shoes around the fireplace. St. Nicholas was good to us there just as he was to the children in Holland, across the sea. In spite of the hard times he never quite forgot us.

TEACHER: Look, Domine! Oh, see the window! Dawn!

HAVERCAMP (*going to the window*): Yes, the storm is over.

Zwemer goes out to see the prospects for starting on his way.

The old man partially closes the door.

TEACHER: People say that Domine Zwemer is always going about doing good.

HAVERCAMP: Domine Zwemer lives his gospel.

CURTAIN

INTERLUDE BEFORE SCENE XIII

The Collegiate Church of New York can claim a succession of ministers, elders and deacons which has been unbroken since 1628. It received its civil charter from William III, King of England, in May, 1696. Serving the church in common, the ministers of its five churches are colleagues, whence the familiar name "Collegiate Church." For many years its ministers officiated in rotation in the several edifices, but now each of them is settled in a distant pastorate. Its five churches are named—the Middle, the Marble, the St. Nicholas, the West End, and the Fort Washington. Its chapels, all strategically placed, are the Knox Memorial, Vermilye, Faith, Sunshine and Bethany. A widespread and fruitful ministry is thus carried on. But the Collegiate Church is only one of many bodies of Dutch Reformed people in New York constituted into churches. To name the congregations of the Dutch Church in New York City is to present a roster of fellowship that glows with honorable history and splendid present service. In Manhattan the influential Harlem Church dates back in its founding to 1660. The Fordham Church was organized in 1696, and the Hamilton Grange in 1887. In Brooklyn there may be named the noble old Flatbush Church, organized in 1654, and the Flatlands and the Bushwick Churches, these also dating to 1654, and Gravesend, 1655. Brooklyn "Old First," 1660, and New Utrecht, 1677, are also in the golden list. New Utrecht and several other early churches were octagonal in design, following the pattern of the old Dutch windmill. On Staten Island the Port Richmond Church traces its founding to 1680, while the

Huguenot Memorial, organized in 1850, perpetuates the spirit of those French speaking colonists who, as early as 1665, were worshiping in the neighborhood. In Queens—Jamaica, 1702, and Newtown (Elmhurst), 1731, Churches, are also to be recognized for their long years of service. It will be well now to turn in imagination to an event that called together a goodly company of the ministers and laity of the Reformed Church.

SCENE THIRTEEN—CONSISTORY ROOM IN NEW YORK (1906)

SCENE: Consistory Room of the Collegiate Church of St. Nicholas, New York City, June 7, 1906. Evening of the holding of the Centennial Session of the General Synod of the Reformed Church in America. A simple room, whose function is indicated by one or two portraits of former Collegiate ministers.

CHARACTERS

SPEAKING PARTS:

DR. DONALD SAGE MACKAY
HENRY STANDING BEAR (a full-blooded American Indian)
REPORTER
SEXTON
ASSISTANT SEXTON

NON-SPEAKING PARTS:

MISSIONARIES (from various parts of Asia)
DELEGATES TO SYNOD

MUSIC

"O God Our Help in Ages Past," "Bells."

SCENE THIRTEEN—CONSISTORY ROOM IN NEW YORK

Dr. Donald Sage Mackay, wearing a cassock, is seated in one corner of the room. He hums as he pages through a book. Sexton enters.

SEXTON: Dr. Mackay, that reporter wants to see you again.

DR. MACKAY: Has he been here all this while?

SEXTON: Yes, Domine. (*With disapproval.*) You gave him permission to explore the place and he has done so. I think he has been examining the mill-stones in the basement.

DR. MACKAY: Ah, an antiquarian as well as a reporter. Well, send him in.

The sexton goes to the door and bids the reporter enter. He is covered with dust.

REPORTER: Upon my word, Dr. Mackay, you do not know what treasures you have here.

DR. MACKAY (*smiling*): You have been in the basement, I see.

SEXTON: Dusty place, the basement.

He gets a whisk broom and brushes the reporter's clothes. Conversation continues during the action.

REPORTER: I can scarcely believe it. Stones from the old horse-mill. Actual parts of a building in which the first religious worship in this metropolis was held. Why, do you know that if the Roman Catholics could claim anything like that they'd have perpetual votive candles burning upon them and a cathedral sheltering them. The approach of the devout to them would be lined with marble. The world of the faithful would hallow them. And properly so!

DR. MACKAY: I suppose you are right. I must confess we of the Dutch Church do not make enough of our treasures of the past. And, unfortunately, as I have but a few minutes before the meeting I cannot tell you of them. But good Elder Brower can give you any light you want on hoary antiquity.

REPORTER (*writing in book*): Elder Brower?

DR. MACKAY: Yes, Elder Wm. L. Brower of The Middle Church.

REPORTER: Before I go, Dr. Mackay, there is one question I wish to ask you. Is President Roosevelt a member of this church?

DR. MACKAY: Yes, he is. Old Dr. Ludlow, a former minister, can tell you about his uniting with the congregation. One day in 1874 he came in to see the domine and said, "Doctor, I am thoroughly convinced that the doctrines as taught in my home and your church are true. One thing I am especially sure of; namely, that a man who has this faith ought to say so. May I come to the communion—and say so?" Thus on December 2, 1874, he was admitted into our fellowship. Later he taught a class in our Seventh Avenue Chapel. In Albany, as Governor, he was faithful in his attendance at the Dutch Church, often saying, "I find a sentimental satisfaction in worshiping in the church of my forefathers." Roosevelt is broad, but he is deep, too, do not forget that.

A group of men missionaries and delegates enter, and take informal positions about the room.

REPORTER: As I wish to make this write-up for the papers entirely worthy of your church, will you give me a few more names for interviewing?

DR. MACKAY (*looking about room*): Why, here are a few of the very men you will want to see. These missionaries can give you many facts. Here is a printed list. I shall mark the names. The man on the right there (*pointing first toward the man and then to his name on the card*) can tell you all about the Boxer Rebellion. The one in the center—here is his name—received a decoration from the Emperor of Japan. The one speaking now was the first Westerner to penetrate into the heart of Arabia and remain there as a friend of the Arabs. And there (as a fourth man joins the group) is a missionary who has just recently received the Kaiser-i-Hind medal from the King of England for his humane services in India. He is a son of one of the pioneer missionaries (*interrupting himself to greet an American Indian delegate*). And here is an original American, Mr. Henry Standing Bear, who by a happy coincidence can tell you more about President Roosevelt. Do tell of that experience.

MR. HENRY STANDING BEAR: It shall be brief. Mr. Roosevelt, who was a regular worshiper in the old Reformed Church in Albany, one Sunday attended a communion service there. The custom in that church is for all to gather right at the Table and there receive the Bread and Wine. On that occasion I was surprised and touched to have him put his hand on my shoulder and say, "Mr. Standing Bear, may I have the privilege of partaking of the Lord's Supper at your side?" (*With poise and dignity.*) He *is* a man!

DR. MACKAY: The time is almost here for our meeting. By the way, Mr. Reporter, do not forget that the Reformed Church is carrying on to-day in this great city. It has its old-fashioned work as well as its institutional work on the "East Side" and in "Hell's Kitchen." It is carrying on extension work in the new boroughs. Altogether within the city limits of greater New York we maintain sixty-five places of worship.

REPORTER: You have been too modest in the past.

MR. STANDING BEAR: True. But then we have tried to do our work.

The sexton hands a letter to Dr. Mackay which a messenger has just brought.

DR. MACKAY (*looking at it*): Dr. Coe has just received this letter. It will please the congregation this evening, I know. (*Reads.*)

White House, Washington, May 29

My dear Dr. Coe:

Permit me to express my great regret that I am unable to be present at the Centennial Session of the General Synod of the Dutch Reformed Church, of which I am a member, especially as you are to meet in the Collegiate Church, where I was admitted to membership. I have the heartiest regard, and I am sure all of us have, for this old church, which began its career in what is now the United States at the very beginning of the settlements.

I feel that we have yet a great duty to perform, which we must perform in conjunction with our brethren of other denominations. One of the pleasantest signs of the times is the heartiness with which we have thus far been able to work in coöperation with them. With all good wishes for a successful gathering, believe me, sincerely yours,

Theodore Roosevelt.

REPORTER: Have I your permission to quote that?

Soft music, "O God, Our Help in Ages Past."

DR. MACKAY: Yes, indeed, and now wait just a moment longer. Soon the silver-toned bell will toll the hour of service. There is something human in that metal hero. Cast in Amsterdam (*the reporter pulls out his book again and begins to write hastily*) in 1731, it holds within it silver contributed by the freedom-loving burghers of that ancient city. It has rejoiced with the nation in its joy, and rightly deserves to be called New York's Liberty Bell. It has sorrowed with the nation in its sorrow. It has not sought its own, but others' good. Brethren, you and I may not live to take part in the Tercentenary of the founding of this church, which falls in 1928. But we may pray and work to the end that when that year comes this church of ours, humble, yet courageous, loyal to the past, yet girded with vision for the future, may be serving at home and in its far-flung stations in ways that

will bring eternal honor. It is the hour of the evening sacrifice. (*To an assistant sexton.*) Sound the bell!

The tolling of the old bell is heard as the curtains close.

POSTLUDE

"God Our Help in Ages Past" is sung before Postlude.

GUIDE: The Reformed Church in America enjoys a representative form of government. In each church there is a Consistory composed of elders and deacons who are elected to their office by the members of the church. The Consistory is the governing body of the local church, the pastor sitting as its presiding officer. Each Consistory sends two delegates, the minister and one layman, to the Classis, which is composed of delegates from all the churches of one locality or section. There are forty Classes and the number of churches in each varies, according to local conditions, from six to forty. Each Classis appoints delegates to the next higher ecclesiastical body which is the Particular Synod. There are five Particular Synods, three in the East and two in the West. These have supervision of the Classes, their acts, proceedings, and decisions. Upon the nomination of the Classes the Particular Synods elect delegates to the General Synod, the highest assembly and judicatory of the Reformed Church in America. This body meets annually, when it reviews the work of the whole church, including that of its missions and other boards. At the present day the Reformed Church maintains two Theological Seminaries at New Brunswick, N. J., and Holland, Michigan; Hope College at Holland, Mich., and Central College at Pella, Iowa; Academies at Orange City, Iowa, German Valley, Illinois, and Cedar Grove, Wisconsin. It has the distinction of having the oldest educational institution in existence in America, the Collegiate Grammar School. The school was first held in Fort Amsterdam in 1633 with Adam Roelantz as schoolmaster. The Reformed Church also maintains schools on several of its Foreign Mission fields and in America among Indians, Mountaineers and Negroes. The Reformed Church has always been noted for the service it renders along missionary, educational and benevolent lines. Its Foreign Mission work is centered in China, India, Japan, Arabia and Mesopotamia. In Domestic or Home Missions this Church, in addition to the establishment of churches in new communities and their assistance until they are strong enough to stand alone, maintains missions among Italians, Hungarians, Mountaineers, American Indians, Japanese in America, and Mexicans in Mexico.

EPILOGUE

CHARACTERS AND SETTING

Same as Prologue.

MUSIC

Negro—"Steal Away to Jesus."
Indian—"Song to Great Spirit."

Mexico—"Spanish Lullaby."
Hungarian—Instrumental music, Brahms.
Italian—"Saviour, Breathe An Evening Blessing." Tune: "Alla Trinita Beata."
Ukrainian—Children's Russian carol, "Snow White Mountain" by Gaul.
Japanese—National Anthem.
Asiatic Indian—Hindu music.
Kentucky—"Lullaby," "Lonesome Pines" (16th century ballads by Wyman and Brockway).
Arab—"Syrian Lullaby" for violin by Haig Gudenian.
Chinese—Gongs.
"Song of Thanksgiving."

EPILOGUE

[NOTE: After the writing of the Pageant it was discovered that a greater dramatic effect could be secured by shortening the Epilogue and making other changes. This idea was carried out in the actual production in New York on May 4, 1928. The general procedure according to the shortened form is here inserted. The original and longer form is, however, retained to keep the literary unity of the book of the Pageant.

SKETCH OF SHORTENED EPILOGUE

[As the Guide finishes the Postlude the curtain opens, revealing the college campus again. Assembled students are in the foreground, right and left. In the background, groups in colorful costumes, representative of the present fields of the Reformed Church, are assembled. In the far background, behind a shimmering veil, the robed chorus stands to represent a mighty choir. The chorus assists in the singing by the groups. As the curtain opens the whole cast is singing, "O God, our help in ages past."

The conversation between the students and the Guide then begins. In answer to the question, "What can *we* add to this noble procession of events?" the Guide, taking his stand upon a small raised platform in the center of the stage, says "Behold!" He then presents the diversified groups of the Reformed Church throughout the world, group by group. In the foreground the students' conversation is interspersed in the movement of the successive groups as they enter. As each group is introduced there is music appropriate to its nationality. As each several group steps to the foreground it sings an anthem or song or assumes an attitude typical of the country it represents.

The groups are introduced in the following order: (1) Indians, (2) Mexicans, (3) Italians, (4) Hungarians, (5) Asiatic Indians, (6) Kentuckians, (7) Ukrainians, (8) Arabs, (9) Japanese, (10) Chinese, (11) Colored Americans.

The director must determine for himself just how best to synchronize the movement and song of these groups with snatches of the conversation of the students interwoven with it.

After the groups have all entered, the Guide takes up his closing speech as printed on page 532. If given in its present lengthy form it should be spoken

to the accompaniment of organ or orchestral music carrying the motif of the Pageant. The closing of the scene is indicated in the original text.

E. D. R.]

As the Guide gives the Postlude, curtains open, revealing the college campus, with the assembled students.

VAN: The Hall of Heroes! Your building, sir, is well-named. We thank you for your guidance.

GUIDE: You will be here some day?

CORNELIUS: We? We enshrined in the Hall of Heroes?

GUIDE: Why not? Some day, you, too, will be of the past.

DIRCK: What can we add to this noble procession of events?

To fitting music, the following groups, representative of the present field of the Reformed Church, come in stately procession from all parts of the auditorium to the platform. The speaking continues as they come. Negroes from Alabama; American Indians; Kentucky Mountaineers; Mexicans; Hungarians; Italians; Germans; Ukrainians; Chinese; Japanese; Asiatic Indians; and Arabs.

DAVID: Two important gifts have come to us from these heroes of the past. First, it seems to me they had a reverence, no, a passion for free and popular education, which is the very corner stone of the American Republic. The second gift was their structure of governmental form, based on the democratic character of the Church of the Reformation. These seem to me the specific gifts of the Netherlands to the American civilization. And their Protestantism! It gave to those forbears of ours a deep sense of individual responsibility, of faith in one's self; it gave them a consciousness of community and responsibilities thereto, and of the relation of the part to the whole. From the very beginning to the present moment, the Reformed Church in America has helped to shape and mold the life of the nation.

DIRCK: So great a past demands an expanding policy for the future, a deepening of consecration, a widening of interests, an enlarging of outlooks. The richness of our heritage and the scope of our opportunity indicate the measure of our responsibility. I see one goal worthy of the striving. The members of this church have ever carried on unflinchingly in battle on land and sea, and now I see how we can help make the world a different place by attempting to find a way by which Christ's peace on earth may be incorporated as the principle of the nations in dealing one with another.

DAVID: There is something which I see, though it is difficult to express. We need a quickening of the inner life, making us indeed sons of God. We need to know Jesus anew, and we need to gather all our forces in a mighty effort to realize the majestic reach of His teachings for humanity and incorporate them more and more into the life of our communities, our nation, and the world.

When the tableau is complete, the Guide appears in the center of the archway at the back.

GUIDE: We have gloried in our origin. We have given homage to honored

names. History must be harnessed. Its dynamic must be realized. If, in recalling the memory of Michaelius and those who followed in his footsteps, we can take pride in the fact that they were thoroughly trained ministers, it is that we should realize anew the importance for our denomination of an unmistakably educated clergy, and that we should rally with redoubled interest to the enterprise fostered by the Board of Education of rendering every assistance to earnest and consecrated young men requiring all the elements of a thorough education before taking their places of labor at home or abroad. If in reinvoking the past we learn again that the founding of the church in America was one of the many chapters in the annals of Dutch missionary endeavor, it is only that we should gird ourselves with greater steadfastness for the present day effort to win the people of Asia for Christ. It is that we should know that our church has been from its beginnings a missionary church. It is that we should desire to do more than ever before for the evangelization of China, Japan, India and Arabia. And, by the same token, if we, at this time, contemplate with appreciation the daring of those men of God who followed the march of trade into the scattered districts of New York and New Jersey of long years ago, and Michigan, Iowa and Illinois of more recent years, it is that in the ventures of our Board of Domestic Missions our names should be on the list of those praying and living and giving that the day may come when America will truly be won for Christ. And if, as we survey the span of two years and realize with thankfulness that for three centuries an unbroken succession of witnesses has testified for God and His only begotten son, Jesus Christ, by the power of the Holy Spirit, it is that we may now reveal our respect for the tested ministries of the aged servants of the Lord by willing that the plan whereby they are to be provided for in the evening of their years, shall not fail of completion. The Tercentenary is to be a season of rejoicing for God's leading in the affairs of our beloved church for three hundred years. It will, with your help, be an inspiration and an incentive, that will touch no single endeavor of our common enterprise without vitalizing it for the greater glory of God.

NOTE: *The success of this epilogue will depend upon the power and the spontaneity of the singing of the Dutch Song of Thanksgiving just before the final curtain falls.* Begin song softly during preceding speech, and work up to a full climax in parts.

"SONG OF THANKSGIVING"

Ancient Folk-Song of the Netherlands, from the Collection of Adrianus Valerius. A.D. 1626-7

We gather together to ask the Lord's blessing
He chastens, and hastens His will to make known;
The wicked oppressing cease them from distressing;
Sing praises to His Name; He forgets not His own!

Beside us to guide us, Our God with us joining,
  Ordaining, maintaining His Kingdom divine;
So, from the beginning, the fight we were winning;
  Thou, Lord, wast at our side; the glory be Thine!

We all do extol Thee, Thou Leader in battle,
  And pray that Thou still our Defender wilt be.
Let Thy congregation escape tribulation;
  Thy name be ever praised! O Lord, make us free!

Slow curtain on last verse.

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